

The SCRIPTURE STANDARD

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

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The Law of Offences.

"BUT unto the Son he saith, Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom; Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:8, 9).

There is one supreme authority in the church of Christ: the authority of the Son of God. The government is upon his shoulders (Is. 9:6). All power is given unto him in heaven and in earth (Matt.28:18). To the subjects of his kingdom, the word of the Lord Jesus is absolute authority, and without it we have no authority. By his divine word, the Lord determines who shall enter, who shall abide, and how they shall be governed. His commandments are not grievous to them who serve him, for he is loving, and merciful, and just.

As a wise Sovereign, the Lord has made provision for settling personal disputes between his subjects, for he is well aware that differences arise, and offences come, either by accident, or by evil design. If this were not so, many of the exhortations to the churches would never have been written. (Luke 17:1; Acts 20: 24-30).

Prominent among the evils which afflict the church at the present time, is the matter of personal offences, and how to deal with them. Recent experiences have brought it home to me most forcibly that the Law of Offences given by the Lord in Matt. 18:15-17, is one passage of scripture to which we must all give the most earnest heed. Failure to comply with the requirements of this law brings chaos in the church, and deliberate transgression of its terms is wicked defiance of the authority of Christ. The law is a positive and direct command which we must all obey without question, both singly and collectively. It is not subject to modification by majority votes, and the like. It is specifically designed to meet the requirements of personal differences, where one brother or party has sinned or "trespassed" against another by injuring his reputation, person, or property; and of these, the first is evidently the most common.

When we consider the terms of the law, we see that there are those distinct and orderly steps which an offended brother must take. He must :—

- (1) Go and speak to the offending party ALONE.
- (2) If, and only if, this private interview fails, he must then take witnesses to the offending party to hear the matter out, and to be able to report what is said if required to do so.
- (3) As a last resource, and only if the two previous steps have proved futile, the offended party may take his grievance for a hearing and a decision before the

church. Provided the initial steps have been taken, the church must hear what the offended party has to say. If then his case is proved, the church must try to persuade the accused to repent. If he refuses to repent, he is then, and only then, to be treated as if he were no longer a brother in Christ. Failure to observe this law in detail, is an offence of great magnitude against God. To break the law in order to best others is to attack the Lord himself. (Matt. 25:40).

This is the Law of Offences: but it is only when we come to examine the law in detail, and to see its application in practice, that the full wisdom and harmony of the design become apparent.

STEP ONE: "Go and tell him his fault between thee and him alone." Lev. 19:17: "Go and reprove him." Luke 17:3: "Rebuke him."

The object is (a) to prevent the matter spreading, to save unnecessary embarrassment to the guilty party and to make it easier for him to repent, and therefore to affect a reconciliation as smoothly and speedily as possible. The knowledge of the matter is limited to the parties concerned. It is nobody else's business. The matter need not disturb others whom it does not concern. (b) To preserve the reputation of one who may be wrongly accused. To solicit support here is to cause trouble. No one has the right to speak evil behind a brother's back. It is here forbidden. Too often, a personal matter becomes public property, families are rent, and churches thrown into turmoil simply because one party, or the other, or both, seek support for a personal grievance, which ought to have been settled by the parties concerned in a quiet and peaceable manner. One certain way to eliminate gossip and busy-bodging in the church would be to inquire of a complainant if he has (a) been to see the offending party; (b) taken witnesses; (c) appealed to the church. These are legally binding on an offended party before he approaches others.

STEP TWO: This is wonderfully appropriate. The accuser must first find two worthy witnesses, and take them to the offending party. He must then convince them, as well as the accused, that his offence is genuine, justified, and worthy of investigation. They may well be able to induce the accused to repent, or to persuade the accuser that he has made an error of judgment, and the matter is still confined to a few. Their primary function is to act as witnesses, but I believe they may well act as mediators on occasion. It is sometimes inadvisable to make statements unless witnesses are present. A trouble-maker can so very easily put a wrong construction on a statement made in private, possibly about a third party. Again, a social crisis, a family row, or a nasty private quarrel, may be precipitated. There may even be a suggestion of violence. The presence of witnesses is restraining in such cases. One may well be able to say in the presence of others, what is well-nigh impossible in private.

