

The SCRIPTURE STANDARD

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

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The Gospel

WE have observed before how remarkably Bible words and quotations have found their way into our newspapers, books and everyday speech. One of these instances is the word "gospel." Among several definitions of the word *Webster's Dictionary* states that "gospel" means, "Anything propounded or accepted as infallibly true; as, they took his words for gospel. Any system of doctrine, . . . guiding principle; often, any doctrine of political or social philosophy fervently maintained or preached; as, this political gospel; the gospel . . . of cleanliness." These examples of secular use of the word "gospel" show how it derives its significance from the New Testament use of the word.

But the definitions might suggest that there are many gospels, each of which is a gospel. Many years ago an article appeared in the magazine, *The Christian*, under the heading, "Has Modernism a Gospel?" The writer pointed out that the question should be not "Has Modernism a Gospel?" but "Has Modernism the Gospel?" What we are concerned with here is not a gospel but the gospel. For whenever anyone, believer or unbeliever, speaks of the gospel he means the message of salvation preached by Jesus Christ and His apostles.

The meaning of the word

The word "gospel" comes from the Anglo-Saxon "Godspell"—God or good; "spell"—story, tale. Thus it means "God's story," "good news," "glad tidings." As used in the New Testament it means the good news concerning Christ, the kingdom of God and salvation; the teaching of Christ and His apostles; the Christian faith, revelation or dispensation.

Another sense in which the word is used is when applied to any of the records of Christ's life and teaching contained in the first four books of the New Testament. Thus we hear these books spoken of as "The Gospel of (or according to) Matthew," ". . . Mark", ". . . Luke," ". . . John." But nowhere does the New Testament itself use the word in this sense, with the possible exception of Mark's statement, "The beginning of the gospel of Jesus Christ . . ." Even here it is questionable whether Mark is referring to his book as a gospel. We should thus be careful not to speak of "the four gospels," for there is only one, and these books are the records of that one gospel.

The New Testament uses various terms for this one gospel. It is "the gospel of God" (Rom. 1:1; 1 Thess. 2:2,9; 1 Tim. 1:11); "the gospel of Christ (Mark 1:1; Rom. 15:19; 1 Cor. 9:12; Gal. 1:7); "the gospel of the grace of God" (Acts 20:24); "the gospel of peace" (Eph. 6:15); "the gospel of the glory of Christ (the glorious gospel)" (1 Cor. 4:4).

What the Gospel is

Thousands of books have been written on this subject, with more or less enlightenment to their readers. Thus in John 3:16—"the golden text of the Bible"—the gospel is set out in one verse. That text has been analysed, expounded, preached upon times out of number, without setting forth the love of God, the sin of man and the death of Christ in any clearer light or profounder depth.

An even more direct and factual definition of the gospel is given in 1 Cor. 15:1-4. There Paul states that the gospel was preached, what its reception was, what it does for the believer and what the gospel is. Look again at vv. 1 and 3. Paul writes "... the gospel ... that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day ..." Now, we are constantly told that "the Church" fails to appeal to most people, especially "thinking people," because its message is old-fashioned. It is not up-to-date, not abreast of modern scholarship and science. All this sounds quite advanced and superior. We are told that the teachings of Christianity have been rejected in the light of the discoveries of modern science. Yet a Mass-Observation study carried out some years ago to inquire into the subject of the People and Religion, revealed that three out of every four who talked in this way could not state any of the distinctive doctrines of Christianity! "The Church must change her message if she is to be acceptable to the modern mind. She has been preaching this gospel, this 'Old, old story' too long," they say.

When we read again what Paul writes of the gospel we find that it does not consist of theories which have to be continually revised or discarded in the light of facts; nor is it a system of rules of life or moral advice; it is not even a collection of teachings, however sublime. But the gospel is facts, things that Jesus Christ did or which were done to Him, and the meaning of those facts to us all. You cannot alter facts; we commonly say, "Facts are stubborn things." They are unchangeable. So is the gospel—an unchanged message in a changing world.

Eye-witness

The facts of the death, burial and resurrection of Jesus Christ constitute the gospel. There have been many so-called "gospels." But the message of Christianity stands alone in that He who founded it established it upon His own death and resurrection. The great French statesman, Talleyrand, was approached by a young man who said he was determined to found a new religion which would oust Christianity. "All right," Talleyrand told him, "you go and preach your religion until you are put to death and rise again on the third day and you might have some chance." Jesus Christ dared to prophesy His coming death and resurrection and to stake all on those mighty events as being for the salvation of the world.

The first preachers of this gospel were not so much men who had been taught it, but were those who had seen it. Jesus told His apostles, "You shall be my witnesses." (Acts 1:8). In choosing one who should fill the place of Judas Iscariot it was necessary, Peter said, that "one of the men who accompanied us during all the time that the Lord Jesus went in and out among us ... until the day when he was taken up from us—one of these men must become with us a witness of his resurrection." (Acts 1:21-22). When Paul preached in Antioch in Pisidia he said, "and for many days he (Jesus after His resurrection) appeared to those ... who are now his witnesses to the people. And we bring you the good news ..." (Acts 13:31-32). John wrote in his first letter (ch. 1, vv.1-3) that what he and his fellow-apostles preach is Christ, whom they have seen and heard and touched. And Peter assures us that "we did not follow cunningly devised myths ... but we were eye-witnesses of his majesty." (2 Pet. 1:16).

