

# *The* SCRIPTURE STANDARD

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

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## CARLTON MELLING'S RESIGNATION AS EDITOR

FOR over four years I have been under considerable strain and difficulty in my task as editor of the Scripture Standard, owing to failing eyesight. During that time my left eye has been sightless, but I was able still to do the work. Now the sight of my right eye is rapidly failing and to read is now almost an impossibility. I have therefore approached Bro. Paul Jones asking that he take the necessary steps to replace me as editor.

Bro. Jones has acted with commendable promptness and efficiency in assuring the appointment and announcement of a successor, and in informing readers of the 'S.S.' accordingly. Some four years ago Bro. James R. Gardiner agreed, provisionally to become editor of the paper in my stead. However, as my sight improved considerably there was no immediate need for Bro. Gardiner to assume the responsibility. But now, due to rapid decline in my sight and the impossibility of my continuing as editor, Bro. Gardiner has agreed to do this work.

Bro. Gardiner is a regular contributor to the paper, having for many years been responsible for the monthly "Question Box" feature. I commend him as editor to the prayers and faithful support and help of readers and workers on the 'S.S.'

Your support has been an encouragement to me and to co-workers during an anxious period of 18½ years in the paper's history. Thank you, one and all of you.

In the service of our Master, Jesus Christ.  
CARLTON MELLING.

# “WHAT ABOUT THE MUTUAL MINISTRY ?”

## A REPLY : 2

IN the first part of the reply a short historical sketch was given of the circumstances leading up to the present day situation. This statement was not offered as an excuse in any way, for we are very conscious of our own shortcomings. The damage done however by good intentioned but ill advised brethren coming over from the “States” cannot for a moment be over emphasised. This is a small island which, geographically, could be lost in Texas and has small congregations. Due to American influence, whether by preachers or promises of financial assistance, brother has been set against brother in many of these small groups and this has had, and is still having, a very adverse effect on any evangelistic efforts. The harmful process continues. Surely many of the ‘ordinary’ brethren in the U.S.A. who contribute to the missionaries being sent to Britain do not realise the extent of the damage done over the last twenty years or so to the British churches.

Having made that important point let us continue with our comments upon brother Melton’s timely letter. I am presuming that brother Melton is an American full-time preacher and although he has some hard things to say about us I am sure all the S.S. readers appreciated the good spirit of his letter and his obvious desire to be helpful. Most of brother Melton’s letter most of us would approve of except perhaps his apparent justification of the one man minister system. Brother Melton appears to approve of mutual ministry and this is not surprising since the New Testament envisages no other kind of ministry. There is no other kind of ministry taught in the New Testament. Brother Melton however has reservations about the outworking of mutual ministry in the churches in Britain for each time he mentions mutual ministry he qualifies it by the phrase “as understood and practised by most churches in Britain today.” Obviously we can’t be sure of exactly what his understanding of this phrase is but presumably he feels that we confine the term too much to the public speaking from the platform. Certainly in the context of conversations involving a discussion on the ‘one man minister’ system we might mean by ‘mutual ministry’ a platform open to all qualified male members of the church. But apart from the narrow confines of such a particular context I am fairly certain that most brethren in Britain know what is meant by mutual ministry and that it includes all possible avenues of service to God. Brother Andrew Gardiner (Junior) makes this point very strongly in an excellent article in the ‘S.S.’ in July, 1948, in reply to brother J.A. Hudson’s article the Gospel Advocate 29.4.48. Brother Hudson could find no trace of ‘mutuality’ of the ministry in his New Testament and brother Andrew Gardiner ably provided it for him. Brother Gardiner closing words of that article are well worthy of repetition. He said, “However we fail to find any scripture where the whole teaching programme in these public worship services should be handed over to the minister, or, for that matter where each church that can afford to do so should have a ‘minister’ or located preacher. These things we feel are the beginning of a ‘Pastor system’, and we greatly fear will lead the American churches of Christ down the slippery paths to the “Kingdom of the Clergy”.

