

# The SCRIPTURE STANDARD

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

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## *What is a Christian?*

IN a previous article we tried from the New Testament to answer the question, "Who are Christians?" This present article poses and attempts to answer another question—"What is a Christian?"

### *What a Christian is*

It will be seen at once that the answer is in the word Christian itself. According to the *Shorter Oxford English Dictionary* the suffix *ian* means "of or belonging to." Thus a theologian is a man of theology or devoted to theology; a musician is a man of music, whose time and interests are given to music. By the same definition a Christian is one who is of Christ, belonging to Christ, whose life is devoted to Christ—a Christ-ian. The Burmese natives used to speak of Adoniram Judson, the missionary among them, as "Christ's man." That is a beautiful definition of a Christian.

### *The term in the New Testament*

It seems remarkable that the term is used only three times in the New Testament, as pointed out in the previous article. It is still more remarkable that in only one of these cases is the term definitely used by a Christian: in 1 Peter 4:16.

Let us glance first at the two other occurrences. In Acts 11:26 we are told that "in Antioch the disciples were for the first time called Christians." This was during the mission of Barnabas and Saul. By whom were the disciples first called Christians? In view of the fact that only once in the New Testament does a Christian use the term it seems unlikely that the name was given or used by the church in those earliest days. For themselves the Christians used other designations: "disciples" (Acts 11:26); "brethren" (Acts 9:30; Rom. 16:14); "elect" (Rom. 8:33; Col. 3:12); "saints" (Acts 9:13; Rom. 12:13); "believers" (Acts 5:14; 1 Tim. 4:12); "the Way" (Acts 9:2; 19:9).

Nor was the name "Christians" applied by the Jews. The term "Christ" is not the name of Jesus, but His title. The Jews believed in the Messiah, the Christ, and yearned for His coming. But they did not accept Jesus of Nazareth as the Messiah. The followers of Jesus were contemptuously referred to by them as "Nazarenes" (Acts 24:5) or "this sect" (Acts 28:22).

It seems most probable that the term was coined and used by the unbelieving Gentiles of Antioch. History shows that the Antiochenes were very apt and witty in giving nicknames to people or things. It could well be that, hearing so much mention of Christ in the preaching of Barnabas and Saul, the Antiochenes called them after him whom they took to be their lord. Christ was their master: they were therefore designated *Christianoi*.

Another interesting suggestion is that the disciples were termed *Chrestians*. In Greek *chresto* is "a good fellow," and these followers of Christ were obviously good men. The men of Antioch thus made a pun or play upon the term Christ in calling His disciples *Chrestians*.



It is held by some that Isaiah 62:2 foretells the giving of the name Christians to God's people under the New Covenant, when the prophet says, ". . . and you shall be called by a new name which the mouth of the Lord will give." The idea that it was heathens who first coined the term is therefore rejected in the light of such an exposition of the prophecy. But surely there is no necessary contradiction. One scripture does not rule out the other. For has not God often used the ungodly to bring about His purposes and the fulfilment of His word? And cannot this at Antioch be one such example?

To refer to the two other occurrences of "Christian" in the New Testament: in Acts 26:28 the Jewish king Herod Agrippa II says: "In a short time you think to make me a Christian!" We like to think that Paul's preaching before the king and the Roman Governor Festus was so powerful that Agrippa expressed himself as "almost persuaded," and used the incident to drive home a gospel appeal. To this understanding the hymn subscribes,

"Almost persuaded now to believe,  
Almost persuaded Christ to receive.  
Almost—but lost."

But all that we know of the flippant, foppish, lustful Herod Agrippa suggests that he was using the word "Christian" in mockery, as the Gentiles did. True, Paul took the king seriously, turning his joke back upon him, for this was a serious matter.

The third time the word is used in the New Testament throws much light upon it. Peter writes in 1 Peter 4:16, "Yet if one suffers as a Christian let him not be ashamed, but under that name let him glorify God." "If one suffers as a Christian . . ." In those days the very fact of being a Christian made one an object of persecution. The Christian had become not only a subject of scoffing, then of reproach, but a criminal. The time was not far distant when the question would be asked in Roman courts of law, "Are you a Christian?" and if the answer be "Yes" it boded ill. Polycarp's threefold answer in the early second century, "I am a Christian" cost him his life, and countless numbers of others who bore the same testimony sealed it with their blood. Hence, Peter exhorts that, if suffering comes, let it be not for wrongdoing but "as a Christian."