The gospel is the gift of God, His revelation in the New Testament, the proclamation of forgiveness of sins and of sonship to God, restored through Jesus Christ, the good news of remission of sins and reconciliation with God; the message of salvation and the instrument through which the Holy Spirit works.

The Gospel revealed in Baptism and The Lord's Supper

To preach the death, burial and resurrection of Christ is to preach the gospel. But this can be of no avail to the hearer unless the good news is believed and acted upon. On the one hand is the preaching of the gospel, on the other our response to it, obedience. God in His love and wisdom has revealed the great facts of the gospel in the "acted parables" of baptism and the Lord's Supper. In both we see the death, burial and resurrection of Jesus Christ. In baptism "all who were bant'sed into Christ Jesus were baptised into his death. We were buried therefore with him by baptism into death, so that as Christ was raised from the dead ... we too might walk in newness of life." (Rom. 6:3-4). And in the Lord's Supper we eat and drink to remember Him whose perfect whole life is symbolised

in the bread, the one loaf, and whose blood shed in His death is represented by the fruit of the vine. We see, too, not only a dead Saviour, but a risen, coming-again Lord, for we do this until He come. The hymn wonderfully shows that we preach the gospel, publicly proclaim the good news, in the breaking of the bread:

"No gospel like this feast,
Spread for Thy church by Thee,
Nor teacher, nor evangelist
Preach the glad news so free."

God willing, we hope to write further in succeeding articles on these great facts of the gospel. EDITOR.

Spring Conference Report

FULLY seventy brethren accepted the invitation of the church at Eastwood, Notts., to meet in conference at the Secondary Modern School on Saturday, 28th March, 1959. In the absence of Bro. A. Hood, Bro. Len Daniell, of Bedminster, Bristol, accepted the position of chairman. Bro. David Dougall, Wallacestone, agreed to act as minute secretary.

After praise and prayer, Bro. C. Limb gave the conference a welcome to Eastwood.

The chairman then stated that since the last conference, two prominent workers in the vineyard of the Lord had departed this life, namely Bro. Fred Sugden, of the church at Morley, and Bro. G. H. Hudson, of the church at Cleveleys.

Brethren H. Baines, of Morley, and R. McDonald, of Dewsbury, who were co-workers with the deceased, were called upon to give a word of appreciation. It was agreed to send letters of condolence to Sisters Sugden and Hudson. On a call from the chairman the conference rose for one minute's silence.

Bro. Daniell then read Rom. 12, and exhorted us to do greater things for the Lord than we have done hitherto. The need of greater unity in our ranks, and the winning of souls, were problems that ought to engage our whole attention, as these were things on which our survival as a church depended.

Business Session: 2 to 3.15 p.m. Financial statement presented by Bro. R. McDonald.

Income	£ s. d.	Expenditure	£ s. d.
Balance in hand, Sept. 1958	3,142 16 7	Loan to hymn book account	560 0 0
Contributions	12 0 0	Mission work in Africa per Bro. F. Murphy ..	100 0 0
Interest	36 0 0	Mission at Gt Yarmouth, 1958	71 2 1
		Evangelistic help to a church	20 0 0
		Expenses	5 6 1
		Bank charges	8 8
			£756 16 10
		Balance in hand	2,433 19 9
	£3,190 16 7		£3,190 16 7

The statement was accepted by the conference. Bro. Ralph Limb agreed to be auditor of conference finances, filling the vacancy caused by the death of Bro. F. Sugden.

New Hymn Book.—Bro. F. A. Hardy, of Morley, stated that the loan of £560 from conference funds had cleared the debt in the bank and would save the payment of interest. The hymn book had sold well and there was now a credit account of £67 4s. 6d. There were 1,840 cloth-bound and 100 de-luxe copies in stock. The value of these hymn books would more than cover the £560 loan. Churches would be well advised to lay in a good stock of books, as the printing blocks had now been destroyed owing to high rental of keeping them standing.

It was agreed (1) that an advertisement for the hymn book be placed in the *Scripture Standard*, and (2) that our sincere appreciation of the yeoman work of Bro. F. A. Hardy in connection with the new hymn book be placed on record.

Autumn Rally.—This year, the rally would be held on September 12th. It was agreed that churches desiring to have the conference rally should notify the conference secretary, Bro. A. Hood. (No request has yet been received).

Devotional Session: 3.15 to 4.15 p.m.—After the singing of the hymn, "The Lord's my Shepherd," Bro. Daniell, chairman, introduced the speakers: Bro. Tom Woodhouse, from the church at Beulah Road, Kirkby-in-Ashfield, and Bro. Tom McDonald, from the church at Dewsbury, who dealt with certain aspects of the subject of Righteousness: The state of man—his unrighteousness, The righteousness of God, and Christ our righteousness. Both speakers gave of their best. The Lord Jesus Christ was lifted up before us and we were made to realise the greatness of the love of God for men in giving his well-beloved Son to be our Saviour.

Evening Meeting.—When the chairman, Bro. John Breakell (Eastwood) announced the hymn, "Crown Him with many crowns," more than a hundred brethren and friends rose to sing. After prayer, Bro. Breakell, in a few well-chosen words, expressed his joy at having the opportunity to preside over such a gathering, and trusted it would be a profitable occasion for all, in that the Lord Jesus Christ would be crowned King in all our hearts.