Brother Melton asks two main questions in his article and these deserve an answer.

(1) Is the “mutual ministry” system (as understood and practised by most churches in Britain today) actually as scriptural as we have thought it to be? Did God actually intend for all Christians to be equal in gifts talents or abilities?

One can't answer for all the churches but I know that most brethren in this country believe that *mutual* ministry is the only kind taught in the New Testament. Nothing could be more clear and certain. Of that there is no doubt; no reservations.

The New Testament has much to say about ministers.

A "minister" is anyone who renders God a service: it means "a servant," *i.e.* a servant of God. The term does not refer to any "officer" in the church, and indeed can refer to people *outside the church* — *e.g.* in courts of law and governments. Paul says, "Let every soul be subject to the higher powers . . . for they are God's ministers, attending continually upon this very thing." (Rom. 13:1-6). Heb. 1:14 says that *angels* "are all ministering spirits, sent forth to minister to them who shall be heirs of salvation." And so God has ministers in and out of the church; and thus ministers are simply servants of God. *Every* child of God has been called to service — we have been saved to serve. As servants of Christ we are obligated to serve — *each one of us*. We are not members of the Lord's body to be served, but to serve. "Even as the Son of Man came not to be ministered unto, but to minister. . ." (Matt. 20:28). Ministering to the Lord is a mutual obligation which *each* disciple of Christ has. We all share a mutual faith — we all have mutual duties thereby. Paul wrote (Rom. 1:12), "That I may be comforted together with you by the mutual faith both of you and me." Our faith is mutually held — "mutual" meaning something held jointly, combined interests, and having reference to "you and me" together. The apostle Peter mentions mutual ministry in 1 Peter 4:10 when he says: "As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God." In this verse Peter places the responsibility of service upon "every man," to the extent that he has been gifted, and says that God will reckon them "good stewards" if they minister that ability (ministry) "*one to another*" (mutually). This is only one verse, of many, which renders foolish any allegation that mutual ministry has no scriptural authority.

Let us look at some others. (Eph. 4:15-16), "The head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The analogy here is quite clear, and strongly supports all members ministering according to their ability. Notice that far from causing a spiritual and numerical decline in a congregation it will "*make increase of the body*" (if every part is effectually working). So, Paul the apostle says that, if every church member works effectually (and supplies that which every joint of a human body supplies) the body of Christ will prosper and increase itself, "edifying itself in love."

We cannot worship by proxy; neither can we *serve* God by proxy (by paying someone to minister for us). This term "one another" shows us plainly that our service is just as mutual as our faith, our aims, our anxieties, and our hopes. This phrase occurs again and again. Here are a few further samples:

Gal. 5:13 ". . . but by love *serve one another*";

Rom. 14:19 "*edify one another*";

1st Peter 4:9 "Use hospitality *one to another* without grudging";

Rom. 15:14 "And I myself also am persuaded of you, my brethren. that ye also are full of goodness, filled with all knowledge, *able also to admonish one another*";

Gal. 6:2 "*Bear ye one another's burdens* and so fulfil the law of Christ";

1st Thess. 1:18 "Wherefore *comfort one another* with these words";

1st Thess. 6:11 "Wherefore comfort yourselves together, *and edify one another*, even as also ye do";

Heb. 10:24-25 "And let us *consider one another* to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is: but *exhorting one another*: and so much the more as ye see the day approaching."

These quotations should be sufficient to show the mutuality of the ministry and that, one with the other, we should all exhort and admonish one another. A glance in a concordance will reveal many more.

No, God did not intend for all Christians to be equal in gifts, talents or abilities but such as we have we must use. Peter says we ought to minister (or serve) as we have received the gift one to another (mutually) as good stewards of the manifold grace of God — to that extent we must minister (1st Peter 4:10) The parable of the talents surely reinforces this view, if it needs any reinforcing. If we have not the ability God is not foolish enough to expect the performance. But if we have the ability we must use it in God's service.

