

The SCRIPTURE STANDARD

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

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WHAT IS BAPTISM FOR?

A MAGAZINE called *Precious Seed*, issue May-June, 1954, has been sent on to us with request to review an article dealing with baptism (pp. 117-121).

What the writer says of the act and subjects of baptism we pass over ; but when he deals with what he calls 'misunderstood texts,' he clearly reveals the party to which he belongs. We quote his words with brief comments. As he just gives references to passages, we request our readers to look these up and see what they actually say.

'(A) John 3 : 5 : Baptism is never connected with the new birth in the N.T. The Lord is referring to Ezek. 36 : 24-27 ; 37 : 1-14, which Nicodemus, as a teacher in Israel, should immediately have perceived.'

Comment: The passages from Ezekiel were spoken when the Israelites were captives in Babylon, and tell of their return to their own land, and these predictions were fulfilled under Ezra and Nehemiah (See Neh. 9 : 6-8).

Writers on the new birth overlook the fact that in all births, both natural and spiritual, there are at least two stages, begettal (impartation of life) and actual birth. These stages are clearly marked out, especially in the Revised Version of the New Testament, 'The Spirit giveth life' (John 6 : 63, 2 Cor. 3 : 6), through the Word, 'The seed is the word of God' (Luke 8 : 11, 1 Peter 1 : 23, 1 Cor. 4 : 15). Belief does not make us sons of God, but it gives us power (right or privilege) to become such. There must be a birth 'not of the will of man, but of God' (John 1 : 12-13). Life always precedes birth ; and birth is a change of state, life visible, manifested. So Paul wrote, 'We are buried with him by baptism unto death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6 : 4).

On this passage, Campbell Morgan wrote : 'In the rite of baptism there are two movements which may be described as immersion and emergence. Immersion is the symbol of death and burial. Emergence is the symbol of resurrection and life . . . Of that work of the Spirit, there is no symbol so perfect as that of water baptism. The individual placed within its embrace is absolutely in the place of death. The same person emerging therefrom comes actually into the region of life. While the figure is eloquent, the fact is profounder' (*Analysed Bible, Romans*, pp. 80-81).

Jesus said : 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John 3 : 5). In harmony with the Lord's statement, Paul wrote : 'According to his mercy, he saved us, by the washing [R.V. margin, *laver*] of regeneration, and renewing of the Holy Spirit' (Titus 3 : 5),

'(B) Acts 2:38: Read with emphasis on "repentance" not on baptism, in accord with Luke 24:47, R.V.M. Repentance prominent in message to these Jews, for they were called upon to "change mind" with regard to Jesus, whom they had crucified. In a similar message to Gentiles, prominence is given to faith (Acts 10:43). Repentance and faith are like two sides of one coin' (Acts 20:21).

Comment: Repentance and baptism are joined together by the Holy Spirit, speaking through one of the Lord's ambassadors, as conditions of remission of sins. 'What therefore God hath joined together, let not man put asunder' (Matt. 19:6). What authority has any man for giving prominence to one part of a Divine command and the ignoring of other parts? Luke 24:47 is the Lord's command 'that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Acts 2 records that glorious beginning when three thousand were baptised. The Acts of Apostles shows how faithfully the Lord's commission was carried out; and there were no unimmersed believers then. In the home of Cornelius, Peter declared that 'through his name whosoever believeth in him shall receive remission of sins.' After an extraordinary manifestation of the Holy Spirit, showing God's willingness to accept Gentiles into his family, Peter asked, 'Can any man forbid water, that these should not be baptised, which have received the Holy Spirit as well as we? And he commanded them to be baptised in the name of the Lord' (Acts 10:44-48). 'God is no respecter of persons; there is no difference between Jew and Greek' (Acts 10:34; Rom. 10:12). All are called upon to believe, repent and obey the Gospel (Acts 26:20).

'(C) Acts 22:16: Water cannot wash away sins. Saul is called upon publicly to repudiate his past life, especially deeds of opposition to Christ. Same word and same idea present' (1 Cor. 6:11, see R.V. Marg.).

Comment: The passage clearly says 'be baptised, and wash away thy sins.' Perhaps the writer of article in *Precious Seed* will tell us how blood washes garments white (Rev. 7:14). It is surely significant that what the blood of Christ is said to do, baptism is said to do the same (see Matt. 26:28; Acts 2:38; Rev. 1:5; Acts 22:16). It has been well said that God has transferred the efficacy of water to the blood, and of blood to the water. The procuring cause of pardon and cleansing is the precious blood of Christ; the receiving cause is faith, repentance and baptism into the name of Jesus Christ. The soul-cleansing blood was shed when Jesus died on Calvary; baptism is his appointed means to bring us into contact with his blood. It is not a question for sight, but for faith in the Lord's word. 'Know ye not, that so many of us as were baptised into Jesus Christ were *baptised into his death*' (Romans 6:3).

'(D) 1 Cor. 1:13-17: In evangelising the city of Corinth, Paul refrained from several legitimate things on the score that they were not expedient (profitable to hearers), as events proved. It is apparent that the apostle usually left the baptising to others, lest a party spirit and pride be engendered. The converts were not Paul's, but Christ's' (c.f. John 4:2).

Comment: The passage shows clearly that all had been baptised, and that believers should be called by the name of Him who was crucified for them; and into whose name they have been baptised.

'(E) 1 Cor. 15:29: One of the concluding arguments in the chapter for the truth of the resurrection—if no resurrection then the rite of baptism is reduced to sheer absurdity, etc., etc.'

Comment: There are various interpretations of 1 Cor. 15:29, but they all show how essential baptism was regarded in the first and best days of Christianity,

'(F) 1 Pet. 3 : 20-21 : Noah's ark in the O.T. and baptism in the N.T. are corresponding figures of God's way of salvation through faith alone—committing oneself wholly to the Saviour, as Noah committed himself to the ark and so was borne safely through the judgment. Noah and his family were separated from the older creation and stepped out on a new world with new covenant terms.'