The speakers were both from Scotland. They were Bro. John McLaren (Kirkcaldy), and Bro. David Dougall (Wallacestone). Bro. Dougall spoke on the "Great Salvation" and the danger of neglect, and Bro. McLaren on the need of "Contending earnestly for the faith once for all delivered to the saints." Both speakers left us in no doubt as to our duty and responsibility, whether "out of Christ" or "in Christ." The meeting closed with the singing of "Precious Name."

It was a fitting hymn to close a day that will be long remembered by all who attended the conference. We had come together to have fellowship in the work of the Lord, to sit at His feet and learn and to hear the Gospel. Our needs were fully met.

Our sincere thanks are due to the brethren who invited us and who gave us so willingly of the good things of life, and above all we thank God for his favour in allowing us to meet. To him we ascribe all praise and glory.

From a Christian's Diary

By Berean

Who Named What? An attempt is being made in a contemporary journal to discourage the use of Ephesians 3:14 and 15 as giving authority for a set name for the church of Christ. The idea behind this move is a good one in that so many different phrases are used in the New Testament to describe the church (body, flock, temple or house) of God in Christ Jesus that it might be wrong to use any one of them exclusively. Certainly, we should not use any of them in a sectarian fashion, and yet each of the names suggested may be so used. Must we not, then, put up a sign on our meeting-place that a church of Christ meets here? What is the alternative—"CHRISTIANS ONLY" or "MERE CHRISTIANS"? I hope we are not surreptitiously swallowing a camel while we ostensibly strain at a gnat!

Whose Family? Paul wrote, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." On this passage the Universal Bible Commentary rightly states that "the R.V. has 'every family' but the A.V. translation is quite a possible rendering." Indeed, the A.V. seems the more logical here in view of the full and comprehensive conception of the church in earlier chapters. Eph. 1:10 speaks of gathering "together in one all things in Christ, both which are in heaven and which are on earth," and in the last four verses of the same chapter is a picture of Christ enthroned far

above "every name that is named." The whole of the epistle is devoted to the glory of the church and the extent of Christ's authority as its head; the wonder of those who were "afar off" (Gentiles) being "brought nigh by the blood of Christ"; the comprehension of the length, breadth, depth and height of the love of Christ; and the need to be "filled with all the fulness of God." Paul's characteristic expression in this epistle is "heavenly places," and I suspect the translators of the King James version sensed this universal theme when they translated Eph. 3:15 not "from whom every family in heaven and earth is named" (as in R.V., R.S.V., etc.) but "of whom the whole family in heaven and earth is named." After all, what families are there in heaven, where there is no marrying? What is the point of saying that "every fatherhood" (literal meaning) is named after God the Father when the whole chapter is about the power and love of Christ?

The whole family of God in heaven and on earth is certainly named after our Lord Jesus Christ, and this passage proves it, and explains why it is so.

* * *

Textual Twist. A novel rendering of John 4:2 came to light recently, evidently used to prove that Jesus baptised no one except his disciples, but this is not what the text says. "Jesus made and baptised more disciples than John (though Jesus himself baptised not, but his disciples)," states that Jesus did not baptise but his disciples did. This is quite clear in the Greek in which both "Jesus" and "disciples" are made subjects of the verb "baptise." If Jesus had baptised his disciples the latter word would have been given the objective case, known to grammarians as "accusative." Thus, the difference between *mathetas* and *mathetai*, only one letter but enough for the purpose, explains the different relationship between the word "disciples" and the main action of the sentence "baptised."

I often wonder whether the English language could have been preserved from frequent ambiguity had it retained more of these declensions. It is quite certain, however, that New Testament Greek was ideally suited to its purpose as the medium of the Word of God.

* * *

Tribulation or Rest. Another passage which is difficult to grasp without a clear picture of the sentence construction is in the first chapter of Second Thessalonians. Verses 6 and 7 may be read more easily without the semi-colon at the end of verse 6: "seeing it is a righteous thing with God to recompense tribulation to them that trouble you and to you who are troubled rest with us, when the Lord Jesus shall be revealed. . . ." The natural tendency here is to use "rest" as though it were a verb—something to do. But Paul is not telling the troubled ones to "rest with us." He is telling them that God will recompense (reward) them with rest along with the apostles when the Lord is revealed.

The Nelson Version (R.S.V.) 1946, corrected the sentence by a rather free introduction of additional words. The same effect could have been more accurately achieved by simply re-arranging the A.V. Thus, God will "repay tribulation to them that trouble you and rest with us to you who are troubled . . ."

* * *

H. B. S. So "t'sermons" will not be held at Hindley this year. Last July, I had only one complaint about Hindley Bible School—why should we have to wait so long as a year before the next one? It is disappointing that now we have to wait so much longer than a year. Once a good habit has been dropped it is so much harder to begin it again. If the church at Hindley feels unable to cope with the growing burden of the School, is there any other church which could attempt it?

I hope that all who can attend the Tunbridge Wells V.B.S. will combine holiday and fellowship in that way, but I assume that, in view of time allowed for recreation, this event is not attempting to equal the educational, devotional, and generally edifying possibilities of the Hindley gatherings. It is nevertheless a great effort on the part of the small church there and we must pray that great good will be accomplished.