These above remarks constitute what might be *the view* of the church members in Britain on the subject. But what of it in practice. Brother Melton puts his finger on the button. If the British churches have declined it is not because they have practised mutual ministry — it is because they have not practised it. I am sure that if all the members in each congregation played their full part and pulled all of their weight then no congregation would decline spiritually or numerically. How could it? If every member put in an effort of the order of one hundred per cent how could such a congregation decline spiritually or numerically? The churches in Britain *believe* in mutual ministry: we *advocate* it and *teach* it but we do not fully *practise* it. A few members in each congregation are pleased to put their hands to the work and the others are pleased to let them. This is a generalisation of course but probably fairly true. If every brother and sister were to throw all of their talent, energy, enthusiasm and finances into the work of the Lord we would see progress, almost overnight which would exceed our wildest dreams. Many churches are firing on only two cylinders — membership of the order of, say, forty members — those doing most of the work number, say, four. Sometimes, to be fair, many members would wish to do more but due to lack of elders, or due to indifferent leadership their efforts are not harnessed and there is an absence of cohesion. Whether the resident 'preacher' is the valid person to put all this right is, of course, quite another matter.

(2) Brother Melton's second question was: "Does God approve of a system which has produced such unfruitful results?"

God approves, I am sure, of a system of mutual ministry, because it is God's method. Whether He approves of *partial implementation* of it by brethren in this country is very doubtful. God does not approve of His servants being unfruitful. The fault lies with man not with the method. I believe God's method is one where each follower of Christ must serve (or minister) to the best of his ability and opportunity. If each follower does not do this then the fault lies with the followers of Christ, not with the system. Is God likely to disapprove of His system just because we do not meet our obligations in our service to God? In any event a system may be successful but not necessarily scriptural. We are surely not to judge a method scriptural just because it produces good results. A method is only scriptural if it is taught in the New Testament. Are we trying to say that mutual ministry does not work well in Britain therefore mutual ministry must not be scriptural, and thus does not have God's approval? The located preacher system works well in America and therefore must be scriptural? Surely success and failure are not yardsticks by which we measure whether or not something is, or is not, scriptural? If mutual ministry is scriptural, and I believe it to be so, then mutual ministry is the system we must

pursue. If there is a lack of success then we must look for the reason within ourselves. We may not be doing enough. We may not be doing things in the best way. Our techniques may require to be revised. More training to young members perhaps requires to be given. Perhaps we ought to do more door to door work rather than have public gospel meetings ('Jehovah's Witnesses' have proved how valuable this system is).

In short I know the fault lies with us not with the principle that each disciple of Christ must do for the Lord, and for one another, as much as lies within his or her power, ability and opportunity. Brother Melton is correct in his suggestion that a man should not be speaking in a public meeting unless he is qualified to do so. This is in keeping with the concept of mutual ministry. 'Mutual Ministry' is not to be blamed if unqualified brethren are on public platforms. Views differ, in any event, as to who is fitted and not fitted for service on public platforms and the humble farm worker is very often just as acceptable as the college graduate.

In Brother Melton's closing statement he says, "We (the British brethren) need to face up to these problems rather than always blaming some 'outside influence' for our troubles." I don't know that we are always blaming some 'outside influence' for our troubles but I do know that the state of the churches in Britain was infinitely better twenty years or so ago than it is today. We always welcome constructive criticism, however, and thank brother Melton for his kind and helpful letter.

(Brother Carlton Melling wishes to express his regret at being unable to complete his article on Mutual Ministry in reply to brother Fred Melton's letter. Reply 2 has been written by James R. Gardiner).

## PRE-DESTINATION

"FOR whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Rom. 8:29

The doctrine of PREDESTINATION as it has been taught in the past can be summarized as follows:

- 1 God has ordained whatever comes to pass.
- 2 He has predestined some men and angels to eternal life.
- 3 He has not done so because He has foreseen either faith or good works in those thus predestined.
- 4 Others (for reasons equally good!) have been foreordained to everlasting death.
- 5 The number of those predestined, is so fixed and definite, that it can neither be increased or diminished.