#### *The Glory of the Name*

Polycarp's answer shows the note of joyous profession that many Christians experienced in the name. They gloried in it. Although given casually by the outside world the name came to be adopted as the glory and pride of its holders. For it at once set out who and what these people were—worshippers of the God who had made himself known to men in Jesus the Messiah, the Christ; living that life of holiness and love which Christ had lived on earth; and, because of His resurrection, presenting to the world the triumphs and assurance of the gospel. Is there any wonder that such transformed men and women had within a few years of their Lord's resurrection "turned the world upside down"? And is there any reason, outside ourselves, why the same power and triumphs of the gospel should not be seen through us?

#### *Christ is all*

Christ means "Messiah, anointed one." That we are Christians means that we too have been anointed with the Holy Spirit's indwelling, as a "holy generation, a royal priesthood." For Christianity is not a religion; not simply a system of teaching. It is faith centred in a Person. Whether as historical revelation or as personal experience Christianity is summed up in Jesus Christ. He is its centre; in Him all things find their meaning; "to him give all the prophets witness."

To Him we must look in all things. He must be the motive of all our service; His glory the end in view. When thus we are found "looking unto Jesus" our lives and service will have new meaning and power. We serve not men but the Lord Christ. We bear His name. When He is our glory and joy we shall not be moved nor discouraged whatever men may say or do. We are to present Christ to the world in our preaching and teaching and in our lives.

"Lord, I desire to live as one  
Who bears a blood-bought name;  
As one who fears but grieving Thee,  
And knows no other shame."



## The Power of the Printed Page

[The following article is reprinted from *Gospel Tidings* (U.S.A.) 1958. While addressed to brethren in the Churches in America, it has its message and meaning for members of the churches of Christ in this country.—Editor].

IF the average member of the church were asked to name the world's most widely translated writing, he would immediately say the "Bible." The answer was correct until 1955. In that year the writings of V. I. Lenin, the Russian revolution leader, took first place. In 1955 the Bible was translated into 99 new tongues while the writings of Lenin were reproduced in 371.

Between 1948 and 1955 Lenin's works were translated into 968 languages. The Bible was translated during that period into 887 languages. During the same period the literary works of Stalin were translated into 699 languages to rank third in total translation. Russia also led in total volumes published with something over 1,000,000,000 volumes. The U.S.A. printed 705 million for the same period. (The statistics were taken from a detailed report by Peter Edson, as published in his "Washington Notebook" column).

### *The spread of error*

These figures explain the rapid spread of Communism. Communism has engulfed the world not because its doctrines are true, but because it has realised the power of the printed page. The Communists spend \$3,400,000,000 annually on printed propaganda. China was conquered, not by the point of the sword, but by the point of Communist pens. The Communists did in China in ten years what the missionaries failed to do in 100 years. After over a century of missionary activity millions of Chinese had never heard the name of Jesus Christ. After ten years of Communist propaganda the Reds boasted that every Chinese had heard the name of Stalin.

The rise of literacy in the world has given the Communists their greatest opportunity. Some statistics indicate that over 15,000,000 learn to read annually. Others insist the number is nearer 50,000,000. The new literates offer fertile minds for any type of written material. They are deeply, often permanently, impressed by whatever they read first. The Communists are taking advantage of this situation.

The most aggressive sectarian bodies have also awakened to the opportunity. The Catholics are flooding the United States by means of the Knights of Columbus advertisements in almost every weekly paper and magazine. "Jehovah's Witnesses" print some 3,250,000 copies of "Awake" and 2,225,000 copies of "The Watchtower" each month, and spread them around the world. The sun never sets on the world circle of Seventh Day Adventist presses. Over 7,000 colporteurs distribute this material in nearly all the countries of the earth.

### *The opportunity for truth*

Brethren, the fact that God has chosen to reveal both Himself and His plan through the written Word should be enough to settle the question. Paul was perhaps the greatest preacher that has ever lived but he has reached far more people by the written message than by the spoken word.

Gospel preachers in foreign fields are realising the power of the printed page more than ever before. Reports from all over Europe tell of the great good that has been done by tracts, newspapers, and poster teaching. Here in Nigeria the gospel is spreading all over the country because of the printed page. We are getting a tremendous response to the teaching we have started in the country's largest newspaper. People fight for tracts.

I am convinced that the money that will do the most good is that spent on the printed page. We can cover the world with the Gospel of Christ in this generation if we will take advantage of the opportunities God is making for us.



Today there are only about 100 gospel preachers scattered in some 30 of the 230 nations of the world. As few as we are, we can be Davids against the Goliaths of population if brethren will arms us with weapons of the printed page. Every worker in the field needs funds for this work. A congregation of 250 members could provide \$75 a month for such a work if the members would only give one cent a day for this work. We say there are some 1,500,000 members of the church. If we were spending only one cent per member on preaching the gospel by the printed page we could have over \$5,500,000 each year for world evangelism. We are not serious about spreading the gospel. When compared with the Communists, zeal for the name of Christ is little in comparison with theirs in spreading their writings.