SCRIPTURE READINGS

3—1 Kings 21:17-29.	Acts 24:22 to 25:5.
10—1 Samuel 24.	" 25:6-22.
17—Jeremiah 1:4-19.	" 25:23 to 26:23.
24—2 Chron. 18:12-27.	" 26:24 to 27:8.
31—Psalm 107:1-22.	" 27:9-26.

In Peril on the Sea

Writing his second letter to the Corinthian church, the apostle Paul says: "Thrice I suffered shipwreck." This would be written during his third missionary journey on the way through Macedonia to Greece. Also he had been a night and a day in the deep, meaning, apparently, clinging to wreckage or drifting on a raft. We thus recognise in the intrepid preacher a man experienced in sea travel with its perils, so much greater then than now.

It must have been a time of trial for the patience of the apostle while Felix procrastinated with the hope of getting money from one who could collect so generous a contribution from the Gentiles for the Jews. We must remember he had "more exact knowledge concerning the Way," and it is likely this was known to him. However, no doubt at all Paul did his utmost to press home the gravity of Felix's sinful life, the need for repentance. At first he was greatly affected but we suppose he became "case-hardened," and his argument or "communing" became merely a matter of words. Some think that letters were written during the time, or that Luke was busy with his writing and collection of evidence (Luke 1:3). At least Paul was free to receive and communicate and was safe from the Jews, who nevertheless were far from forgetting him (24:23; 25:2 and 3). He had finally the satisfaction of knowing that his innocence of the charges brought against him was acknowledged by Agrippa, who was most competent to judge the matter.

Paul had intended ever since he was at Corinth to go on to Rome. This was a noble ambition, and is set out in Romans 1:15 and 15:28-32, where the very doubt, which now has materialised, is expressed concerning the hostile Jews, and resulted in the long wait, the appeal to Cæsar and the journey to Rome we are now considering. Little did it seem that the prayers (Rom. 15:30) were in process of fulfilment by the combination of God's and men's wills. Was there a deeper joy in the meeting (28:15) through the long delay and the perils through which Paul went? "Passage perilous maketh port pleasant." We are reminded of Joseph's wise and kind words to his brethren, "So now it was not you that sent me hither but God

... " (Gen. 45:8), and again Paul himself wrote, "All things work together for good to them that love God . . ." (Rom. 8:28).

So far as our record goes we know there were three Christians undertaking the journey to Rome—Paul the prisoner, Luke the doctor and Aristarchus, a man of Macedonia, one of Paul's usual companions (19:29). The first voyage was from Cæsarea to Myra on the south coast of Asia Minor with a call at Sidon only. The weather became unfavourable after leaving Sidon, and at Myra the prisoners and any others bound for Italy changed into a ship from Alexandria with a cargo of wheat (v.38) for Italy. We note with pleasure that the centurion in charge of the prisoners was friendly disposed at the commencement of the journey, and certainly this feeling developed into a wholesome respect which under God saved the lives of all in the ship (vv. 31, 32, 42, 43). The company was made up with the master and owner of the ship, the centurion and his soldiers, the sailors, the prisoners and probably passengers on business. The time of the year would be late summer or early autumn, the time of their being at Fair Havens was "after the Fast," which would be the beginning of October. Unfavourable weather continued, making progress so slow that Paul regarded it as foolish to attempt the voyage to Italy until winter had passed. The anchorage at Fair Havens would be safe although not so convenient, the nearest town being some distance away. The centurion would, we suppose, have the deciding authority, and would naturally trust the judgment of the "experts," and the majority.

It was a large ship for those days, having 276 on board. Ample evidence is available for those interested in the nautical details, and we would refer to Conybeare and Howson, ch.23, for these. The privations were such as to render the promise of God a miracle. His servant, having learned in whatsoever state he was to trust in Him, was both the stoutest heart and the wisest head in that company. Without the slightest ostention he indeed took charge, and put heart and courage into all on board. We can hardly imagine the conditions under which he gave encouragement in verse 22. All would be wet and cold, and most had given up hope of survival. He had been praying, not for himself but for all his companions in this storm—"granted" or "given" (v.24). He must go and stand before the cruellest emperor of all time, to testify his faith in the Christ but, like his Master, he was thinking of others. Fourteen days of abstinence had weakened them all but sufficient food was available to strengthen them for the final effort to get to the shore. This advice was given while they waited in the darkness with the waves breaking

over their damaged vessel, straining at the anchors and doubtless getting lower in the water. Paul said grace, set the example, and all were braced up.

It must be true that where God's true servants are, there is courage and faith to endure without complaint, and to give consolation and encouragement to all around. May we all learn the lesson of this example.

R. B. SCOTT.

NEWS FROM THE CHURCHES

Amsterdam.—We have just finished a short mission with Brother Albert Winstanley as preacher, and we are happy to be able to report that the effort has been a success. Albert did an excellent job of the preaching. He spoke in simple English and spoke slowly so that those who understand English were able to follow him without any trouble. In order to make the sermon perfectly clear to all those who were present, Albert wrote a short outline on the blackboard and I stencilled a word-for-word translation in Dutch and gave all those present a copy. So, if they were in doubt as to the meaning of any particular word, they could refer to their stencilled sheet.