Comment : This is a flat contradiction of the Scriptures. Noah was not saved by 'faith alone.' It is written : 'By faith Noah, being warned of God of things not seen as yet, moved with fear ; prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith' (Heb. 11 : 7). The faith of Noah, like that of all scriptural believers, moved him to do just what God told him. Faith alone is scathingly condemned in the N.T. It is said to be as useless as a corpse (James 2 : 14-26). The faith which does not move us to obey the Lord is a sham and a snare. Peter distinctly states that in the days of Noah 'eight souls were saved by water, the like figure (antitype) even baptism doth also now save us,' etc. (1 Peter 3 : 20-22). It is true that God saved Noah and his family ; but it is stated that Noah saved them ; also that the ark and the water saved them. There was, as always, Divine and human co-operation. God made our salvation possible by the gift of His Son to die for us. He offers that salvation to all, on conditions of belief, repentance and baptism. He demands from all 'the obedience of faith' (Rom. 16 : 26).

If our readers will examine the passages referred to they will see who misunderstands them, and tries to befog others. The writer of the article we are reviewing concludes, thus :—

'Brief summary : Baptism is an

'(a) Act of Submission—obedience to the Lord's Command.

'(b) Act of Confession—owning the Lordship of Christ (Rom. 10 : 9, c.f. Gal. 3 : 27), a public confession, like a soldier who dons the Queen's uniform upon enlistment—the uniform does not make him a soldier, but it makes his calling evident.

(c) Act of Identification—symbolizing death, burial and resurrection with Christ, to walk with Christ, to walk with and serve the Lord in a new sphere, the heavenlies (Eph. 2 : 6).

(d) Act of Proclamation, in that it clearly sets forth the gospel message through 'eyegate' (1 Cor. 15 : 3-4).

Comment : Surely if baptism is all this, it is a matter of tremendous importance. Is it essential to submit to and obey the Lord? Is it essential to confess Him and be identified with Him? There is only one Scriptural answer to these questions. Then why try to make light of baptism, as the writer of article does, under 'misunderstood texts'? Those who deny the scriptural design of baptism have no logical place for the ordinance ; and it is high time for them to accept all that the Scriptures teach, and not imperil their own salvation and that of others by rejecting the counsel of God, as did those who rejected John's baptism (Luke 7 : 30). EDITOR.

GOD'S PLAN FOR UNITY

(Ephesians 2 : 11-22).

THEME : Unity by Reconciliation—'And might reconcile them both in one body unto God through the cross, having slain the enmity thereby' (Eph. 2 : 16 A.R.V.).

THE meaning of the words which form my theme title : 'Unity by Reconciliation.' (1) Unity—the state of being at one ; at-one-ment, one in Christ Jesus. (2) Reconciliation—to change from enmity to friendship ; at-one-ment (Rom. 5 : 11). Derived from the Latin *con* (*cum*) meaning 'together' and *calere* meaning 'to summon,' so the Latin *conciliare* is the root from

which we get our word 'council,' and the French their word *concile*, meaning an assembly called together. To this we put the Latin prefix *re* meaning 'again,' so *reconcile* is to 'call together again.'

The passage of our consideration depicts the extreme division which existed between Jew and Gentile, and at the same time shows that these very real enemies could be called together again. Christ Jesus has made a union of these separate and conflicting elements by destroying the barrier which separated them. He made *in* himself one new man of these two, so that *in* Christ Jesus there is neither Jew nor Gentile. 'Wherefore if any man is in Christ, he is a new creation: the old things are passed away: behold they are become new. But all things are God's, who reconciled us to himself through Christ and unto us (the apostles) the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us [the apostles] the word of reconciliation' (2 Cor. 5:17-19).

The Word of Reconciliation.

The great commission, 'Go preach the Gospel [the word of reconciliation] in all the world, to every creature' (Mark 16:15), was the committing of the word of reconciliation to the apostles. Paul said, because the apostles received the world-wide commission, 'We are ambassadors therefore on behalf of Christ as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God' (2 Cor. 5:20).

Paul epitomised this word of reconciliation in 1 Cor. 15:1-4: 'Christ Jesus died for our sins according to the Scriptures, etc.'

The Instrument of Reconciliation.

So the instrument of reconciliation was the cross: 'by the cross . . . having slain the enmity thereby.' Again Paul emphasises the cross as the instrument of reconciliation when in Romans 5:10 he says: 'For if while we were enemies we were *reconciled to God through the death of his Son*, much more being reconciled, shall we be saved by his life: and not only so but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.' And in Col. 1:20f: 'And through him to reconcile all things *into* him, having made peace through the blood of his cross . . . and you being in time past alienated and enemies in your mind, in your evil works, yet now hath he reconciled in the body of his flesh through death . . .'

The Church is the locus operandi of Reconciliation.

The church is 'the assembly called together again' (*re-con-ciliare*). The church is His body; His one body; His called out body.

The church is His body—'And gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all' (Eph. 1:22-23). 'And he is head of the body—the church' (Col. 1:18). 'For his body's sake, which is the church' (Col. 1:24).

The Church is His One Body.

Col. 3:15—'And let the peace of Christ rule in your hearts, to which also ye were called *in one body*.' 'There is *one body*' (Eph. 4:4).

The Church is the called out body—called together again, reconciled. 'God is faithful through whom ye were called into the fellowship [partnership, communion] of his Son Jesus Christ our Lord' (1 Cor. 1:9). (After this passage, if you read on, you find the condemnation of divisions.)

It is a great pity that men cannot learn that there is but *one body* in which and by which the blessings of Heaven can be ours here upon the earth. Of the making of bodies there is no end, e.g., Peace Leagues, Church Councils, Conferences, Committees, etc., etc.

It is more saddening when those who are Christ's are not satisfied to be in the one body, but want to be part of other bodies in order to do good works. To show the intimate relationship that should exist between the reconciled and the Reconciler, the Holy Spirit describes the reconciled as the bride and the Reconciled as the Bridegroom. To join up with any other body is spiritual fornication—adultery.

There will be no real peace, that is the peace of Christ, in any body but the one body, which is His church.

We are in the one body by obeying the faith : the word of reconciliation, the gospel. 'For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free ; and were all made to drink of one Spirit' (1 Cor. 12 : 13).

Our problems of division and all other problems will be solved when we hear Jesus and Jesus only. 'Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18 : 19-20).

The church of the Lord is composed of those who are gathered together in His name, called together again : reconciled. 'I therefore . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love ; giving diligence to keep the unity of the Spirit in the bond of peace' (Eph. 4 : 1-3).

W. STEELE.

(Substance of lecture at Hindley Bible School.)

WITH WHAT BODY DO THEY COME?

IN our June issue, we said, Paul wrote : 'Flesh and blood cannot inherit the kingdom of God : neither doth corruption inherit incorruption.' With that plain statement before us, what about literal material bodies which some say will be in that kingdom ?