Don't just read this and forget it. Make these facts known to the Church where you worship. Contact some workers in the field and learn their needs first hand. Keep these needs before the brethren and move them to do more for the Lord.

## Christians and Smoking

THOSE who use tobacco naturally believe that it is proper and not wrong or surely they would not do it while professing to be Christians. Even, however, if this is consistent with Christian conduct, it is not very thoughtful of men or women to use tobacco around the place of worship and throw the stubs on the steps, in the vestibule or in any other place where they will be seen by the worshippers. It is certainly not improper to eat and drink wholesome food and milk and water whenever such things are needed. But sensible people would not eat a sandwich on the steps of the church building and throw the scraps down for others to walk on. They seem to know that there is a time and a place for eating and drinking. But smokers do not seem to think that it is improper if you smoke anywhere and they do not realise that smoke is offensive to all non-smokers and that even a man who is a habitual smoker has a body odour that is offensive and sickening to people who do not use tobacco. I have known men who do not use tobacco to have to quit a well-paying position because they could not endure the odour from the smoking and the odour from the smokers who worked in the office with them. I have known many young ladies who have been made deathly sick by the smoke of their employer. I have, myself, sat down by tobacco users in a church assembly when I could not endure to stay there and had to get up and move myself to some other part of the building.

Smoking is a useless, filthy, expensive, inexcusable, unhealthy habit. This no man on earth can deny and this each advertiser tells when he announces that his product does not have the bad and disgusting effects that other products have. And a cigarette is advertised as superior because it contains less nicotine. If less is an advantage, then none at all would be a much greater advantage. One of Shakespeare's characters, looking down upon the behaviour of human beings, one time exclaimed, "What fools these mortals be." His words may not have been well chosen, but his judgment would be hard to refute.

There are more non-smokers in the world than the smoking crowd would imagine. There are religious denominations which do not permit smoking or the use of tobacco at all. Therefore, many people who profess Christianity look upon the use of tobacco as unchristian. Individuals like this may be found in every denomination, but the following denominations, as such, eschew and condemn the use of tobacco. The Christian Scientists may be listed here. The Seventh-Day Adventists certainly belong to this group and the Mormons and others no doubt. It seems a pity that people who profess to be New Testament Christians and who do not allow their lives to be regulated by the denominational decrees will not live as clean and as chaste a life as denominationalists require.

(G. C. BREWER, in answer to a question in the *Gospel Advocate*).



## The Modern Jonah

THIS is a verbatim translation of the report of the French scientist M. de Parville in the *Journal des Debats*, 1914:

"In February, 1891, the whaling ship, 'Star of the East,' was in the vicinity of the Falkland Islands when the lookout sighted a large sperm whale three miles away. Two boats were launched and in a short time one of the harpooners was enabled to spear the whale. The second boat attacked the whale but was upset by a lash of its tail, and the men were thrown into the sea, one man being drowned, and another, James Bartley, having disappeared, could not be found. The whale was killed in a few hours, its great body lying on the ship's side, while the crew busied itself with axes and spades removing the blubber. They worked all day and part of the night. The next morning they attached some tackle to the stomach of the whale and hoisted it on deck. Suddenly the sailors were startled by something in it which gave spasmodic signs of life. Inside was found the missing sailor doubled up and unconscious. He was placed on deck and treated to a bath of sea water, which soon revived him, but his mind was not clear and he was placed in the captain's quarters, where he remained for two weeks a raving lunatic. He was kindly and carefully treated by the captain and the ship's officers and gradually regained possession of his senses. At the end of the third week he entirely recovered from the shock and resumed his duties.

During the sojourn in the whale's stomach Bartley's skin, where it was exposed to the action of the gastric juices, underwent a striking change. His face, neck, and hands were bleached to a deadly whiteness, taking on the appearance of parchment.

Bartley remembered the lash of the whale's tail and "then was encompassed by great darkness and he felt that he was slipping along a smooth passage that seemed to move and carry him forward. His hands came in contact with a yielding slimy substance, which seemed to shrink from his touch. He could easily breathe but the heat was terrible. It seemed to open the pores of his skin and draw out his vitality. The next thing he remembered he was in the captain's cabin. While he recovered fully from his mental depression his skin retained its ghastly pallor to the end and never recovered its natural appearance."