Then, to make doubly sure that the sermon was understood, at the close, I gave a short summary of it, going through the points one by one. The attendance was most encouraging. One evening, thanks to the co-operation of the church in Haarlem, we had twenty non-members present. The average attendance of visitors during the effort was between nine and ten per evening. And, to crown the effort with blessing, after the mission closed we baptised a man who had attended all the services.

This means that in the last fourteen days or so, we have baptised four people in Amsterdam. Brother and Sister Zaaljer were the first. Sister Zaaljer was brought up in a Catholic nunnery in Belgium for the first twenty-one years of her life. This step has meant a great change for her, as you will appreciate. Her husband will be a great help to us in the work here for he is a man of ability. He speaks fluent English and German, having been censor for the British Army for some years after the war. Following that, he was welfare officer in charge of the catering for more than a thousand people in Germany.

The third baptism was that of Gerda Daniels, the daughter of Brother and Sister Daniels, who were themselves recently restored to fellowship. The man baptised after Albert's mission is Brother van Mourik. He should definitely prove to be a help to us, for he knows his way through the maze of officialdom in Hol-

land. If you want something done, he knows where to go to get it done! He too was a Catholic for many years. Indeed he never had a Bible in his hands until he was twenty-five years of age. He bought his first Bible in Port Said. He was for thirty years a rubber-planter in the Dutch East Indies. This man has started studying with me. He came last evening for his first lesson. It began at about 7.45 p.m. and finished just in time for him to catch the last tram—11.55 p.m. He has just telephoned me to say he is coming read this morning to discuss some other points!

It was wonderful to have Albert and Jean and the children with us, and the members appreciate all that Albert has done, in connection with the mission. We pray that the Lord will continue to bless His work.

FRANK WORGAN.

Buckie.—March 28th was a day to which we had long been looking forward. This day saw the fulfilment of many months of hard work, when the faithful church here opened its new meeting-place at Cluny Terrace. The day was perfect, and brethren from Peterhead, Dalmellington, Kirkcaldy, Edinburgh and Tranent were with us. Bro. Sam Hunter welcomed the brethren and thanked those who had contributed in many ways. Special mention was made of Bro. and Sis. R. Hall, Florida, who had contributed every month to our building fund. He then called on the president, Bro. George Reid, the speaker, Bro. W. Steele, and the oversight to take the platform.

Bro. Steele led us in prayer. The first hymn was "O God of Bethel," to the tune "Lloyd," after which Bro. Reid led us in prayer. Then "The Lord's My Shepherd" to the tune "Crimond" was sung, then Bro. Peter Innes read the lesson, Isaiah 54. Bro. Steele was then called to address the gathering. He reminded the brethren that the church was not a material building, but a spiritual one, composed of those who, through faith and obedience to our Lord, had been added to His church. He hoped that through the preaching of the word many souls would be won for the Lord.

The hymn, "Marching to Zion," was then sung and Bro. A. Harper closed with prayer. At the hall in the Town House, where we formerly met to worship, the company sat down to tea.

The evening meeting was presided over by Bro. Sam Hunter. The hall was again filled. Bro. Hunter mentioned that Bro. Steele had drawn the plans of our building, and that a good part of the work had been done by the brethren themselves. A telegram was read from our Bro. G. Reid from Toronto, and one from Bro. A. Gardiner. Before Bro. Steele gave his forceful message from 1 Corinthians 15, solos were sung by Bren. W. G. Reid, John Steele, Peter

Innes and John Geddes. The meeting closed by singing "Softly and Tenderly," with Bro. Wm. Marr leading in prayer.

On Lord's Day, the church met to remember their Lord. Bro. Edward Jess, from Dalmellington, exhorted the brethren. Bro. Steele preached the gospel in the evening. Both meetings were well attended.

Brethren, the church in Buckie is now ready for the work. May we be proved both worthy and capable for the task that is set before us; that the brethren may be fully grounded in the truth, that the pure gospel may be preached, and many souls won for Jesus. Brethren, pray for us at this time as we pray for you all, that the church may go now from strength to strength, "the Lord adding to it daily such as should be saved." Again we thank you all for your kindness to us, and a warm invitation is extended to you to come and have fellowship with us.

JOHN GEDDES.

Woodstock, Capetown.—A "Back to the Bible" campaign was convened at Woodstock from March 23rd to 28th, 1959. Bro. Conrad D. Steyn, evangelist from the Pinelands, preached. Average at Calvary Road" and "What is that in Thine Hand?" were warnings to sinner and Christian. We pray that the near future shall reveal the effects of these stirring sermons and redound to the glory of God.

The Bridge Town, Athlone, work continues to show encouraging signs. Some have problems, others are convicted, but at the moment are "counting the cost."

There is much striving, and efforts being put forth in the Peninsula, in the extension of the Kingdom. We pray that with our occasions of spiritual encouragement, in what we see and hear of in reference to convicted souls, and witnessing souls thirsting for the things of God, we might be brought to loving God more, and doing better.

Thanking you and all concerned for your kind co-operation and consideration in the publication of our news reports from time to time.