We have been told that this is a denial of the resurrection of the body. In 1 Cor. 15, Paul deals fully with the resurrection of the Lord Jesus and those that are His. He answers questions concerning the resurrection thus : 'How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased Him, and to every seed His own body . . . so also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption ; it is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power : *it is sown a natural body ; it is raised a spiritual body.* There is a natural body, and there is a spiritual body.'

We believe all this, and all else the Scriptures say. As the plant or flower comes out of the small seed that is sown, defying all human explanation, so the resurrection body comes out of that which is sown in the ground. We know the difficulties that are raised concerning this, but if we believe in an All-Powerful God then with Him all things are possible. It seems to us that the only resurrection of which the Scriptures speak is one that leaves behind an empty grave.

What the spiritual glorified body will be like we do not presume to say. It is well in this, as in all other matters, not to go beyond what is written :

'There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one ; and the glory of the terrestrial is another' (1 Cor. 15 : 0).

We do know that the body will be changed, and will not be subject to decay and death ; nor will it feel pain or sorrow. Surely that is enough for us to know now. 'It doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him ; for we shall see him as he is ; and every man that hath this hope in him purifieth himself, even as he is pure' (1 John 3 : 2-3).

EDITOR.

THE RECIPROCAL FORCE OF 'ONE ANOTHER' IN THE NEW TESTAMENT

THE phrase 'one another' appears in the N.T. about eighty-seven times. In many of these cases it could be translated 'mutual' or 'reciprocal' as that is precisely the meaning of the Greek words from which the phrase 'one another' comes. The R.S.V., for example, uses the word 'mutual' in Rom. 1 : 12 in translating the Greek word *allelous*, which is translated 'one another' in most instances. In defining this word *allelous* Souter says it means 'a reciprocal word, one another,' and Thayer says, 'one another ; reciprocally, mutually.' All Greek grammars list it as a reciprocal pronoun.

Out of the some seventy-seven appearances of *allelous* the reciprocal force of the term becomes quite clear. The word reciprocal means 'the return in due measure by each of two sides of that which exists on the other or of that which is offered, given or manifested by the other' (Webster). This reciprocity may be things both good and bad. In Gal. 5 : 26, Paul warns against 'provoking and envying one another.' That would be mutual envy or reciprocal provocation! Titus 3 : 3 speaks of 'hating one another,' which is mutual hatred. In Col. 3 : 9, there is legislation against reciprocal lying and in 1 Cor. 7 : 5 against mutual defraudation. In the same vein we have mutual judging (Rom. 14 : 3), mutual lust (Rom. 1 : 27), mutual murmuring (Jno. 6 : 43), mutual wronging (Acts (7 : 26), and mutual mocking (Mk. 15 : 31). In Rev. 6 : 4 we even have mutual murder !

In Gal. 5 : 15, we are warned 'if you bite and devour one another take heed that you are not consumed by one another.' Here the word *allelous* appears twice in one verse, giving us mutual biting and devouring, resulting in reciprocal consumption. In Acts 15 : 39, we have Paul and Barnabas parting from one another, which is mutual separation, both sides sharing in the decision to part company.

Another Greek pronoun *cautous* also expresses reciprocity and is likewise translated one another. Thayer (p.163) says of this word : 'It is used frequently in the plural for the reciprocal pronoun *allelous*, reciprocally, mutually, one another.' Sometimes these words appear together even in the same verse (Eph. 4 : 32) and they always suggest mutuality. They are indeed the words for mutual, so the idea of mutuality or reciprocity is certainly a N.T. concept.

The mutual aspect of 'one another' interests us especially from the constructive point of view. So along with warnings against mutual lying, hatred, lust, consumption, wronging, envy and murmuring, we have exhortations to share together those things which build up. I will list a few of them :—

1. *Fellowship*. 'If we walk in the light as he is in the light, we have fellowship with one another and the blood of Jesus cleanses us from all sin' (1 John 1 : 7). Here is mutual fellowship.

2. *Service.* 'Clothe yourselves, all of you, with humility, to serve one another' (1 Pet. 5 : 5). Here is mutual service or ministry.

3. *Hospitality.* 'Practise hospitality ungrudgingly to one another' (1 Pet. 4 : 9). This is reciprocal hospitality. It is to be shared, to go both ways.

4. *Care.* 'That there be no discord in the body, but that the members may have the same care for one another' (1 Cor. 12 : 25). This is reciprocal care, a mutual concern.

5. *Welcome.* 'Welcome one another, therefore, as Christ has welcomed you, for the glory of God' (Rom. 15 : 7). Some versions have 'Receive one another.'

6. *Doing good.* 'Always seek to do good to one another, and to all.' (1 Thess. 5 : 15). We need to learn that doing good is to be mutual, it should work both ways.

7. *Love.* 'You yourselves have been taught by God to love one another.' Here is a love that reciprocates.

8. *Peace.* 'Have salt in yourselves, and be at peace with one another' (Mk. 9 : 50). Here is mutual peace.

9. *Consideration.* 'Let us consider one another to provoke unto love and good works' (Heb. 10 : 24). Would not mutual consideration end many of our ills ?

10. *Kindness.* 'Be kind to one another, tenderhearted' (Eph. 4 : 32). The same verse speaks of reciprocal forgiveness. What these mutual twins could do for us—kindness and forgiveness ! They are mutual, remember.

Space forbids that I continue the list, but do not the points given here well set forth the reciprocal character of Christianity ? And have you noticed that I have not yet touched upon mutual edification ? The points given thus far prove the force of the term 'one another,' and once we see that the same phrase is applied to the teaching of the church, then we must accept that aspect as well as those already set forth.

Notice mutual teaching : (1) 'admonish one another' (Rom. 15 : 14) ; (2) 'minister to one another' (1 Pet. 4 : 10) ; (3) 'exhort one another' (Heb. 10 : 25) ; 'edify one another' (Rom. 14 : 19) ; 'comfort one another with these words' (1 Thess. 4 : 18) ; 'build up one another' (1 Thess. 5 : 11) ; 'teach and admonish one another' (Col. 3 : 16) ; 'addressing one another in psalms and hymns and spiritual songs' (Eph. 5 : 19).