(From *Believe it or Not*, by R. L. Ripley, pp. 332-333).

## Preaching and Prayer

DOUBTLESS it is true that our lack of prayer has robbed the church of power and strength too often in the past. We may have come to put more dependence on our own methods and our own speaking than we have placed in the power of God. The great need of prayer should be apparent to us all. In praying, we deal directly with God; we tie our human efforts to his divine power. This is why we should pray for a gospel meeting. There can be no successful preaching of the word of God without prayer. These two—prayer and preaching—belong together like Siamese twins. And here is that something which every member of the church can do! The young as well as the old in a congregation can make the gospel services a matter of prayer to God. Here is a realm where all may work and serve in the salvation of the lost. Before and during gospel meetings urge the Christians to pray continually.

In these days of hurry and bustle, men do not take time to pray as they should. Let us really pray, and not just "say our prayers." Let us as we come to gospel meetings, "stir ourselves up to take hold upon God." We should pray as did Jacob—until he was blessed of the Lord. We should pray as did Elijah—until



the forces of nature were unsealed and the land made to bloom as a garden of God. Let us emulate Christ, who upon the mountainside "continued all night in prayer to God." The apostles quit serving tables that they might give themselves to prayer and the ministry of the word.

Among the churches of Christ today, there are many eloquent preachers of the "words of life." Let us undergird their work by the great stay of persevering prayer. May prayer be restored to its rightful place in the life of the church and in the functions of gospel meetings.

It is well to talk to men for God, but let us also remember that we are to talk to God for men! Let us pour out our souls to God in fervent prayer for the lost and for the preaching of the gospel. "The effectual fervent prayer of a righteous man availeth much." (James 5:16).

LEONARD MULLEN in *Gospel Advocate*.

## From a Christian's Diary

By Berean

### "Revival"

THERE is much talk of "revival" in the religious world accompanied, of course, with appropriate quotations from Scripture, such as Habakkuk 3:2—"O Lord, revive thy work in the midst of the years" and Psalm 85:6—"Wilt thou not revive us again?" This year happens to mark the centenary of the revival in 1858 of such interest in religion that church buildings were packed with worshippers and great emotions were stirred, with the result that the Victorian era has become noted in history as a period of religious respectability. No doubt the Disciples Movement also received its share of impetus from the winds of religious revival, including the sectarian respect for mass movements and nation-wide prestige, which blew eventually into the shallows of the Free Church Federal Council and among the sands of the World Council of Churches.

Not that we should despise the mass movements towards religion; they can undoubtedly ease the task of preaching the pure gospel. In these days it is not easy to find the earnest seeker after truth amid the materialism that surrounds us. What we must avoid is the desire to make "our brotherhood" a great organisation, "putting churches of Christ on the map," as it is called, speaking expansively of "The Restoration Movement," and so on. If the Lord sees fit to bless his people with a large increase we may still honour him most in the simple Biblical organisation of

"the church of God which is at Corinth" or at Devonport, Eastwood, Fauldhouse or wherever we are.

### Pray through

What is to be questioned most about religious revivals seems to be the conception of the Holy Spirit as a vague spiritual influence waiting to be out-poured upon those who pray hard enough. This idea seems to be part of the fallacy which makes faith a gift of God, unconditionally given to those who are predestinated to salvation. But faith comes by hearing the Word of God (Rom. 10:17), "which liveth and abideth for ever" (1 Peter 1:23), and which is the instrument of the new birth.

The Holy Spirit, also, was not promised to those who pray for him but to those who obey the gospel (Acts 2:38). Prayer is therefore the product of our faith and is the impulse of the human heart in response to God's love in the gospel. Prayer, in fact, is the result of the Holy Spirit's influence in our hearts, not the reverse. That the Lord "heareth the prayer of the righteous" is the evident testimony of all Scripture (Psa. 34:15, 17; Prov. 1:28; 15:29) and all prayer must be "in faith" (Jas. 1:6-7; Matt. 21:22; Heb. 11:6, etc.).

Let us not forget that the gospel work of the first century was not all conducted in the atmosphere of "revival," as Paul wrote to Timothy (2 Tim. 3:10-12), and that "all that will live godly in Christ Jesus shall suffer persecution." Nevertheless it is impossible to forecast



the work we may accomplish by whole-hearted devotion to our Lord and his church, I trust we may all work the harder to that end in 1959, if the Lord tarries.