T. W. HARTLE.

Wigan, Albert Street.—Special mission services were held from Lord's Day, March 29th to April 12th, meetings being held Lord's Days, Tuesdays, Wednesdays, Thursdays and address with lantern slides on Friday evening, and a gospel meeting on the Saturday. Truly we have had rich, inspiring times together: it was a real spiritual tonic and a time of happy intercourse with many brethren and friends from other churches. Bro. Bill Richardson from Holland gave inspiring messages to good attendances, including a number of friends and seed was sown that will bring forth fruit in the near future. We had the joy of witnessing eleven express a desire to follow Jesus in the way He has appointed, two

who had been to our gospel meetings for some time, the others being scholars from our Bible school. These additions should prove an inspiration for all who labour for the Master week in and week out in the Bible school. We hope and trust that these six brothers and five sisters may be kept faithful and prove useful in His service. We thank God for these wonderful blessings; our Brother Richardson for his untiring efforts; and all members for their support and fellowship in the propagation of the gospel. "To God be the glory, great things He hath done."

W. SMITH.

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*Please read and note
carefully*

The Editor is constantly receiving postal orders in payment for notices inserted in the 'S.S.' and inquiries as to cost of such notices. All money and communications for this purpose should be sent to the Treasurer,

PAUL JONES,
41 PENDRAGON ROAD,
BIRMINGHAM 22B.

The Editor is not in a position to receive any money or inquiries as to costs of insertions and has to report them to the Treasurer. You will therefore save time, trouble and expense if you will forward direct.

CORRESPONDENCE

Dear Brother Melling,

For some time now I have been considering the question of why two speakers at church anniversaries or other special meetings. I do feel it very much after a recent experience, when I missed my train home and had over an hour to wait.

It may be all right to say in years gone by that on such occasions there were sometimes five or six speakers, but on those occasions each speaker took only about ten minutes each, and I do not think travelling was so easy as it is today, so brethren had no need to rush out to catch their bus or train.

Very often you get a chairman who takes 15 to 20 minutes, with, very often, an address, followed by number one speaker, who may take anything up to 45 minutes, so by the time the second speaker comes along there is a growing uneasiness in the meeting. Consequently he has to cut his address because of the time taken up by the other speakers. To me it is grossly unfair to this speaker

and to the visiting brethren who have to rush out, sometimes before the meeting closes, in time to catch their bus or train home in time on Saturday night and give them time to prepare for the Lord's Day.

This also makes it difficult for the brethren to have a little discussion, and as these are the only occasions when the brethren get together, I feel that more consideration should be given to visiting brethren. S. HARBOTTLE.

A cry for help

Dear Brother Melling,

It has been some time not to have written you, due to the fact that I have been out on holidays.

Whilst on my holidays, I made out a great effort preaching to different faiths, and eleven souls obeyed the Lord into baptism, under a great combat of preaching. At some of these places the Presbyterian, hearing from my Scripture expositions, had to give me one grieving point, that, when we be baptised, who is going to teach us as you will go back to your work? I met this question nearly everywhere I went, and my answer had been to them, "No! Provided you have known the truth, you will remain as Christians" and this answer wasn't satisfactory to them.

When I came here, I explained all this matter to the church and the church also felt sorry, more especially the evangelist Bro. Godwin Makwakwa, who is a resident preacher for this congregation.

We have had very long talks on the point that I should leave work to go back and establish congregations within the Londari District. The failure has been that there is nowhere support can come from.

Last month, thirteen souls obeyed the Lord into baptism, most of them students from secondary school, taking up Form III.

Sorry, Brother Melling, during my absence I left a young man to wait for my goods in the house who suffered from mental discomfort; he burned all furniture and clothing was thrown them into pit latrines. All shelf books pulled them out and burned, all scripture books, and Bro. G. Makwakwa kept this young man until I arrived. I am at present having no Bible, and I appeal this matter to you, whether you have one old Bible of the American Standard Version as to help me, or else send me a catalogue of Scripture books to select some which would suit me. Numbers 6:24-26.

Your Bro. in Christ,

CLAYTON NYANJAGHA.

Church of Christ, Box 184,

Fort Jameson,

Northern Rhodesia.

And another

Dear Brethren and Sisters,

I am writing to thank you very much indeed for sending us copies of *Truth in Love* Nos. 54 and 56, which you sent us some time ago. The delay to acknowledge receipt is regretted as it was due to pressure of work. They are quite helpful and useful.

I would also be grateful if you have some pictures about the life of Jesus Christ, from His birth till His death. These are wanted, if available, to teach children in Sunday School lessons which we hope to begin mid this year or so.

Our church is growing steadily though it is only two-and-a-half years old and has members of thirty to forty-five or more each Sunday. We intend to call members around Lusaka during Easter to hold religious meetings for three days during Easter.

The church is run by overseers who organise the church meetings and prepare timetables for preachers so as to encourage members to preach. The overseers consist of nine members, four of whom are dealing with particularly church business, as chairman, secretary, treasurer and vice-treasurer, and I am the secretary of the church. We hope to extend the work as we may have a member coming in July or August this year and she may be able to run Sunday School lessons with the help of other sisters if pictures and lessons on Sunday School will be available then.

I should therefore be very grateful if you will be kind enough to let me know about the pictures and lessons. May God bless you for His work.

Yours in Christ,

SAMUEL D. MWAANZA.

African Education Department,

P.O. Box RW 93,

Ridgeway, Lusaka,

Northern Rhodesia.