The key to the meaning of *predestinate* as used in vs. 29 is found in the word *purpose* in vs. 28. God's plan was made known by the prophets through the ages so that it could rightly be said (Rom. 8:30) "Moreover, whom He did predestinate, them he also called, and whom He called, them He also justified, and whom He justified, them He also glorified."

Now we may very properly ask, "Has all this been accomplished?" The answer must be "No". Actually the *calling* and the *justifying* must still be future for those who have not yet heard the gospel. To think of these things as having been done before the foundation of the whole world is to completely misunderstand the whole question. But some will contend that the language is in the past tense, and that therefore the things must be regarded as having been actually done. *Come, let us reason together*. Was Christ actually put to death when Isaiah said, "He was wounded for our transgressions, He was bruised for our iniquities."? Let us not forget that God "calloeth those things which be not, as though they were" (Rom. 4:17). And we

who claim the name Christian are not yet glorified, but we live in hope because "our citizenship is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies, that we may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself," (Phil. 3:20-21).

*Whom did God predestinate?* The answer before us is "whom He did foreknow". We must therefore determine the meaning of *foreknow*, and since the two parts of the word imply *know before* we must begin with the meaning of the word *know*. Two people quarrel and the next day pass each other on the street with no sign of recognition. One complains, "He walked right past me; he didn't *know* me". It is quite obvious that the meaning is *acknowledge*. Jesus uses the word in the past tense with the same meaning when He says, "Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never *knew* you: depart from me, ye that work iniquity" (Matt. 7:22-23).

When Paul asked the question, "Hath God cast away His people? God forbid. God hath not cast away His people which He did foreknow" (Rom. 11:1-2). Certainly He has not, for He acknowledged them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18). See also Ps. 51:17; Isa. 66:2. Whether under the old or the new covenant only the humble-minded and obedient does God acknowledge! It is not a matter of predestinating certain persons but rather persons of a certain character. (Joel 2:12-14).

The second question to ask is "To what did God predestinate those whom He foreknew?" The answer is found in Ephesians 1:4-6: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." The question of Rom. 8:29 is answered in "to be conformed to the image of His Son." God's plan (purpose) from the beginning as given by the prophets was that God's people would be (1) CHOSEN IN CHRIST, (2) PREDESTINATED TO SONSHIP, and (3) CONFORMED TO THE IMAGE OF GOD'S DEAR SON. God's people today then are to be conformed to Him who "is the firstborn among many brethren" (Rom. 8:29) and their hope is in the fact that "He is the firstborn from the dead" (Col. 1:18). Feeble though our efforts may be, we are moving in a different direction from that of the world if we are Christians. If there is nothing of the spirit of Christ in us then obviously we are not His. *Let us examine ourselves whether we be in the faith.*

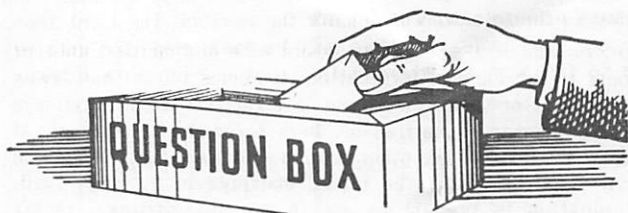
(Sent for publication in the 'S.S.' by Earl B. Severson, Vancouver, Canada.)

### ON GIVING

A Christian had persuaded his Jewish friend to attend a church meeting with him. The sermon was upon Paul's efforts to persuade King Agrippa to become a Christian. After the sermon a collection plate was passed and when the Jew saw the small coins being put in, and remembered that he was called upon to give a tenth of his income, he leaned over to his friend and said "Almost thou persuadeth me to be a Christian."

### THE HYMNBOOK'S LAMENT

MY back is bent, my leaves are torn;  
No one knows the sorrows I've borne:  
I'm used as a toy for a little boy,  
Sometimes as a fan for a weary old man.  
Once I was new, but now I am old;  
I wonder what my future can hold.  
My life has been short and really sad  
Because I've been treated so very bad.  
Please do treat other hymnbooks right,  
So that they'll never be in my plight.