### Alcohol

Christians must be considerably disturbed by newspaper reports which periodically announce Britain's increasing enslavement to alcoholic drinking. Official reports list 100,000 alcoholics in the country. Chief Constables reported 67,000 police convictions for drunkenness in 1957 (a 235 per cent. increase over 1946), and they expect the figure for 1958 to have been even higher. The 1956 figure was the highest for thirty years with a very steep rise in convictions of young people (under 21). It is scarcely surprising that these increases come at a time when the pleasures of alcohol are broadcast from every possible medium of advertising. Novels, plays, B.B.C. productions of all kinds mention it with approval, even making heroes of hotel keepers, in addition to commercial advertising. Brewers make no secret of the fact that they are deliberately appealing to women and, indirectly, children. In its posters one well-known firm has replaced tumblers by wine glasses of refined shape, so as to attract feminine interest to beer.

Now it is surely significant that the Highway Code states that "alcohol even in quite small amounts makes you less safe on the road." As one preacher used to say, "If it takes 10 drinks to get you drunk, then when you take one you are one-tenth drunk." The Christian has no alternative to abstinence. His body is holy (Rom. 12:1; 1 Cor. 3:17), the temple of the Holy Spirit, and anything that damages it or renders it liable to cause damage to life and limb in others must be ruled out. We must "Abstain from all appearance of evil" (1 Thess. 5:22).

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Few of us have not regretted a harsh word, but I never knew of anyone who was not glad at having given voice to affection or admiration. A Chinese friend once replied when I paid him a compliment: 'Flowers leave part of their fragrance in the hand that bestows them.'

CHANNING POLLOCK.

## SCRIPTURE READINGS

1—1 Sam. 12:1, 12-25.	Acts 17:1-15
8—Ex. 20:1-13.	" 17:16-34
15—Isa. 43:1-13.	" 18:1-23
22—Deut. 13:1-11.	" 18:24 to 19:20

### Thessalonica

In connection with our Lord's Day readings we ought to read the letters which Paul wrote during the period covered by the Acts of Apostles. Much light is thrown thereby upon the circumstances and the folk. Thus, those he wrote to the Thessalonians come into view. They are the first in order of date, and were both written from Corinth during his eighteen months' stay in that town (18:11).

Thessalonica, like Corinth, was a centre of trade. It was the port through which goods from the interior passed over sea to Asia Minor, and of course the other way too. Jews were there in considerable numbers, and evidently influential. Here once more the point of contact and attack was the synagogue, where the Scriptures depicting the Christ were ably expounded and the conclusion brought forcibly home that Jesus was in fact their fulfilment. Not only was reasoning irresistible to an open mind, but God gave testimony in miracles, and the preachers gave it by irreproachable living—how necessary this is (1 Thess. 1:5).

Some success attended the work. Those Gentiles already interested in the true God through Jewish advocacy and practice were readier to receive the truth than the Jews themselves, and we can imagine what chagrin the Jews felt. It was soon manifested in unscrupulous incitement of the mob, and false accusation of treason (17:7). This is described exactly in 1 Thessalonians 2:14-16. The persecution did not stay with the preachers only, but for their safety the brethren sent them away. From 1 Thessalonians 2:1-12 we gather that it was several weeks beyond the three mentioned (17:2) before the riot took place, and in that time the deepest affection for Paul was gained through his noble love and consideration for his converts. He realised to what a severe trial he was calling them. Faithful converts are never made by presenting Christ's yoke as



something easy. It is true that His yoke is easy and His burden light by comparison with the work and wages of sin, but the yoke and the burden are there. The joy of service and fellowship outbalance and hallow the suffering.

Timothy went from Athens while Paul waited there, to help and encourage the Thessalonians in their dire distress. The love and concern of the apostle was thus manifested to them, and Timothy was able to bring back good news of their faithfulness so that Paul could write shortly afterwards, "the Lord's message resounded throughout Macedonia and Greece . . . your faith in God has become known far and wide" (1 Thess. 1:8).

It is a remarkable story of gospel work. In what was apparently less than a year without any organised news service, or even postal arrangements, a small community of Christians spread the truth over two countries of considerable size. They had none of the aids regarded as necessary today, and were despised and opposed. Many were poor (2 Cor. 8:2). They told the story of God's love, showed it in their behaviour, and thus fulfilled their duty.