Lesson Outlines for the Lord's Day School

SERIES 1 — LESSON 2

Conversion: The number of men now totalled about five thousand.

Lesson Verses: Acts 3 and 4. Reading in class (say) Acts 3:1-19.

Memory Verse: Acts 3:19.

Objective: Phil. 2:9-11. "Therefore God has highly exalted him and bestowed upon him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue

confess that Jesus Christ is Lord, to the glory of God the Father."

Time: AD. 30?

Place: Herod's temple in Jerusalem. It was stated about A.D. 26 (John 2:20): "This temple has been under construction for forty-six years." The lame man was laid daily at the Golden or Beautiful Gate which gave access to Solomon's Portico within the precincts of the temple. At the feast of the Dedication Jesus walked in Solomon's Portico (John 10:22).

Preachers: Peter and John, two of the apostles.

Audience: The forty-year-old man lame from birth. The people. Priests, the captain of the temple guard and the Sadducees.

The lame man. Instead of giving an alms, Peter said to the lame man, "I have no silver or gold, but what I have I will give you. In the name of Jesus Christ, the Nazarene, walk!" With feet and ankles restored, the man went with Peter and John through the Golden Gate of the Temple, into Solomon's Portico. He had just cause for walking, leaping and praising God.

The people. Recognising the man as he who had just been asking alms at the Golden Gate, the people in great excitement crowded round the man, who kept close to Peter and John.

The priests, the captain of the temple guard, and the Sadducees, incensed at Peter and John proclaiming in Jesus the resurrection of the dead, arrested the apostles, remanding them in custody overnight. The next day they were asked, "By what power, or in what name, have you done this?" Peter under inspiration replied, "... let it be known to you all, and to the whole house of Israel, that it is by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, that this man stands before you in perfect health. . . . There is no salvation in any other name, for there is no second name in all the world that has been provided, by which we can be saved." After conferring privately, the Sanhedrin charged the apostles to speak no more to any man in this name. But Peter and John said to them ". . . Whether it be right in the sight of God, to obey you rather than God, you must be the judges; certainly we cannot give up speaking of what we have seen and heard."

Message: Peter said, "Why such wonderment? Why stare at us as if by our own power or piety we had made this man walk? God has glorified his Son Jesus, whom you handed over and disowned before Pontius Pilate when he had decided to release him. This man is strong through faith in the name of

Jesus—the faith of Peter and John and the cripple. You and your rulers killed the Prince of life, whom God raised from the dead, as we are witnesses. Repent therefore and turn again, (1) that your sins may be blotted out, (2) that so there may come season of refreshing from the presence of the Lord, and (3) that He may send the Christ appointed beforehand for you, even Jesus; whom indeed heaven must retain till the times of the accomplishment of all things.

"Moses said, 'The Lord your God will raise up a prophet for you from among your brethren as he has raised me . . . and everyone without exception, who refuses to obey that prophet, shall be utterly destroyed from among the people.'

"To you first, God, having raised up His servant, has sent Him to bless you by turning every one of you away from your evil ways."

Results: Many of those who heard the message believed, and the number of men now totalled about five thousand.

Emphasis: Matthew 10:32-33. "Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven." Let us each confess Jesus Christ as Lord to the glory of God our loving heavenly Father.

A. HOOD.

Sin

Where is the man who hath not tried
How mirth can into folly glide,
And folly into sin?

OBITUARY

Clevelays.—In view of our long association together in church work it has been suggested that I supply a few details of the life and work of Bro. George Henry Hudson, who passed away, after an operation, in Blackpool Hospital on Friday, 27th March—a sad experience for Sister Hudson with whom we all sympathise and for whom we pray divine consolation, comfort and help.

It was in July 1907 that, as a member of the young men's Bible class, he made the good confession and was baptised into Christ at the church meeting place, Geach St., Summer Lane, Birmingham. During the next few years his work took him to different parts of the country and for periods he was away from Birmingham altogether. In July 1913 he married Ethel, the second daughter of Bro. William Johnson, an elder of this church, and when eventually he settled down to business in this city he threw himself

wholeheartedly into the service of the Lord.

For a number of years he was school secretary and became an ardent leader of the "Band of Hope" which was a great feature of our work in those days. Later he became school superintendent, and took part in all the work of the church. He had a good tenor voice and for many years led the church's praise. He became an acceptable teacher and preacher and regularly served many churches both far and near. He was appointed an elder of the church and as such usually acted as chairman at business meetings. Being a builder by trade he was instrumental in obtaining for us a temporary wooden structure and superintending its erection on the old site of our chapel that was demolished by enemy action, which building we still use as our meeting-place.

On retirement from business he decided to move to Blackpool for his health's sake and accordingly he went to live there and, in June 1956, took up his membership with the church at Cleveleys. He visited us occasionally, attending our anniversary meetings and our last fellowship with him was at our 93rd Anniversary meetings in November 1958. The brethren at Summer Lane sang an anthem at the Saturday evening social meeting and, it being one that Bro. Hudson had learned years ago, he kindly helped us with the tenor part and it is surely not without significance that the closing words he helped us to sing were:—

Comes at times, a voice of days departed,

On the dying breath of evening borne,
Sinks then the traveller faint and
weary hearted,

"Long is the way," it whispers, "and
forlorn."