Then, of course, if a man is wrongly accused by a determined assailant, the truth can be established in the presence of witnesses, and the matter is not allowed to spread further. If one is guilty, the consequences of his actions may be pointed out, and he may be induced to repent by reason of the fact that an open exposure must follow, and his case be made worse. It is important that there should be no interference in the dispute by any party other than those mentioned in these two steps. Any such action is contrary to the law, and will probably cause untold trouble and difficulty.

STEP THREE. All else having failed, the matter is one for the whole church. It is the duty of those who govern to ascertain that steps One and Two have been taken before preparations are made for a public hearing, and this should first be established openly when the hearing commences. Unless this procedure is strictly adhered to the matter is out of order, and the church is in a state of violation of the Law of Offences, which is a serious position for any assembly to be in. A miscarriage of justice may well be perpetrated. The object of the step is to establish the innocence or guilt of the accused, before all. If innocent, he must be acquitted. If guilty, he must be prevailed upon, if possible, to repent. If he fails to repent after sincere efforts have been made to show him the error of his ways, "let him be unto thee as an heathen man, and a publican"—one of a very low type, not of

the brotherhood. A brother is not cast out from us for all time. He is cold-shouldered and admonished, but the door is left open always for repentance and restoration. There is no authority here for excommunicating a brother, but to ignore him, if he is declared guilty (compare 2 Thess. 3:15).

THE OBJECT OF THE LAW

The object of the law is to preserve the peace and unity of the church and the individual; to eliminate evil-speaking and busy-bodging; to bring an offending brother to repentance in order that a reconciliation might follow; to preserve the rights of individual citizens of the kingdom in an atmosphere of justice and truth.

When an erring brother is brought to repentance, he must be forgiven, according to the terms of Luke 17:3: "If thy brother offend thee, rebuke him, and if he repent, forgive him." Forgive until seventy times seven (Matt. 18:21-22), but forgiveness is wholly dependent upon repentance. "If he repent—forgive." This principle operates in our salvation, too, for forgiveness is dependent upon repentance (Acts 2:38). So long as an offender remains unrepentant, the offence remains and nothing can make reconciliation possible, until he repents. Herein is the victory of the cross most glorious. Only this great and terrible expression of infinite love can melt our hearts and bring us to repentance in order that we might be reconciled to God in the well-beloved Son. Repentance then is a change of attitude with sincere regret for transgression and desire to atone, accompanied by suitable actions. Usually an apology is sufficient. We lose nothing by making an apology when the occasion demands it. The ability to do so is a sign of inner strength and not one of weakness. If retribution can be made, let it be made for the satisfaction of conscience. Let mercy season judgment and justice always. This is the spirit of the Law of Offences (Psa. 19:7-8).

"Yea Lord, the sceptre of thy kingdom is a right sceptre!"

JOHN M. WOOD.

A Tour of Palestine.

[An account of a visit to Palestine made last April by Bro. Fred Hardy (Morley) and Bro. Geoffrey Lodge (Dewsbury). The writer is Bro. Lodge.]

WHY DID WE GO?

WHAT does a Christian hope to gain by a visit to the land where Jesus lived? Obviously no Bible student would entertain the notion of a pilgrimage that gives special forgiveness. There was no anticipation of treading on "holy ground," for only that ground is holy where God is communing with His children. Remove His presence and the holiness is gone. The stuffy, archaic sentiments which pass for reverence, in places where Jesus may be known to have been, are counterfeits. The hollow display of piety and reverence, seen on every hand is my most sickening memory of the tour. In saying this, we do not judge the sincerity of most of those displaying this piety and reverence. We do but mourn the fact that it is born of ignorance, blown up and bloated by traditions of men, and can bring forth no real appreciation of whoever may be lauded in this way.

Having said all that, "What went ye out for to see?" I doubt if we felt sure enough before we went, to have given an answer, but we can say now, that a first-hand knowledge of the geography, climate, cultural background, customs and way of life of the more primitive parts of the land will certainly help towards keener appreciation of the scriptures. The historical certainty of Christ's life on earth is not worthy of debate, when the Scriptures and the land are seen together. This, of course, was not necessary to the writer's faith, but doubtless will provide ammunition, at some future date, when contending for some other soul's freedom.