These verses show that teaching is mutual just as love, peace, care, fellowship, etc., are mutual. It is just as unscriptural and illogical to talk of one man doing the loving or one man showing the hospitality as to talk of one man doing the teaching. But men who love darkness rather than light can always find ways of dodging the truth, so it is argued that the above verses do not apply to the public assembly, only to private circumstances. Why do they so reason ? They cannot prove that these injunctions are restricted to private teaching. Do these men mean to tell us that the apostles enjoined a mutual edification *outside* the assembly and a one-man ministry *inside* the assembly ? If so, how simple can men get ! These passages obviously teach that their edification was to be mutual *everywhere*, just as their love, peace, hospitality and kindness were to be everywhere.

These letters for the most part were addressed to churches. The inspired writers were setting forth the apostles' doctrine regarding the work and worship of the church. These injunctions relative to mutual edification were part of 'the pattern of sound words' that the churches were to follow. For example, Paul dispatched Timothy to Corinth that he might remind that church of 'my ways in Christ, as I teach them everywhere in every

church' (1 Cor. 4:17). Paul had 'ways in Christ' that he taught in every church. In 1 Cor. 14 we find that mutual edification in the assembly was part of that *didache* that he taught in every church. There they edified 'one by one so that all may learn and all be encouraged' — and this was the assembly! It is noteworthy that Paul excludes the women (verses 33-34), or at least it appears so to me (some good brethren interpret this otherwise). When an inspired writer makes an exception we should accept it. Just here the 'dodgers' make another point, for if the women are excluded then it is not mutual, they contend. This does not follow. A limitation to a given command does not nullify its nature. For example, all are to give of their means, giving is mutual, and yet this command is limited to all those who have something to give. On the same basis, though for a different reason, Paul could limit the edifiers in the assembly to males capable of edifying and yet it be mutual.

I trust this article has broadened the reader's viewpoint toward mutual ministry, for mutual ministry embraces virtually every phase of Christianity. A woman who sews for the poor is practising mutual ministry; one who feeds the hungry, sweeps the meetinghouse, or sits up with the sick is practising mutual ministry. All the points given above are part of it. Mutual edification or teaching is only a part of mutual ministry. Yet it is just as important as any other part and should be observed with the same care and the same extensiveness. One may as well argue that we are to love one another outside the assembly and hate one another inside the assembly as to argue that edification is to be mutual outside the assembly (which they all admit) and consigned to the one-man hireling inside the assembly. If not, why not? I am no more obligated to prove that mutual love includes the assembly than I am to prove that mutual edification includes the assembly. Both mutual love and mutual edification apply anytime and everywhere.—*Bible Talk*, U.S.A.

FAMILY CIRCLE

conducted by Harold Baines.

THE FIRST HYMN BOOK.

IN Matthew 26:30 and Mark 14:26, we read that after Jesus and his apostles had sung a hymn they went to the Mount of Olives. It is probable that this hymn was the Jewish hymn of praise, called the *Hallel*, contained in Psalms 115-118. When Paul and Silas sang hymns in the prison at Philippi these were also probably from the Book of Psalms.

This book was, then, the church's first hymn book. To the early Christians many of the Psalms found their full meaning in their Lord Jesus Christ, and could therefore be sung by them with higher praise and deeper joy than by the Jews. Lord Ernle in his book, *The Psalms and Human Life*, shows how the devotion of Christians in every land and age is influenced by the Psalms. Even to-day some of our finest hymns are paraphrases of or based upon the Psalms. For example, 'The Lord's my Shepherd' (Ps. 23), 'Our God, our help in ages past' (90), 'Hail to the Lord's Anointed' (72), and 'How pleased and blest was I' (122). A glance at the Index of Texts at the back of our present hymn book will give some idea of the vast influence of the Psalms upon our modern hymns.

Before long, however, the Christians of New Testament times were expressing their new joy in phrases summarising their experience. A. S. Way, in his translation of *The Letters of St. Paul*, suggests that some of these hymns of the early church are contained in Paul's letters. Such hymns are

Eph. 5:14; 1 Tim. 3:16; 1 Tim. 6:15-16; 2 Tim. 2:11-13; and especially 1 Cor. 13—the Hymn to Love. Revelations, too, contains many magnificent hymns of praise, notably in 5:12-13 and 15:3-4.

Erik Routley in *Hymns and Human Life* writes (pp. 17-18): 'What was it that the early church wanted hymns for? Why should we assume that these were hymns at all? They wanted to express their experience; they naturally coined phrases that would do this and passed them from one to another; and they wanted to go forth to meet their Lord, to invoke the living Christ into the precarious and even desperate situations in which they found themselves. They wanted hymns . . . as a record of their experience, as a means of binding them one to another, and as a vehicle of worship. They were . . . singing to Christ 'as God'—a dangerous enough thing to do when a Roman Emperor not long dead (Domitian) had insisted on being called 'Lord and God' by all his subjects.

We see, then, the immense influence of the Bible upon our hymns. The greatest hymns are those true to the Bible. Lovely though the poetry may be, the first essential is truth. For when we sing we sing to God, who searches the heart and knows whether what we offer in praise is true. 'They that worship him must worship in spirit and truth.'

Horatius Bonar wrote:

Help me, my God, to speak
True words to Thee each day;
True let my voice be when I praise,
And trustful when I pray.
Thy words are true to me,
Let mine to Thee be true,
The speech of my whole heart and soul,
However low and few.
True words of grief for sin . . .
True words of faith and hope . . .

C. MELLING.

THE ALPHABET OF SUCCESS.

Go not into vicious society.
Hold integrity sacred.
Injure not another's reputation.

We have here the contrasting human characteristics — spite, honour, gossip. Viciousness we associate with animals such as dogs. We speak of a dangerous dog as being vicious, apt to snarl and bite. Many people would be insulted if we called them dogs, yet in effect they are no better; they delight to quarrel and snarl, to injure and hurt, and 'baiting' good-living people is one of their pet pastimes, especially in workshop or factory.

If we pass over to our third letter, I, we get the thought of gossip. This has been defined as 'Idle chatter about other people regardless of fact,' and many an honest reputation has been injured by this kind of gossip. We see then why a godly young Christian has to avoid vicious society. 'Vicious' comes from the word 'vice,' which in its turn is a very potent form of evil, yet it is easy to drift into vicious society through the medium of gossip. Injuring the reputation of another by 'idle talk regardless of fact.'