Comes at last, a voice of thrilling glad-
ness,

Borne on the breezes of the rising day
Saying, "The Lord shall make an end
of sadness,"

Saying, "The Lord shall wipe all tears
away."

F.C.D.

Dear Bro. Editor,

I am writing on behalf of Sister Hudson, who wishes me to express her thanks to the many brethren and churches who have already sent her messages of sympathy on hearing of her bereavement. She hopes that the brethren will understand if she is not able to answer every letter individually and would be grateful if they will accept these her brief but heartfelt thanks.

E. WINTER.

Glasgow, Hospital Street.—Again we are called to put on record the passing of one of our membership, Sister W. McLeland. About eight years ago she had a shock from which she never fully recovered. More than six years she spent in different hospitals but, as time went

on, we could see her going from us, until early in April she passed from this scene of time to her eternal rest. Most of the time of her active life she was a faithful member. She both lived and taught His glorious gospel. We can leave her in His care and keeping, and look forward in faith to meeting her where there will be no parting, and where we will be with our dear Lord and all His who are worthy of eternal life.

Hindley.—We regret to record the passing of three of our members. Sister Mason fell asleep after a prolonged period of sickness. She was a regular and consistent attender at the meetings and leaves behind an example of humble service to the Master.

Sister Boyers followed shortly after. Through disability she did not get to the meetings regularly but she will be missed.

Sister Annie Crompton fell asleep in Jesus on Monday, April 6th, and was laid to rest in Hindley Cemetery, on Wednesday, April 8th, Bro. S. Winstanley officiating. She was dearly loved by all, and we shall never forget her devotion to the Saviour and her unflinching courage and patience in bearing affliction over many years. We commend our sorrowing brethren to the care of a loving heavenly Father who is capable of supplying every need.

Kirkby-in-Ashfield, Beulah Road.—It is with deep regret that we report the passing from this life of one of our sisters, Clarice Wood, on Tuesday, March 10th, after many months of ill-health. Our sister, wife of Bro. Charles Wood, always showed a brave front, in spite of her illnesses. Our sympathies go out to her bereaved husband and the family. We know their sorrow is not as those without hope, it is a parting only "until the day break and the shadows flee away."

The interment took place on March 13th, after a service in Beulah Road meeting-place, Bro. Lance Frith officiating there and at the burial.

Bro. Wood wishes it to be known how grateful and appreciative he is of the many kind letters of sympathy he has received. He cannot reply to all, but herewith expresses thanks to all who have written.

T. WOODHOUSE.

Motherwell.—We regret to record the death of our oldest member, Sister Hunter, aged 87. Our sister was left a widow early in her married life but, by her love and patience, brought her family up in the church. She bore her lot with patience and contentment and we mourn her loss, but not as those without hope for we know we shall meet again. We sympathise with her family and thank God for her life and example.

COMING EVENTS

Bedminster, Bristol.—We are holding our Anniversary Services on the 30th and 31st May. On Saturday tea will be provided at 5 p.m. and the Social Meeting will commence at 6 p.m.

The special speaker for this sixty-fifth Anniversary will be Bro. Charles Limb, of Eastwood, who will speak on Saturday and also serve the church on the Lord's Day. We extend a cordial invitation to all who are interested and are willing to give us help on this occasion.

Bristol is a gateway to holiday country and is easily reached by train and road.

Correspondence for hospitality should be addressed to Mr. L. A. Daniell, 67 Ilchester Crescent, Bedminster Down, Bristol 3.

Hindley—Mission, Saturday, May 16th to Thursday, May 21st. Preacher: Bro. A. E. Winstanley. Brethren willing to help with personal work will be welcome. Hospitality provided.

God willing, we hope to have eight sessions of personal work. Monday to Thursday. Two sessions each day. Morning 10 to 12; afternoon 2 to 4.

We request the prayers of the brethren for this effort.

Further particulars write L. Morgan, "Briarcroft," 396 Atherton Road, Hindley Green, Wigan.

CONFERENCE RALLY

It is hoped to hold a conference rally on Saturday, 12th September, 1959. Will any church desiring to invite it please communicate with the conference secretary, A. Hood, 45 Park Road, Hindley, Wigan?

Slamannan District: The half-yearly conference of Bible school teachers will be held (D.V.) in the Town House at Haddington, on Saturday, 9th May, at 4 p.m. The speaker will be Bro. David Dougall, with Bro. Tom Nisbet as chairman. The subject is "Teaching." All are welcome.

Buses for Haddington leave St. Andrew's Square Bus Station, Edinburgh, every 20 minutes. This includes buses for Dunbar or Berwick. Ask to get off at the George Hotel, and walk back up the High Street. The Town House is under the clock.

Scripture Standard Balance Sheet

for year ending March 24th, 1959

		INCOME					
		£	s.	d.	£	s.	d.
By Balance	B/fwd.—						
	Bank	359	17	1			
	Cash	48	15	4			
					408	12	5
„ Subs. & Sales.		286	8	9			
„ Gifts		90	0	6			
					376	9	3
					£785	1	8
		EXPENDITURE					
		£	s.	d.	£	s.	d.
To Printing	305	18	0			
„ Postage	54	6	7			
					360	4	7
„ Bal. at Bank	..	417	4	3			
„ Cash in Hand	.	7	12	10			
					424	17	1
					£785	1	8

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Lancs.

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

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

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

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

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