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Conducted by  
Alf Marsden

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**DO you believe a Christian can rightly obtain a divorce on one ground only – that of fornication: In such a case what do you consider to be the position of the innocent (non-fornicating) partner as to re-marriage?**

Questions concerning divorce and the married state are always highly emotive and extremely difficult to answer. Nevertheless, we are taught at some depth in the Word and we must make the attempt to understand the guide-lines which are laid down.

#### Definition of Terms

It is always wise to define our terms so that we shall understand the words which are subsequently used.

1. Divorce – this means ‘to let loose from’, ‘let go free’. The word used in the N.T. is APOLUO (apo, from; luo, to loose). Hence, in Matt. 5:32 ‘to put away’ one’s wife means to ‘divorce’ her.
2. Adultery – the state of adultery is that state in which unlawful intercourse is committed with the spouse of another. For the natural implications of this we should examine such scriptures as 2 Peter 2:14 and Rom. 7:3. For the spiritual implications we should look at James 4:4.
3. Fornication – this is illicit sexual intercourse. It is used along with adultery in Matt. 5:32 but is distinguished from adultery in Math. 15:19. The apostles in the Jerusalem church warned Gentile converts that they should abstain from fornication.

#### What is God’s Intention?

This is made clear in Matt. 19:3-12. The Pharisees tempted Jesus concerning divorce. He told them that it was a deliberate creative act of God in creating the polarity of the sexes. He went on, “For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh” Matt. 19:5. Now this word ‘cleave’ needs a little explanation. It means to join fast together, to glue, cement. It seems that Jesus is speaking about an indissoluble bond, in fact He says that the two shall no longer be two but one. This bond, says Jesus, has been effected by God and no man ought to break it asunder. The Pharisees then asked why Moses had commanded a bill of divorcement to be written when a wife was put away. The reply of Jesus is very illuminating. He said that Moses had permitted (not commanded) this to be done because of the hardness of their hearts. Now hardness of the heart means blindness and spiritual imperception, and what Jesus is here teaching is that the children of Israel were blind and spiritually imperceptive to the requirements of God. The mind of God is expressed quite succinctly by Jesus when he says, “But from the beginning it was not so”. From this we must conclude that the intention of God was that the married state should be indissoluble, and who would be bold enough to say that this is not the intention of God now?

### What is the Intention of Jesus?

Jesus taught the Pharisees that if a man put away his wife and married another he committed adultery, except in the case of fornication. It seems to me that Jesus is not saying that divorce is right or that re-marriage is right; all He is saying is that in such circumstances if the man re-marries he does not commit adultery. If, therefore, a man puts away his wife for any other reason and marries another and thereby commits adultery, it must mean that the initial marriage is not dissolved. I believe that whether fornication is present or not the initial marriage is not dissolved; the only difference is that if fornication is present and re-marriage takes place the further sin of adultery is not incurred.

Paul teaches in 1 Cor. 7:10-11 that the command of the Lord is that a wife should not leave her husband and that a husband should not put away his wife. If she departs from her husband she should remain unmarried or be reconciled to her husband. To reinforce this teaching, Paul in writing to the Romans says that, "the woman which hath an husband is bound by the law to her husband so long as he lives". Rom. 7:2.

It would seem, then, that the intention of Jesus was and is that the married state should not be dissolved voluntarily; it is dissolved on the death of one of the partners. This, of course, is what we would expect, because Jesus taught the mind of God. It is interesting to read further into the 7th chapter of Romans to see how Paul relates this to our death to sin and our marriage to Christ.