Well, sufficient of general impressions. I think the best way to pass on particular memories will be to go over the itinerary in order, omitting two short visits of a purely educational nature.

We left Blackbushe Airport, London, about 10.10 a.m. on April 14th, 1960, in a Viking aircraft. Our cruising speed was around 200 m.p.h.—slow by modern standards—and this made the journey rather tedious, especially as the seating was somewhat cramped. However, we journeyed safely. Flying near to the French Alps, we put down at Nice, and again at Brindisi in Italy, for refuelling. We arrived in Athens at 9.50 p.m. (10.50 local time). It was 11.30 when we got to our hotel, and after a meal we went to bed. It was then long after midnight, and we were awakened again at 7.0 a.m.—just like Hindley Bible School!

ATHENS

We were taken on a three or four-hour tour of the ancient city of Athens, which, incidentally, is also a very modern and very large city, coming near in area to London and New York. The tour centred chiefly on the Acropolis—the city on a hill. The ruined heathen temples on this site are truly beautiful examples of man's art. The Parthenon, often acclaimed the most perfect thing in all architecture, is worthy of special mention. We were told that many had attempted copies of its design elsewhere, but had never been really satisfied with the results. It was an Englishman who eventually pointed out the true nature of the building's perfection, which lies, not in actual mathematical symmetry, but in a perfect illusion of symmetry. The "horizontal" lines of the Parthenon actually curve downwards toward the ends. The columns are not identical, nor are they equally spaced; the corner ones are slightly wider and slightly nearer together. Without these devices, the sky background (the background from every vantage point) would make the end columns appear to be detached from the others and the corners to turn upwards—by optical illusion. How important in this case to copy the real plan and not what appears to be real.

On the southern slope of the Acropolis is Mars Hill (Areopagus), overlooked by a rocky hillock. This is where Paul preached when he was sickened by the idolatry of the Athenians.

PALESTINE

We left Athens at 1 p.m. for Tel Aviv in Israel, where we arrived at 5.25. Tel Aviv is a city created in modern times and has no biblical connections. We left the airport by bus to go to Haifa, in the north of Israel, arriving at our hotel on Mount Carmel, overlooking the Mediterranean Sea, at 7.45 p.m. Our drive, mostly in the dusk and darkness, took us over the fertile plain of Sharon. Though we saw little of it on this occasion, the smell of orange blossom followed us all the way.

[To be continued].

Choices: Their Consequences.

LIFE is full of decisions. We are constantly made to choose between one course or another. Too many choices are made without sufficient forethought—without considering the consequences. Men of state must make grave decisions which affect the lives of masses of people. Business men daily make decisions which either may enhance their business or ruin it. Parents must choose for their children—their food, clothing, education, medical treatment, associates, recreations. Young men must choose an occupation. Young people must choose companions for life.

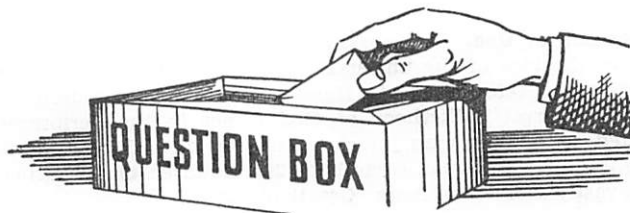
While these choices are important, they pale into insignificance beside the spiritual choices which every accountable person must make. Here are some such choices recorded in the Bible, and their consequences.

The choice of Eve and later of Adam brought fearful consequences upon the world. This was a clear-cut choice between right and wrong. Moses "chose

rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." His future happiness, and that of the multitudes of Israel he influenced, was perhaps not clear to him when he made his choice—yet this right choice was of benefit to many. Joshua called upon Israel to "choose ye this day whom ye will serve." His choice had been made for he said, "As for me and my house, we will serve the Lord." Repeatedly, as Israel chose the evil and rejected the good, they demonstrated the value of proper choices. No people was ever more greatly blessed than they when they obeyed the voice of God, none more severely chastised when they disobeyed. How sad that Judas chose to betray his Lord; that Felix chose to await a more convenient season, and that Demas chose to forsake the truth, "having loved this present world!"