#### Berœa

The attitude of the Jews at this town has been rightly held up on innumerable occasions as an example of good behaviour. I suppose most of us think ourselves like them—ready to receive new truth without prejudice. Quite a lot of error has been eloquently upheld as "new truth." The point we might well stress is therefore the standard to which they adhered—the Word of God. Paul did not have a philosophy to offer, but a story of suffering love, already portrayed by holy men of God as they were moved by His Spirit, and now, said he, their words have been fulfilled in a life of which the details are known to me. By comparing the life with the prophecy, the Berœans were able to satisfy themselves that Jesus was indeed the Christ. This could only be so when they were also satisfied that Paul was telling them the truth, not a figment of his own imagination. The fact that their preconceived ideas were very largely contradicted did not deter them from accepting the truth, but it did cause them to investigate thoroughly. We can imagine that this made them much stronger Christians. It seems from experience that those growing up in the church are often weaker, and more prone to be led astray from the New Testa-

ment plea, than those who have come out of sectarian bodies on account of convictions only arrived at by careful and often painful investigation. The opposite might seem more likely, but when we have been accustomed to regard that plea as so obviously right, we fail to confirm the position unless compelled to do so by serious opposition.

We do not hear any more of the church in Berœa apart from those references to Macedonia in Paul's letters which show the gospel as having taken deep root in the country, and to have been manifested in a marvellous outflow of generosity towards the Jewish Christians in Judæa (2 Cor. 8).

The devil and his servants could not be expected to leave such a fruitful work, and such choice spirits, in peace. News came to Thessalonica, and Paul was compelled to leave Berœa. He left Silas and Timothy with the church, and they would be able further to confirm the faith of the Berœans. Such Christians could be left with some confidence that God would use them for His glory. May we continue examining the Scriptures daily with readiness of mind, accepting them as these did as the standard by which to try our own and all other faith and practice.

R. B. SCOTT.

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### *Wings to Fly*

Our neighbour had on his lawn a small oval flower-pot fenced with wire about a foot high. Into this a young robin had landed after one of its attempts to fly. I saw the excited little fellow hopping along the fence, vainly looking for a hole through which to escape. "Foolish little bird," I thought, "Why don't you use your wings and fly over the fence?" And then I thought, "Foolish little me! How often I anxiously look for a way OUT of my trouble when God has provided me with wings to rise above them." "They that wait upon the Lord . . . shall mount up with wings . . ." (Isaiah 40 : 31).

### *Councils and Creeds*

The decrees of Councils and the terms of creeds rather exclude error than grasp truth.—PRIN. CAIRNS: *Christ and the Christian Faith*.



## Nyanja Edition of "Truth in Love"

God has blessed this venture, as the list of receipts will show. The sum needed for twelve issue (£84) has been well exceeded. Those who have so far contributed are willing that the extra shall be used either (a) for more special issues than originally intended, or (b) to greatly increase the number of copies per special issue. Brethren in Africa are encouraged and thankful Godward for this evidence of brotherly love.

Amount reported in December issue	£	s.	d.
Receipt No. 11:82	65	17	7
" " 12: 6	1	0	0
" " 12: 9	17	15	9
" " 12:10	3	11	5
" " 12:14	20	0	0
" " 12:20	5	0	0
" " 12:21	10	0	
" " 12:24	10	0	
" " 12:26	3	10	0
" " 12:39	2	0	0
" " 12:44	1	0	0
Received to date (10-1-1959)	£122	11	9

The fourth edition is now in Bro. Barker's hands and will be on the way to Africa shortly. Twelve brethren will each receive two hundred copies. May God be greatly glorified in this matter.

A. E. WINSTANLEY.

43a Church Road,  
Tunbridge Wells, Kent.

Dear Editor A. E. Winstanley,

Thanks very much to receive your gift of *Truth in Love*, printed in Nyanja (language) on other side. Very fine more are very glad to read these tracts it should be pleased if you can printed in (Nyanja) all our *Truth in Love* therefore we have more brethren who are not able to read english as I said.

But if you want to print please find a good man who are know well Nyanja (Language).

The work of God is moving well more is very baptized to flee the wrath to come of our Lord Jesus Christ.

I am your brother in Christ,

J. R. PONDAN.

c/o P.O. Box 35,  
Zomba, Nyasaland.

## Do we really mean what we sing?

"Praise the Lord! For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly."  
—Psalm 147:1.

Over the years I have often heard it said that we do not mean what we say in the songs that we use. Recently I came across this unusual comparison someone has made:—

We sing "Heavenly sunshine," and stay away from services when it's too hot.

We sing "Onward Christian soldiers" and have to be drafted for His service.

We sing "Hiding in Thee," and then go and hide from Him.

We sing "Marching to Zion," but fail to march to Bible class and worship services.

We sing "I love to tell the story," but never mention it to anyone year after year.

We sing "Cast thy care on the Lord," and worry ourselves into nervous breakdowns.

We sing "Throw out the lifeline," and content ourselves with throwing out the fishing line.

We sing "Blest be the tie that binds," and then let the slightest offence sever it.

—Selected.