### What is our Intention?

If we are Christians then we have been enlightened; we should have spiritual perception, and our hearts should not be hardened to God's wishes. In short, if what we have studied together is true, then we know what God's intentions and those of His Son are. Of course, a Christian can get a divorce, but this word 'rightly' intrigues me. Is it ever right, even for fornication, to attempt to break that which God hath joined together? If Christians marry, should fornication ever be a problem? Indeed, Paul argues in 1 Cor. 7:2 that marriage is intended to prevent fornication. It seems to me that the position of the innocent (non-fornicating) party would be that if re-marriage took place adultery would not be present, but in the light of the teaching in the Corinthian letter should re-marriage take place at all?

I said at the outset the subject of marriage, divorce and re-marriage is a highly emotive one. I know that there are those who will argue that it is wrong for one partner to endure the infidelity, hostility, lack of love, and all the other sins that go with extreme incompatibility, but we are spiritually married to Christ and how heavy with sorrow He must be when we exhibit infidelity, lack of love, strifes and envyings, but He endures and I am quite sure that in all circumstances He expects us to endure also, and not to please ourselves.

We all know that every day marriage is being de-valued; standards of human behaviour are changing for the worse. Do we succumb to the ways of the world, or do we suffer, if need be, in order to fulfil the requirements of God? I think we know the answer, don't we?

(Please send all questions to Brother ALF MARSDEN, 66 Mitchell Street, Newtown, Wigan, Lancs, and also any comments on the answers given).



## FOUR "VERSIONS" OF MARK 16:16

THE Universalist says, "He that believeth not and is not baptized shall be saved." All are going to be saved.

The Roman Catholic says, "He that believeth not and is baptized shall be saved." Whether it be a newborn baby or an adult at the point of death, the sacrament of baptism is valid to take away sins.

Protestant Denominations say, "He that believeth and is not baptized shall be saved." Salvation is by faith only, without baptism or anything else.

The LORD said, "He that believeth and is baptized shall be saved".

WHICH OF THESE VERSIONS ARE YOU WILLING TO ACCEPT??????  
Christian Messenger.

NOTHING is so strong as gentleness; nothing is so gentle as real strength.

GIVE the best you have, and the best will come back to you.

"The excited chirping was so frantic that I looked out of the window to see what was causing the commotion. I saw a young robin, just learning to fly, inside the wire fence of a small garden plot. Round and round it went, becoming more and more excited, as it could find no way out. "Foolish bird," I thought, "why don't you use your wings to fly above the little fence?" Then a voice right in the depths of my heart seemed to say, "Foolish child, you too, become unduly anxious because you can't find a way out. Why don't you use your wings to rise above the problems?" E.B.S.

A man who is undergirded by the arms of the Almighty cannot be crushed.  
Deut. 33:27

HOME is on a level with the women; the town is on a level with the homes.  
Billy Sunday

## NEWS FROM THE CHURCHES

**Blackburn, Hamilton Street:** We had the pleasure on Lord's Day December 2nd of witnessing the restoration to the fold and family of God of two sisters and a brother who, for some time past have neglected the assembling together with the church but have decided to "come back home." The same evening too, a boy from the school, Richard, the son of brother and sister Eric Marsden, gave himself to the Lord in the ordinance of baptism. We thank Gos for this manifestation of His grace and we are encouraged to continue to fight the 'good fight of faith'. J.P.

**Blackridge Church:** Blackridge church intend, God willing, holding their annual social in the Seafield Hall, Seafield, West Lothian, on the 9th March at 4 p.m. Speakers are to be announced later; all heartily welcomed.

**Nelson, Lancs:** Nelson's 55th church anniversary on Nov. 17th proved a rich time of spiritual blessing. Tea was followed by an evening meeting during which young members of the church sang 'Walking with Jesus', 'Amazing Grace', and 'All to Jesus I surrender'. They also took part in an impressive 'demonstration' called 'Building the Lighthouse' Wilfred Hoyle, of Liversedge, again presented edifying proof of his steadfast adherence to the Word of Truth, expanding the lighthouse theme with a powerful message based on the words:

"O, make Thy Church dear Master,  
A lamp of burnished Gold;  
To bear before the Nations,  
Thy true light as of old:  
O, teach thy Wandering Pilgrims  
By this their path to Trace;  
Till, clouds and darkness ended,  
They see thee face to face."