Choosing to obey the gospel and live faithfully all through life will result in eternal salvation. Failure to do so will result in eternal punishment. Realising the consequences should make the choice easy. Yet many delay. Why halt ye between two opinions? "Choose ye this day whom ye will serve."

CONNIE W. ADAMS, in "The Reminder" (Orlando, Fla.).



CONDUCTED BY
L. CHANNING

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Q. Does Ephesians 4:5-6 confine the title "Lord" to Christ only, and "God the Father of all" to God the Father? If so, is He the Father to God who is made up of three personalities?

A. In the context the title "Lord" does refer to Christ, and "God and Father of all" refers to God the Father. The second part of the question however, requires a more detailed answer.

The Constitution of the Godhead. The scriptures reveal that God is One (Deut. 4:35; 6:4; 32:39; 2 Sam. 22:32; 2 Kings 19:15; Psa. 86:10; Isa. 42:8; 44:8; Mark 12:32; 1 Tim. 2:5). However, the oneness of God is a plural oneness, made of three Persons: the Father, the Son, and the Holy Spirit. These three Persons constitute the Godhead (Col. 2:9). Note, there are not three gods, neither are there three persons with diverse wills as in a human sense, but three eternally harmonious wills, agents, persons. Each has for His nature the entire Divine nature, quality, not quantity. Each is truly God. Thus the Father is called God: the passage under discussion is one of many examples of the usage. The Son is called God, as in Heb. 1:8, and the Holy Spirit is called God, as in Acts 3:3-4. For further aspects of this subject, please refer to Question Box, February, 1956.

The Fatherhood of God. In regard to the Fatherhood of God, two things must be borne in mind.

(1) It must always be remembered that God has of necessity expressed Himself to man through the medium of human terminology, which again of necessity is limited to human experience. We must never assume that revelation necessarily means explanation. The things that have been revealed we must accept as facts, for adequate proof has been given in the scriptures to the limit of the comprehension of the human mind, but beyond that no proof can be given. Such is the case with the great fundamental doctrine of the Godhead.

(2) When therefore God speaks of Himself as the Father, and when Christ speaks of Him as His Father; when God speaks of Christ as His Son, and Christ speaks of Himself as God's Son, we must not try to press into these terms every-

thing that relates to human fatherhood, and human sonship. This has been done by some of the religious cults, who in trying to reduce the Godhead to the compass of the human mind have fallen into error and blasphemy.

Aspects of the Fatherhood of God. There are two great aspects of the Fatherhood of God revealed in the scriptures.

(1) The first is in regard to the Godhead, and has reference to primacy of order and relationship. There is a divine order within the Godhead—Father, Son, and Holy Spirit (Matt. 28:20; Eph. 2:18). In the sense of relationship the name Father is used both in connection with Christ (John 1:14; Heb. 1:5-12) and by Christ (Matt. 11:25-27; John 5:19:27; 6:38; 10:29; 14:28; Chap. 17).

(2) The second aspect has reference to the believer's new relationship to God through Christ (John 1:12-13; 3:3-7; Gal. 3:26; 1 Pet. 1:23).

The Fatherhood of God is an entirely new conception of God (especially in relationship to the believer) and is revealed only in the New Testament. It is never found in paganism, and is not found in the Old Testament. The Jew thought of God as a Father only in a poetical sense (Psa. 68:5; 103:13; Isa. 1:2) or in a national sense (Ex. 4:22; Deut. 32:6; Isa. 63:16; 64:8; Jer. 31:9) but not as a Father to the individual.

The Universal Fatherhood of God. The passage under consideration is sometimes quoted in support of the idea of the universal Fatherhood of God. But the context plainly shows that the reference is to those who are His children by adoption in Christ. The universal Fatherhood of God is not in the scriptures, except in the very limited sense that man, in common with all other of God's creatures is the offspring of God by creation (Acts 17:28-29). However, God's Fatherhood in the scriptures is vastly more than mere "Creationhood."

Q. Can it be said of every marriage, that God has joined the man and the woman together so that they cannot be set asunder?

A. The Lord's statement in Matt. 19:6, to which the questioner refers, is not to be understood in the sense that every individual marriage is designed by and approved of by God. The Lord was not referring to individual marriages, but to the institution of marriage in general.