I have purposely left letter 'H' until the last for in this art of holding integrity sacred we have the key to the whole matter. Integrity has to do with honour and uprightness and our Master himself assures us we can only overcome evil by goodness, hence if you would avoid sins of spite and gossip, your sure safeguard and, incidentally, your greatest answer to your critics, is found in the integrity of your life and character.

Have you noticed that the word grit is in the word integrity. In fact we must be gritty to be good Christians. Grit helps you to stand on slippery

ground, but is also an irritant on a tender spot ; like salt, it makes it smart. That is why we Christians sometimes get on people's nerves. The salt in our lives and the grit in our nature irritates and rouses their animosity. I will have more to say on how to deal with this problem in my next talk, which is on the letters J, K and L.

STORY OF A SUNBEAM.

SOME time ago I promised you a story of a sunbeam. Well, boys and girls, here it is.

Once upon a time there lived way up in the sky a tiny sunbeam. He was quite a cheerful little fellow and had a lot of elder brothers and sisters who every day used to leave their house in the sky and travel to earth to bring warmth and sunshine to all the little boys and girls who lived there.

For some time our little friend the sunbeam had been wanting to go to the earth himself, and one day his father, Mr. Sun, said : 'Now if you are very good you can go to the earth to-morrow with your brothers and sisters, but you must come back at nightfall or you will not be able to go ever again.'

So next day very early Master Sunbeam set off with his brother and sister sunbeams to earth, and what a wonderful place he found it, all white and shiny, for it was winter and very cold and covered in snow.

Now Master Sunbeam had never seen snow before, and as he moved across it he noticed it softened and melted.

Suddenly he heard a crackling sound under his feet and a voice saying in a muffled way, 'Let me out, let me out,' and behold as he stood against the noise the snow melted and a lovely flower sprang up. 'O, how lovely !' said Master Sunbeam, 'Who are you ?' 'I'm Snowdrop,' said the flower. 'I come here every year. Thank you for warming me and letting me out of my prison.'

Very happily Master Sunbeam went tripping down the street. What a wonderful place earth was, lovely houses, beautiful fields.

To which the little girl replied hopefully, 'Please, teacher, ostriches !'

I wonder what are in those houses, he mused to himself. Well, boys and girls, we must wait and see.

IT HAPPENED IN SUNDAY SCHOOL.

THE teacher was exhorting the junior girls on the evils of ill-gotten riches—gambling, etc. She noticed that little Marjorie was not paying too much attention. 'Are you listening, Marjorie?' she asked sharply. 'What am I talking about?'

Little Marjorie hesitated, embarrassed. 'I was talking,' said teacher severely, 'about a certain kind of riches that take unto themselves wings and fly away. Now, what kind of riches are they, Marjorie?'

THE BOOK NEVER OUTDATED

FROM listeners to my radio programme and readers of my column, I get a lot of requests to mention new books (writes a radio broadcaster)—so many that, in fairness, I almost never refer to any of the fine books published every day. However, there is one book no publisher has ever asked me to boost, but which I'm going to mention. It's a book you can borrow from any library or buy at any bookstand. It's the book-of-the-month for every month of the year—the best-seller for all time.

This book is perennially modern; it will never be out-dated. At any price, it's priceless. For it brings solace to the sick, spiritual strength to the strong; it has given hope to the poor, humility to the proud. It has touched the heart of king and commoner. It was written for all nations and is banned by only one nation.

Too many of us make a Bible of the *Wall Street Journal* or the *Daily Racing Form*, while the greatest investment guide of all time points the way to spiritual wealth that can never be taxed, and to eternal dividends that will never be passed.

This book is our legacy from the greatest Teacher the world has ever known. If we keep our Bibles free from dust, we need worry less about keeping our weapons from rust. And if we live by His teachings, we cannot fail to make democracy live.

We search the world for truth. We cull
The good, the true, the beautiful
From graven stone and written scroll
And all the old flower-fields of the soul,
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

POEMS

The following two items were composed by Sis. C. Shepherd, of Hereford, who has been totally blind from infancy, and is now eighty-two years of age.

IN CHRIST.

BAPTISED into His Body, my sins all
washed away!
Oh! with what deep rejoicing I lift my
voice, and say.

I praise my blessed Saviour for going to
Calvary,
Where He endured such suffering that I
might in Him be.

And now we walk together, I and my
blessed Lord.
Yes! and we talk together concerning
His sweet Word.

He tells me He needs labourers in this
dark world of sin,
To spread abroad His Gospel lost souls
for Him to win.

But those who may not travel to spread
His Truth abroad,
May kneel in intercession before the
Throne of God.

And as with hands uplifted they for His
Kingdom plead,
The Lord Himself will join them and
with them intercede.

Oh! Jesus help Thy servants to live and
work for Thee
Just in the way Thou chooses until Thy
face we see.

JUST TO BE USED.

JUST to be used by Jesus,
This is my only plea;
Just to be used by Jesus,
Shall be enough for me.

Just to be used by Jesus,
My Saviour and my King.
Just to be used by Jesus,
To do some simple thing.

Where'er He calls and needs me,
There only would I be.
And where His own hand leads me
Is surely best for me.

And all my grand ambitions
I lay at His dear feet.
And all my hopeful visions—
That seemed to me so sweet—

I leave them in His keeping,
Who knows each bitter grief,
Who shares my nights of weeping,
And gives my soul relief.

I ask Him but to grant me
An ear to hear His voice,
Then should He say, "I want Thee,"
I'll follow and rejoice.

SCRIPTURE READINGS

- Sept. 5—Psalm 102:1-22; Mark 14:17-42.
 „ 12—Job 19:1-22; Mark 14:43-65.
 „ 19—Psalm 35:1-20; Mark 14:66 to 5:15.
 „ 26—Psalm 22:1-22; Mark 15:15-47.

The Last Supper (14:17-26).—An idea of the customary procedure at the Passover meal is helpful. It was quite a lengthy one, including partaking of several cups of wine at intervals with prayers of thanks and petition, and the story of the deliverance from Egypt, almost in the form of a service of worship. The Saviour would naturally preside, and the meal was taken, as were all meals, in a reclining, not a sitting posture. Unleavened bread, bitter herbs and of course the passover lamb, were the foods eaten. Probably four couches would be grouped around the Table, each couch accommodating three persons. On the right of Jesus would be John, and perhaps on his left Peter (John 13:23-26). We must confine our comments mainly to Mark's account, but the parallel passages should be read (Matt. 26:20-35); Luke 22:14-38; John 13:1-38; 1 Cor. 11:23-25). There are of course also the words of Jesus recorded in John, chapters 14 to 17.