On the Lord's Day morning brothers Tom Carson and John Smith were ordained elders of the church. Both brothers have been zealous servants of Christ over a long period, and indeed Tom is one of the four remaining founder members of the church at Nelson. They are truly worthy of their higher calling. S.B.Sykes

**Tunbridge Wells, Kent:** It was our joy to witness the good confession of two teenagers on Thursday, 15th November. Kim Boland, son of Brian Boland, and Paul Daniell, son of the writer. They obeyed their Lord's command in baptism the same hour of the night. Pray with us that the gospel will prevail in bringing sinners to the Saviour.

We rejoice again at the power of the gospel to save. Wilfred Kingswood, husband of the late Caroline Kingswood obeyed his Lord in baptism Tuesday 11th December. Wilfred has attended the meetings of the church for a long time in Wembley, and we know that our brother will be used by God here in Tunbridge Wells. Let us praise Him.

Derek L. Daniell.

**Tranent: Social Meeting.** We invite all members and friends to meet with us on February 9th 1974 in the Pond Hall, Port Seton. Tea will be served at 4.0 p.m.

Brethren J. Parker and David Chalmers will be speakers on this occasion.

**Wigan, Scholes:** The church now meeting in Longshoot, Scholes, Wigan held special meetings on Saturday and Lord's Day, November 10th and 11th, to give thanks and praise to God for His mercies and faithfulness in our having been able to meet in our new building for the past five weeks, and to ask His guidance and blessing upon the work of carrying out His will in future years, by His grace. Glorious times of refreshing and fellowship were experienced with brethren from near and far. We had the support of brethren from many congregations throughout the country.

On the Saturday some 150 joined in a buffet tea, followed by an evening meeting at which Bren. Alf Marsden (Albert Street, Wigan) and Leonard Morgan (Argyle Street, Hindley) spoke messages of encouragement and hope fitting to the occasion. We joined in the singing of such grand and appropriate hymns as "Heavenly Father, Thou hast brought us", "From distant places of our land", "Before Jehovah's awful throne" and "God be with you till we meet again"; in addition a hymn for the occasion, compiled by one of our brethren, was duplicated and sung. At the close we were reluctant to separate, feeling the meaning of the words, "We have been there and still would go: 'Tis like a little heaven below". But, as we had been reminded, our task lies not always upon the mountain top, but chiefly in the valley, with its unhappy realities and its sordidness.

On the Lord's Day we experienced similar joy and fellowship. Our numbers were increased by a few visitors gathering with us at the Lord's table, when Bro. Marsden exhorted us. In the Bible school in the afternoon the children shared in the rejoicings, when Bro. Marsden in his talk and choruses showed us the love of Jesus for children. In a meeting for the preaching of the gospel the time was arranged so that district congregations could share with us the joy of making known the Saviour. Some seventy gathered with several non-members among us, who heard Bro. Morgan expound the 23rd Psalm to show the perfectness of the saving and keeping power of our Saviour Jesus Christ. We pray and work for the increase, in the building up in the faith the churches who were represented in the meetings, and in the yielding of men and women to Christ through the power of the gospel.

Our warmest thanks to the churches and individuals who helped us by their presence and prayers and service, to our two brethren who so faithfully ministered in the Word and the gospel to us, and to all who in any way contributed to the fellowship, joy and blessings of the week-end.

**WHAT COUNTS**

IT is not what we eat but what we digest that makes us strong.

It is not what we gain but what we save that makes us rich.

It is not what we read but what we remember that makes us learned.

It is not what we profess but what we practise that makes us Christians.

Francis Bacon

A church in Westchester, New York, carries a sign saying, "The competition is great, but we are still open on Sundays."

**COMING EVENTS****CHANGE OF SECRETARY**

Wigan: longshoot (Scholes)

Douglas Melling, "Shelomi", 38 Lulworth Drive, Hindley Green, via Wigan, Lancs.