In its original institution God designed marriage as a life-long union between a man and a woman, so close indeed, that it should transcend all other earthly ties, and the two should become "one flesh" (Gen. 2:23-24; Matt. 19:6; Eph. 5:25-31). Man-made laws which multiply facilities for divorce on grounds which God has not authorised (Matt. 5:32) are doing that for which the Lord rebuked the Jewish leaders of His day, putting asunder that which God would have permanently joined.

"HE WALKED WITH GOD!" (Gen. 5 : 24).

"HE" walked with God ! " Could grander words be written?

Not much of what he thought or said is told,
Not where or what he wrought is even mentioned,
He "walked with God"—brief words of fadeless gold.

How many souls were succoured on his journey—
Helped by his words, or prayers, we may not know;
Still, this we read—words of excelling grandeur—
He "walked with God," while yet he walked below.

And, after years, long years, of such blest walking,
One day he walked, then was not: God said "Come!
Come from the scene of weary sin-stained sadness!
Come to the fuller fellowship of Home!"

Such be the tribute of thy pilgrim journey
When life's last mile thy feet have bravely trod,
When thou has gone to all that there awaits thee,
This simple epitaph—"He walked with God !"

—J. DANSON SMITH.

SCRIPTURE READINGS

NOVEMBER

6—Psalm 24.	Matthew	26:57-75.
13— " 51.	"	27: 1-26.
20— " 139..	"	27:27-44.
27—Proverbs 4.	"	27:45-66.

The Psalms

While we hold that the Bible is God's word to man, someone has rightly said that this collection of human feelings so wonderfully expressed is man's response to God. Certainly these breathings of devout souls have consoled, inspired and encouraged numberless children of God through the ages. The Saviour quoted from them many times, and twice in the agonies of the cross (31:5; 22:1). We have selected five for our readings but, as with the other books also, we hope the taste will provoke to a real, thorough meal. There are difficulties admittedly in that not all the sentiments will fit into the new covenant way of thought and life, but a Christian can enjoy and re-echo all the main themes. Perhaps the point which is so outstanding and remarkable is the prophetic nature of so many of these compositions. No believer can doubt that the Holy Spirit Himself led the writers to foretell the future. Jesus and the apostles said so unequivocally. Peter expresses the truth in his first letter when speaking of the prophets—they did not understand the full meaning of all they said, but they were serving God, and therefore serving future generations (1 Peter 1:10-12).

Take a brief glance at our selected portions:—

PSALM 2. The writer is telling world history, and giving advice thereupon. Looking at the last point first, he advises submission to God to escape His wrath, and promises blessing for the trusting souls. But a world in rebellion against God is in view, and God's appointed king is identified with Him. The thought in the rulers' minds is getting away from God's authority, and this is surely exactly the mind of the religious rulers of Christ's day—a position adopted later by the Emperors as well. This we know was fulfilled as included in the prayer of the church (Acts 4:24 ff.), but is it not in operation still? Which na-

tion would accept the rule of perfect goodness, throwing out its vice, drink, gambling, armaments, luxuries and its selfishness. The dominion of God would require all this, and the positive application of selfless labour for the good of all—real Christian communism—and sincere worship. The psalmist exhibits the folly of all opposition to God with the thought of divine laughter. The Lord Jesus, the man of Nazareth, the crucified and rejected one, is the King on Zion's hill—and He shall reign until every enemy is destroyed.

PSALM 22. Here is a far different picture. A righteous man is in dire trouble. It seems that God has deserted him in his distress. To many who had called for help He had answered, but to this man the extremity of suffering had come and God had permitted it. It seems that triumph comes at last (verse 21) and indeed the Saviour's cry, "It is finished" indicated just that. The triumphant conclusion of the psalm is of course in line with the victory of the cross. But is not the wonder of the psalm its detailed description of the crucifixion? The circumstances of the sufferer, His thoughts, His agonising pain, are here described. This is not our imagination but plain fact (see John 19:24 and 28, etc.; Psalm 24). The overlordship of God in the created earth and its inhabitants is set forth and its accompanying obligation of all who worship Him to be good. The concluding verses would apply to the place of His presence and worship, the Temple or Tabernacle, and yet look beyond to heavenly and everlasting glory.