Under what great stress of emotion our Saviour thus partook of His last meal with His beloved disciples, we cannot measure. 'With desire I have desired,' He said (Luke 22-15). Can we imagine the depth of sorrow with which He said, 'One of you shall betray me,' and 'It were better for him if he had not been born?' Or estimate His longing to comfort and strengthen the others for the dreadful calamity they would almost immediately witness? The stoutest heart might well quail before the prospects! Their question 'Is it I?' indicates a rightful lack of self-confidence—perhaps a fear that the coming trial would be too great to bear. Peter and John shared the secret of identity of the traitor: the others did not guess it. But a discordant spirit had gone with Judas while Jesus instituted that means of remembrance of His body and blood, which His people are observing with untold spiritual benefit to this day, and will 'until He come.' The disciples might well be mystified at the time, yet impressed by the action and words—the sharing in the one loaf and the one cup. 'Cup of blessing' was the title of one of the cups partaken of during this meal, and this cup is so described by Paul (1 Cor. 10:16).

Warnings 14:27-31.—From differences in the records of the evangelists we assume the Saviour gave His warnings

more than once. Peter's impetuous and hasty assurances of his own determination point a lesson to us all. His self-confidence was to be rudely shaken, and it may be this was necessary for his future service. A very specific warning was given—and a promise which, it may well be, aided his subsequent repentance and restoration. (Luke 22:31-32). These crowded closing hours of the Saviour's earthly life must have impressed the disciples deeply, and influenced their whole subsequent life immeasurably. The 'cock-crowing' would be a certain hour of the morning in a general sense, but individual and occasional crowing would be usual—and so the accounts may be reconciled reasonably.

Gethsemane (14:32-42)—We reverently seek to understand all that is involved in the great struggle between good and evil here. Before, the tempter was met and defeated, but that was a preliminary skirmish; the battle went on all through the earthly life—as it does in ours. Now the supreme trial had come. We realise the issue in a measure—a world of peace and happiness based on love and righteousness, is the only lasting world, therefore the present dispensation must come to an end—a terrible end for all who cleave to sin—with the majority. But God loves more and knows more than we do, therefore, manifested in our flesh. He suffers the maximum penalty of sin.

While He could destroy without injustice, He chooses to suffer and redeem. His disciples borne down with sorrow and weariness of body, fail Him in His request for sympathy and prayer—and the great struggle ensues. The will to do the Father's will prevails, help is given, the prayer is answered. We note here in Mark's account, the rebuke to Peter in particular (37). Bear in mind that Jesus did not sleep from the time He left Bethany the previous evening till He was nailed to the tree. How we have to re-echo the words 'The spirit is willing, the flesh weak'!

Betrayal and arrest (14:43-52).—Mark gives a short and concise account only of this. Apparently, Judas came forward hastily and kissed his Master, but Jesus stepped forward with calm and dignity, to be arrested by the rough crowd. Peter, we learn from John's gospel (18:19), was the one who struck with the sword, and then fled; and the wound he gave was immediately healed. The young man is, by tradition only, Mark himself (51-52).

Trial before the High Priest (14:53-65).—We learn from John that there was a preliminary trial before Annas, the High Priest's father-in-law. Then the Sanhedrin gathered at dawn, and the false witnesses were brought. This was a mere mockery of a trial. No answer was needed to prove the innocence of the accused; hence His dignified silence. The

High Priest finally had to put the question leading to the 'good confession' of the truth with the warning and promise of judgment. The verdict was of course a foregone conclusion, but how wickedly it was immediately followed by exhibition of vile hatred and abuse. A judge and jury behaving like that would be self-condemned as indeed was this 'court of law.' The crime is heightened by the fact that these were the elders of Israel, God's chosen people.

Peter's denial (14:66-72).—From being self-confident, impulsive and bold Peter became the hanger-on, anxious to view 'the end,' but afraid to be identified. 'He followed afar off' and was allowed into the hall. Here came his temptations, and his fall. First, the maid questioned him, and he returned to the porch, when a first cock crowed. Then again he was questioned, and lastly recognised by his accent, others questioned, and with oaths and cursing he denied again. From Luke 22:61 we learn the Saviour turned and glanced at Peter. This, and the cock-crowing, brought Peter's real condition home to his soul. Let us not be too critical of Peter, but look to ourselves, lest we also be tempted, and I wonder if our commonest sin is to deny our allegiance to Christ—by silence.

Jesus before Pilate (15:1-15).—There seemed never to be any question in Pilate's mind about the innocence of Christ. He knew that for envy they had delivered him up because he had sufficient information of the word and works of Jesus to know they regarded Him as a rival. Then their treatment of their victim, their ridiculous (in Pilate's eyes) accusation, and the quiet dignity of his behaviour would immediately convince any judge of men. Thus his effort was to find a way of release perhaps mainly from the responsibility of delivering a good man to a savage death. His effort to shift responsibility on to Herod, and to get release in place of Barabbas were quite futile. Seeing the determined ferocity of the accusers and hearing the statement that the Jews had no king but Cæsar, masking a threat to accuse him of treason, he feared, and succumbed. So Jesus was scourged—this was a terrible torment under which many died—and delivered to the brutal soldiery.

Jesus mocked (15:16-20).—We live in an age and a nation which has had enlightenment and opportunity. Only in the lowest strata of society—or among the dregs of humanity, could such treatment as this be expected. In those days it was the custom once a person was condemned to die, to hand him over to torment—after all, it did not matter what was done to him. So all that ill-will and brutality could devise was inflicted. 'They called the whole band,' so they could all enjoy the 'fun.'

Jesus crucified (15:21-36).—The victim carried his cross to the scene of execution. If he could not a passer-by was impressed by the guard. It seems reasonable to suppose that Alexander and Rufus were well-known Christians, and Simon's experience may well have led to his conversion and theirs. Wine and myrrh by a Jewish mercy were offered to victims of crucifixion to dull pain. Jesus refused to accept a drug to 'cloud His faculties.'