## Get Started

Is there a goal you fain would reach?

Get started.

Another reaps while you delay

Faint hearted.

The train can carry only those

Who take it.

Seek not for opportunity,

But make it.

We do not leave the garden uncultivated and then expect fine flowers. Nor should we let weeds choke up the unused path to a friend's heart. Friendship is a delicate flower and needs cultivating by thoughtful attention. It is all too common a human failing to neglect doing the little things for others that might mean so much to them.

.. .. *Sunshine Magazine.*



## NEWS FROM THE CHURCHES

**Ince-in-Makerfield (Lancashire).**—Our hearts were gladdened when John Partington (son of our brother Philip) stepped forward to accept Christ as his Saviour, after hearing the gospel preached on Lord's Day, December 21st, 1958. Rejoice with us, brethren, and give God the glory for yet another manifestation of the power of the Gospel of Christ. John was baptised the same evening. Please remember him, and all young Christians, in your prayers.

**Slamannan District.**—The annual New Year social gathering, held at Blackridge on Thursday, 1st January, was again well attended, despite the bad weather. The meeting was presided over by Bro. David Dougall, and the speakers were Bro. Jack Thomasson and Bro. Tom McDonald, both of Dewsbury. Both gave very fine addresses, Bro. Jack dwelling on the theme 'Friendship' and Bro. Tom on 'Christian Hope.'

Choir pieces were rendered by the Motherwell Mixed and Male Voice Choirs, and a duet and solos sung by brethren from Blackridge, Slamannan and Motherwell.

Tea, before and after the meeting, was served in the nearby school and our thanks are due to the Blackridge brethren and to all who helped to make the meeting a success.

Our hope and prayer is that all who attended may have been strengthened and encouraged to look forward to a happy and prosperous year in the work of the Lord.

HUGH J. DAVIDSON.

**Woodstock, South Africa.**—The anniversary of our young people was convened on December 13th, 1958 with a programme of anthems, hymns, duets, trios, quartets and talks, and a short play, "The life of the Apostle Paul." There were about two hundred and fifty present. The whole programme presented the gospel. Our young men are showing might result in the saving of souls to the glory of God.

We commend our young people for the way they do their best to help to extend the gospel. Our young men are showing

possible capabilities of becoming preachers of the gospel, and are an asset to the work.

In 1957 I was invited to preach at a Social Welfare Home at Simonstown, 27 miles from Woodstock. A group of young girls were holidaying there from Rhodesia. I was again invited to preach there on Lord's Day, December 28th, 1958 but this time to a new group of girls. In the afternoon a candidate from Bridgetown, Athlone, was baptised. This is the third to be baptised due to Bridgetown work since October, when it started and, with the visits made to homes, we look forward to witnessing many more souls confessing Christ.

We pray that the blessings, joys and fruit of our labours witnessed during 1958 might provoke us to greater faith, determination and zeal for Him who has given His all in all for us, being assured that "God is not unrighteous to forget our work and labour of love in that we have ministered to the saints, and do minister.

T. W. HARTLE.

### Miscellany

Spurgeon tells of a poor old woman whom one of the church members visited to bring a little financial help. He got no answer, however, when he knocked at the door. He went to the back door, but all was still.

When he saw the old lady again in the church meeting, he asked her, 'Where were you when I called on you? I came to bring you a gift, but you weren't at home.' 'Oh, was that you? I thought it was the landlord to collect the rent.'

So men think that when the gospel comes God wants to collect something from them, and do not understand that He has come to bring them the most precious of all gifts and blessings.

That mountain in front of you is made to climb, not to cast a shadow in which you can sleep.

It sometimes happens that in church work those who are 'fighting for a principle' fight without principle.

When you're in the right you can afford to keep your temper; when you're in the wrong you can't afford to lose it.



## OBITUARY

**Buckie.**—We record the passing to higher service of Bro. Joseph Slater, on Saturday, 3rd January, at the age of 76. Bro. Slater was the father of Sis. Isobel Worgan, Holland, and Sis. Ruth Coles, London. Of a quiet disposition, he was greatly respected by the brethren, and he did what he could to help the church and the cause of our Lord. The funeral service was conducted by our Bro. Andrew Gardiner. To our dear sister and the bereaved family our sincerest sympathy is extended. May the God of all comfort and consolation be a blessing to them. "Blessed are the dead, that die in the Lord."