PSALM 51. David was beloved and honoured by God, yet sinned grievously against Him. The one who stood bravely against the giant, strong in faith, and steadfast for God and His people, allowed his lust for another man's wife to degrade him to the position of a designing murderer. How true the apostle's advice is: "Let him that thinketh he standeth take heed lest he fall." Those who feel strongest are perhaps in the greatest danger of falling. Did not Peter express himself most strongly, and yet he denied his Lord? But the point about this psalm is the deep and sincere expression of repentance it enshrines. The realisation that forgiveness is the divine prerogative and that sincere turning away from the sin and endeavour to prove that by action are essential, more essential even than the sacrifices offered

rightly under the law. These would in fact be obnoxious to God without the spiritual accompaniment. Verse 17 is indeed true under both covenants. Forgiveness is impossible without repentance—true repentance; is not this lesson still to be learned by us all?

PSALM 139. We are faced in this psalm with one of the most wonderful facts about God. He is the all-seeing one, who knows every thought and motive of each one of His creatures. The teeming millions of earth's population are each one His concern. Jesus taught that the hairs of our heads are numbered, and this is surely involved in the psalmist's survey for it covers the merely physical as well as the mental and spiritual things.

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near."

R. B. SCOTT.

BIRTHDAY GREETING

The church at Blackburn sends most hearty Christian greetings to Brother Crosthwaite on the attainment of his eighty-seventh birthday, October 30th, 1960. Our prayer is that God's richest blessing may rest on his untiring and faithful labours for over sixty years in proclaiming the glorious gospel of Jesus Christ and as a great opponent of modernism. H.W.

[We are sure every reader of the S.S. will join wholeheartedly in these greetings. In addition to his many other activities in the church, Bro. Crosthwaite devoted twenty-one years' willing service to 'his magazine.—Ed.]

WHATSOEVER IS TRUE

WHATSOEVER things are true—honest—just—pure—lovely—of good report—think on these things. (Phil. 4:18-13).

Whatever engages our minds will inevitably get us. What we constantly think about grows on us. A young man, for example, may care little about business, but allow him to be sufficiently exposed to it and eventually it will grow upon him until he can scarcely think of anything else. This is true of the artist and the pleasure-seeker. It is nonetheless true of the Christian. Let him think

of the things that are true and the more attractive they become, the larger place they will occupy in his heart, the greater will be their influence on his life, and the less earthly-minded will he be.

Let us recognise the fact, however, that a continual occupation of our minds with that which is becoming to a Christian requires the discipline of deliberate meditation in the avoidance of whatever might awaken contrary thoughts. By training ourselves to think about the things that are eternal we may expect to grow in grace and in the likeness of our Lord. Michelangelo found that the habit of looking upward for a long period of time while doing one of his paintings made it impossible for him to read except in the same attitude. May our converse with heaven so affect our attitude in looking at the things on earth.

A. CAMPBELL ON BAPTISM AND THE NEW BIRTH

"It is not the first act of begetting, nor the last act of being born, but the whole process of conversion in the figure of generation, to which we have directed the attention of our readers. For, as often before stated, our opponents deceive themselves and their hearers by representing us as ascribing to the word immersion, and the act of immersion, all that they call regeneration. While, therefore, we contend that being 'born again,' and being immersed are, in the Apostles' style, two names for the same action, we are far from supposing or teaching that, in forming the new man, there is nothing necessary but to be born.

"The outward act (in baptism), then, is but the symbol of the transition, inward and spiritual, by which our souls are bathed in that ocean of love which purifies our person, and makes them one with the Lord. Without this, being born of water or being connected with a Church, is nothing. Hence, without previous knowledge, faith and repentance, immersion is a mere outward and unprofitable ceremony. — (*Campbell - Rice Debate*).

GEMS OF TRUTH

There is no true and abiding morality that is not found in religion.

Nature is but a name for an effect whose cause is God.