The clothes of the victims were the perquisites of the soldiers who guarded the cross—hence the fulfilment of the prophecy (Psalm 22:18). The dreadful gibes of the spectators and of the chief priests indicate a ferocity almost unbelievable did we not know something of the power of jealousy to sour and embitter human life. The height of folly and the depth of degradation are close together, and appear in unexpected places. Fear followed in the hearts of many when the darkness, the earthquake and the re-appearance of the dead saints took place. We observe that the sufferings of crucifixion are pictured much more vividly in Psalm 22 than in the New Testament. The significance of the rent veil exposing the Holy of Holies in the Temple needs no comment.

Jesus dead and buried (15:37-47).—The testimony of the centurion was compelled by his witnessing the bearing of the Crucified. He had doubtless witnessed both trial, scourging, and torment, had heard the words, 'Father forgive,' perhaps also the 'To-day thou shalt be with me in Paradise,' so his testimony was, as he glorified God, 'This was a righteous man,' a son of God, therefore 'The Son of God' (though this latter title is not, I understand, literally correct). With what deep anguish the women saw all this we cannot think—but some were nearer—His mother too. But the law must be obeyed and the more merciful Jewish insistence that victims must not be left hanging overnight, so Joseph of Arimathea, no longer *secretly* sympathetic with Jesus of Nazareth, begged the body and gave it honourable burial—'and with the rich in his death' (Isaiah 53:9).

R. B. SCOTT.

CORRESPONDENCE

NYASALAND FELLOWSHIP.

I wish to acknowledge through the S.S. the receipt of a further one pound sterling from a brother in Leicester who does not indicate his identity.

I also take the opportunity to make further expression of my thanks to those who continue to support the work in Nyasaland.

W. STEELE.

'A WELCOME CHANGE OF ATTITUDE'

Dear Editor,

There is a printer's error in my letter in August issue which has already caused correspondence and will puzzle others. On line 18, the word 'paid' appears instead of 'said.' It should have read: 'The officers of the said Churches meeting together,' etc.

A. L. FRITH.

Dear Editor,

Bro. Frith's letter (August issue), under above title, really astonished me. He quotes my commendation of the suggestion made at Hindley Bible School: 'For really united gospel work in places where a number of churches could work together.' Then he says: 'I was advocating this . . . in 1951-52. The local church only idea will not work. Co-operation there must be, if our churches are to survive,' etc.

The implication of this truly remarkable letter is that I have changed my attitude to the committee system. Moreover, it is made to appear that in 1951-52 (when I joined issue with Bro. Frith through your columns), I was opposing united gospel effort and co-operation between churches. This implication is utterly false. I challenge Bro. Frith to show where I have ever made any statement opposing united effort or co-operation. I suggest that my brother refers to our former correspondence. He will then see that it was something else I opposed. He wrote an article in which he claimed that it didn't matter if gospel work was done through a committee. I replied opposing that assertion. I still oppose it. Further, I suggested that he offer New Testament proof for it. The proof was not given.

Many of us, who once supported the 'committee system,' have come to believe that it is Scripturally indefensible. Others may differ from us in this, but surely it is not right or just to accuse us of opposition to co-operation and united effort. I believe that churches can co-operate. Further, that such co-operation is desirable and necessary. But I insist that it can be achieved **without creating organisational machinery unknown to the New Testament.** Churches co-operated in New Testament times—and that most effectively. They didn't appoint committees to do it, though. Neither need we.

Bro. Frith has personal knowledge of the Hindley Bible School. In that annual event we have a splendid example of co-operation and really united effort by a number of churches in a particular locality. But this is done through the organisation sanctioned by the Lord in His Word—not through some human

system devised by men. The 'unity of purpose' mentioned by our brother was certainly manifest at Hindley this year. But it was not the work of a committee.

It almost seems that the label: 'A Welcome Change of Attitude' might well be worn by my critic. After saying that 'If there is to be co-operation, there must be organisation, however simple,' he speaks of 'The officers of the paid (surely 'paid' is a misprint and should be 'said?') churches meeting together' to 'do all necessary,' etc.

In 1950-51 he valiantly defended the 'Old Paths Committee.' Now he is advocating 'officers of churches meeting together.' Perhaps he is now feeling the impossibility of defending what he then championed. When he takes the position that the church organisation authorised by the Lord as adequate for all that is divinely intended—and is not in any way susceptible to improvement by man he and I will be in complete agreement. He hopes that I 'and others have seen, or will see, the red light ere it is too late.' What this 'red light' is he does not say. Personally, I think those who need to see the warning signal are those who are dissatisfied with the Church as God gave it, and who seek to force upon us systems, organisations, institutions or offices unknown to the Scriptures of Truth. Apostacy first appeared through departure from the divine pattern in organisation. It is my fervent hope that Bro. Frith will see this 'red light' before it is too late.

A. E. WINSTANLEY

[None of us believe that the Church is inadequate for the work the Lord intended it to do. But we believe the Church the Lord instituted is bigger than any local assembly. It includes them all. If there is to be co-operation for evangelistic work then representatives of local assemblies must meet to arrange it, and that is a committee, by whatever name you call it. This local assembly only idea, for which no Scripture can be produced, has largely paralysed our evangelistic work. American preachers with congregations of one thousand and more can talk big, but with our small churches there must be co-operation if there is to be evangelism by full time workers.—EDITOR.]

A REMINDER.

DEAR BRETHREN,

If you visit the north-west coast, please remember the church in Cleveleys, recently formed by the Blackpool and Fleetwood Churches.

We meet at 10.30 a.m. for the Breaking of Bread in the Co-operative Hall, Beach Road, Cleveleys, Beach Road, midway

between Blackpool and Fleetwood, is reached by a good tram service from either place. Trams from Blackpool are those to Cleveleys, Thornton Gate or Fleetwood; whilst any tram from Fleetwood will serve. Ask to be put off at Beach Road, which is a stop.

Although the journey is only a twenty minutes one, we advise you to allow at least half an hour because the trams become crowded during the holiday season.

On behalf of the church,

ERIC WINTER (Sec.)

NEWS FROM THE CHURCHES

East Ardsley.—A rally organised by the Church was held at Wakefield Park on July 24th. We were joined by members from Morley, Wakefield, Mapplewell, Wortley and Nottingham. This proved very successful. The fellowship was uplifting. After visiting the Rose Garden, we had tea, followed by games in the open spaces. Then we sang choruses. After a time spent in the children's part of the park, we sang some good old hymns, followed by prayer. This drew much attention, with contacts and conversation. Many expressed appreciation of the joyful fellowship experienced.