**APPRECIATION**

(Letter just received by Bro. Paul Jones)  
"Received your letter telling me of another donation towards our building project £47 has come through to our account, which in our currency amounts to 76 rands and 30 cents.

We are, of course, deeply thankful and would like to take this opportunity on behalf of the congregation at Cape Town of expressing our deep appreciation for this gift towards our building fund, and our prayers are that God in turn will bless abundantly all those concerned (Heb. 6:10)

We would also like to thank you for the part you are sharing, as the receiver of the funds on our behalf, and may the Lord bless you for this, to His honour and glory.

We trust that this expression of appreciation by us might be published in the 'S.S.' if possible as far as space allows. We send Christian greetings to all and pray that God may bless us all, as we labour in every part of his vineyard."  
Thomas W. Hartle, Woodstock, Cape Town

**APPEAL**

THE church at present meeting in Gladstone Street School have indeed been blessed in finding an existing building, formerly used as a place of worship. The Brethren here have completely exhausted their resources in purchasing the building. There is indeed much work in front of us in that there are some necessary repairs. These include repairs to the floor, the roof, and installing adequate lighting and heating. We therefore ask for your help financially. If you can help us in this way please send any donations to Bro. Dan. Booth, address below, or if you would like further details please contact Bro. Alan Gregory, address below.

Please give this appeal your earnest consideration and support if you are able to help in any way. Please remember this is not for material additions but for basic needs. Please remember us in your prayers that the Lord's work may be carried on in this corner of the vineyard.

Yours in service

Alan Gregory (Secretary)

Bro. Dan Booth, 11 Barker Gate,  
Ilkeston, Derbyshire.

Bro. Alan Gregory, 270 Nottingham Road,  
Ilkeston, Derbyshire. DE7 5BD.

**OBITUARY**

**Tranent:** It is with sorrow that we record the death of our sister Jean Scott on November 18th. She was a member of the church in Tranent for 40 years but was unable in recent months to meet at the Lord's table due to illness. As a nurse in a local hospital she cared for the aged and demonstrated her Christianity in a practical way.

We commend her husband and daughter to our loving heavenly Father who is the source of all strength and consolation. Bro. E. Jess officiated at the service and graveside.

KIRK  
12  
JAN  
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174

**THE SCRIPTURE STANDARD**

**PONDER THESE THINGS**

If one can be saved without faith, why are we told that it is impossible to please God without it? (Heb. 11:6)

If God promised to give faith when we ask for it, why are we told that faith comes by hearing the word of God? (Rom. 10:17)

If "faith only is a most wholesome doctrine and very full of comfort", why did James say that we are NOT justified by faith only? (James 2:24)

If God promised to save men regardless of the kind of faith they have, why did Paul make it so plain that there is ONE faith? (Eph. 4:5)

If one becomes a Christian the very moment he believes, as most denominations teach, why was not King Agrippa a Christian? (Acts 26:27-28)

If one can be saved without whole-hearted obedience to the Lord, why did Paul, "Obey from the heart"? (Rom. 6:17)

If the Lord will save us without baptism, why did he command us to be baptized? (Mark 16:16)

If the Lord has promised us salvation without baptism, as most denominations teach, why did Peter say, "Baptism doth also now save us"? (1 Peter 3:21)

If sprinkling and pouring constitute scriptural baptism, why did Paul say that baptism is a burial? (Col. 2:12)

If we receive remission of our sins without baptism, why did Peter say that baptism is for the remission of sins? (Acts 2:38)

If one can be "in Christ" without baptism, why did Paul say that we are baptized into Christ? (Gal. 3:27)

If the baptism of infants is scriptural, why did Christ command us to baptize individuals who have heard and believed the gospel? (Mark 16:15-16)

If God has promised salvation outside the church, why did Christ die for the church? (Acts 20:28)

If the church has nothing to do with our salvation as most denominations teach, why does the Lord add us to the church? (Acts 2:47) Gospel Digest

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