**Inca-in-Makerfield (Lancs.).**—On Monday, December 15th, 1958, Sister Hannah Marsden fell asleep in Jesus at the age of 89 years. It has been the writer's privilege and pleasure to know Sister Marsden for but a few years of her long life, but, a Bible bearing this inscription, "Presented to Miss Marsden by her Sunday School class, June 26th, 1892" speaks of her long interest in religious affairs. When, a few years ago, she realised that her Saviour had commanded believers to be baptised, she obeyed Him. Since that time she loved the Lord and His Word, and portrayed many of her Master's characteristics in her life. We sorrow not for our departed sister, for she awaits a resurrection to life eternal.

We solicit the prayers of our brethren for her sister Clara, who is also a faithful disciple, who will feel the pangs of parting after a lifelong companionship of over eighty years. Cremation took place at Wigan following a service in the home of our sisters on Friday, December 19th, 1958.

P. PARTINGTON.

**Ulverston.**—Our sister, Mrs. Preston, aged 95, fell asleep in Jesus on Wednesday, 7th January, and was laid to rest on Saturday, 10th January. Bro. Crosthwaite ably officiated at the service. She attended regularly at the Lord's Table until her physical weakness prevented her.

J. MCF. BLACK.

**Wigan: Scholes.**—It is with deep sorrow that we record the passing of our brother in Christ James Bradshaw, on the 22nd day of December, 1958, after an illness

borne with Christian patience and fortitude. Our brother was seventy-one years old and had been a member of the Church of Christ for many years. He was of a quiet and friendly nature, and was greatly respected both in the church and by all with whom he came into contact. To his family and other relatives who mourn his loss we offer our sincere sympathy, especially to his wife, our sister Rachel Bradshaw. We commend her to the love of the Father, praying that she will bear her loss in the strength which He alone can give.

The funeral service was conducted by Brothers J. Melling Senr. and Carlton Melling.

J. ASPINALL.

### Home

Every unkind word you speak, every petty or selfish act, every careless flash of temper, every hour of sullen resentment, every thoughtless word or deed that cuts the heartstrings of a loved one, increases the sum of unhappy memories that may finally change a home into a mere house. A house is finished, but you keep on building a home all your life.

### A Business Man's Prayer

Help me, oh Lord, to remember that three feet make one yard, 16 ounces one pound; four quarts one gallon, and 60 minutes one hour. Help me to do business on the square. Make me sympathetic with the fellow who has broken in the struggle. Keep me from taking an unfair advantage of the weak, or from selling my self-respect for a profit.

### Money will buy

A bed, but not sleep,  
Books, but not brains,  
Food, but not appetite,  
Finery, but not beauty,  
A house, but not a home,  
Medicine, but not health,  
Amusement, but not happiness.

Alas that the modern world rarely takes the trouble to fight us; we are not dangerous enough to be hated; Christians pass unnoticed, not worthy of opposition.

WILFRED MONOD.



## COMING EVENTS

## Preliminary Notice

## SPRING CONFERENCE AND RALLY

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

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

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

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

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

**Morley Church Anniversary**, Saturday, February 28th, 1959. Tea 4 p.m.; evening meeting, 6 p.m. Chairman: Bro. Amos Barlow. Speakers: Brethren L. Morgan (Hindley), Leonard Daniell (Bedminster, Bristol). (Bro. Daniell will fill the place of Bro. Channing, who is too ill to be present.) Visitors from sister churches welcome.

**Ulverston.**—Anniversary meetings on April 18th. Keep this date in mind; we would like to see as many as possible, come the trip round the Morecambe bay. Speakers will be announced later.

JAMES MCF. BLACK.

## BIRTH

To Bro. and Sis. William Marr, Portknockie, the gift of a daughter—Isobel.

## CHANGE OF SECRETARY

**Ulverston.**—James McF. Black, 37 The Gill, Ulverston, Lancs.

[We regret that Bro. Walter Crosthwaite has found it necessary to relinquish his work as secretary at Ulverston, after over 13 years' devoted service. At the age of 85, Bro. Crosthwaite's eyes are failing him, so that he has great difficulty in both reading and writing. His devoted wife is, especially now in his great need, a true helpmeet in lightening his burden. Pray for them both, brethren.—Editor].

## THE MISSION MESSENGER

Bro. W. Carl Ketcherside will send his paper, *Mission Messenger*, to all in Great Britain who request it, without obligation. Those who have been receiving it and wish to continue doing so should notify him at once at 2360 Gardner Drive, Saint Louis 21, Missouri, U.S.

## CHANGE OF ADDRESS

A. J. Brown, 9 Edinbeg Avenue, Torglen, Glasgow, S.2.

"A prime temptation of the Christian worker is to be like the tailor; always taking the measurement of other men and never taking his own." "Go out of your way, cheerfully, to help others."  
—Selected.

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**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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