Peterhead.—Again we rejoice and praise the Lord for yet another soul. On Sunday, July 18th, our Sister Strachan, aged seventy years, was immersed into her Lord and Saviour, by Bro. David Dougall (Evangelist). Bro. W. Steele (Tranent) addressed a large gathering on 1 Peter 3:21.

We are having refreshing times here under the teachings of Bro. Dougall. We believe that many are interested, and that the seed is being sown on good ground. Brethren, we ask your prayers for our Bro. Dougall on his mission here, and hope to hear that cry: 'What must I do to be saved.' To God be the glory,

ALEX STRACHAN.

Rosyth, Fife.—The Church rejoices that our Heavenly Father has blessed us with an addition to our numbers. A young man, Joseph Gurney, made the great decision to put on Christ, and on 4th July, was baptised into the ever-blessed name. Our young brother's decision was influenced by his Christian home and regular attendance at Sunday School and Church meetings. We do hope and pray for him, that he may continue steadfast in the Faith, endure to the end. May this blessing from our Heavenly Father create a spirit of courage in the Church, that it may go forward with all boldness, proclaiming the Gospel of our Lord and Saviour Christ Jesus.

M. DONALDSON.

Tunbridge Wells (5 Mount Ephraim Rd.)

—On Lord's Day, July 18th, Bro. Brian Stevens (Ince) served with us. At the Lord's Table he gave a thoughtful exhortation on Jude 20-21, and in the evening preached on 'The Unanswered Prayer of Jesus' (John 17:20-21). On the Lord's Day following Bro. Harry Holden (Blackburn) ministered the Word with us. At the morning service he spoke on 'The Christian's Badge' (John 13:34-35), and in the evening gave a fine gospel address on 'Signposts.' We have been much encouraged by the presence and help of these, and other visiting brethren.

A. E. WINSTANLEY.

Wigan, Albert Street.—It is with great joy we report another addition to our numbers. While many members were away on holiday, the work of the Lord went on, and Allan Leyland, a young man who had been attending our meetings for a time, decided to follow Jesus on July 14th, and was baptised and received into fellowship the following Lord's Day. We thank God, and pray that he may remain steadfast, and endure to the end of life, and that we may all be encouraged to go forward in the work of the Master.

W. SMITH.

OBITUARY

Kilbernie.—It is with deep regret that we report the passing away of our Sister Carlyle, the widow of the late Bro. William Carlyle, who died three years ago. Suffering various physical disorders for many years she was unable to attend the Lord's Table. She was of a very quiet disposition and of a retiring nature, and she bore her many troubles very patiently. Bro. Thomas Miller officiated both in the home and at the graveside where her remains were interred beside her late husband.

Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, wayworn feet,
Rest from all labour now.

WILLIAM FERGUSON.

Morley.—Sister Annie Williams passed away, after a particularly long and painful illness on July 29th, in hospital. She was immersed into the ever precious name of Jesus twenty-seven years ago. Bro. F. A. Hardy, assisted by Bro. G. Hudson, of Birmingham, officiated at the services in the meeting-room and at the Crematorium. Sister Williams was forty-seven years of age. She bore her long wearying illness with Christian fortitude.

FRED SUGDEN.

COMING EVENTS

Nelson, Southfield Street.—Thirty-sixth anniversary services, October 23rd and 24th. Speaker: Bro. Tom Kemp, of Hindley; Saturday, 23rd, tea at 4 p.m., meeting 6 p.m. Kindly book the date. We would appreciate your presence.

Albert Street, Wigan.—Great Revival, September 25th to October 10th, 1954. Gospel Meetings, Saturday, Sunday, Monday and Wednesday, at 7.30. Preacher: Bro. Leonard Channing, of Aylesbury.

Church of Christ, Zoar Street, Morley.—Concluding meeting of September evangelical effort. Saturday, September 25th: Tea 4.30; Meeting and Rally 6.15 p.m. Chairman: Bro. R. McDonald; Speakers: Bren. David Dougall and Harry Davenport.

Slamannan District.—The half-yearly Conference of Sunday School teachers will be held (D.V.) in the Meeting Place of the Church of Christ, Newtongrange, on Saturday, October 2nd, 1954, at 4 p.m. The chairman on this occasion will be Bro. Jim Wardrop, Motherwell, and the speaker, Bro. William Steele, Tranent, will speak on 'Jesus, the Ideal Teacher.' A very hearty invitation is given to all.

Beulah Road, East Kirkby, Notts., thirtieth anniversary of the commencement of the Church here will be held (D.V.) on November 27th and 28th. Speaker, Bro. Walter Crosthwaite. Sat., 27th, tea 4.15; meeting 6 p.m. Kindly book the date. Your presence will be greatly appreciated; we promise an inspiring time.

Kentish Anniversary and Rally—Saturday, Oct. 9th, 3 p.m. Open Forum; Tea 5 p.m. Public Meeting 6.30, Visitors heartily invited. Advise R. B. Scott, 96 Chetwynd Road, London, N.W.5., of your coming if possible, especially, if wanting hospitality over week-end.

NEVER TOO OLD . . .

Mr. Nehru, Indian Prime Minister, told students in Bombay that 'my real learning began after I left Cambridge,' and that nothing would be lost if the degrees of Master of Arts and Bachelor of Arts were abolished.

'Degrees,' he said, 'do not show the knowledge of a person. Often a man without one has more sense than a man with one.'

What you save, you leave behind; what you spend, you have for a while; but what you give away in a worthy cause, or what you do to benefit mankind, you take with you, and the latter is what lives after you.

WHY ?

When people go to a football game, they want a seat on the fifty-yard line.

When they go to a basketball game, they want a seat at mid-court.

When they attend a play they want a seat about midway in the auditorium.

When they go to a boxing or wrestling match they want a ring-side seat.

When they go to a circus parade, they want to stand in the front line.

BUT—when they go to Church everyone wants a back seat.

Why?—Selected.

MARRIAGE

On Friday, August 6th, 1954, in the meeting-house of the Church of Christ, New Street, Slamannan, Bro. George Gardiner, younger son of Bro. and Sis. Andrew Gardiner, Senr. to Sis. Jean Wilson, younger daughter of Bro. and Sis. John Wilson, Bro. Andrew Gardiner, Jnr., officiating.

BIRTH

On Friday, August 6th, at 29 Beech Avenue, Thornton, Fife, the gift of son (Alvin) to Bro. and Sis. Andrew Gardiner, Jnr.

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