NEWS FROM THE CHURCHES

NEWS FROM THE CHURCHES

Cleveys. Our thanks to all the brethren whose presence helped to make the autumn rally such a big success. In the afternoon two thoughtful and thought-provoking addresses were heard by about ninety brethren from various parts of the country. Bro. J. Pritt showed how each individual member, regardless of either age or sex, ought to be a "vessel of honour" in the house of God. The title of Bro. Crosthwaite's address, "Striving together," speaks for itself—a call to steadfastness and unity much needed in the present day. Coaches were used to take the brethren to a café in pleasant surroundings for tea. In the evening the gospel was preached with force and vigour, yet in all its beauty and simplicity by Bren. R. McDonald and L. Morgan. Our warmest thanks are due to these four speakers who served us and our Lord so ably. Brethren who remained in the district over the week-end were well rewarded by hearing Bro. Crosthwaite, who served the Cleveys church at both meetings on the Lord's Day. E. W.

Dalmellington (Ayrshire). We rejoice to report a further addition to the church, one of our young Bible class scholars, Jennifer Jess, eldest daughter of Bro. and Sis. F. Jess. On the good confession of her faith, she was immersed into Christ on Lord's Day, October 9th. We thank God for the seed sown and harvest reaped and pray that our young sister may be kept faithful to the end.

W. BLACK.

Glasgow, Castlemilk. The words of our dear Saviour to His selected fishermen to "launch out into the deep" have been taken seriously and acted upon in Glasgow with splendid results. Since last writing to you, three more have been baptised, all in a pool on the open moor, one a married man and two young women. All three, we pray, will be of great help in bringing the gospel to others outside His church.

May we have the prayers of the brotherhood, and may it be that we shall witness the miracle of His church becoming a power in Glasgow, for the salvation and uplift of many of its citizens.

A. B. MORTON.

Hindley. We have just experienced a time of rich fellowship listening to the word of God proclaimed by Bro. Walter Crosthwaite during a four-night mission from September 17th to 20th. The meetings were very well attended and we appreciate the help and presence of members from the district churches.

Although we are unable to report any decision, we feel certain our brother's labours were not in vain in the Lord. We appreciate his willing and unreserved efforts on the Master's behalf and pray God to bless him and his dear wife and spare them to serve us again.

Ilkeston. The church held a month's special gospel mission from Saturday, August 27th to Lord's Day, September 18th, conducted by Bro. A. E. Winstanley (evangelist). Much preparation was put in by a band of willing workers, distributing two thousand special copies of *Truth in Love*, and special invitation cards to friends, visiting members and parents of scholars, and good work was done by loudspeaker in advertising the meetings.

Four Saturday evening meetings were held and very fine addresses were given Bro. R. McDonald, Bro. F. C. Day, Bro. P. Jones, Bro. Geoffrey Lodge, along with Bro. A. E. Winstanley, who spoke at each meeting. The feature of these Saturday meetings was the fine co-operation of churches far and near, brethren coming from as far as Dewsbury, Morley, Birmingham, Loughborough, Leicester, Eastwood, Kirkby-in-Ashfield and other places. Attendances of from eighty to ninety were recorded each week, including a number of non-members. These meetings have been much appreciated and have proved a great inspiration.

Lord's Days saw the number of members present around the Lord's Table increase week by week, reaching 52 on September 11th. The aim of Bro. Winstanley in his exhortations to the church was to show the individual responsibility of each child of God to the Lord's church. Exhortations on "Giving" (1 Cor. 16:1-2) and the "Absent Disciple" (John 20:24) had their effect in greatly increased contributions. At Wednesday night gospel services forty to sixty were present each week, Bro. Winstanley giving addresses on "Baptism", dealing with it in three parts: (1) What is it? (2) Who is it for? and (3) What it is for?

Although we cannot at present report any additions, the church has been built up and strengthened and we have faith to believe that there yet may be an ingathering after the faithful sowing. Two sisters who have not attended for a long time have been restored to fellowship.

The brethren at Ilkeston wish to thank Bro. Winstanley for his faithful and earnest preaching of the gospel which has been much appreciated by members and the many friends who attended. May God our Father richly bless our brother.

F. G.

Kentish Town.—A time of extra special fellowship and mutual encouragement was enjoyed by those who gathered on Saturday afternoon, October 8th, on the 89th anniversary of the opening of our present meeting-house. We felt so grate-

ful to those who came from distances to support us. After a brief report of the year's work a forum of three brethren under the chairmanship of Bro. Eric McDonald, discussed some "Obstacles to belief" with the thought of helping to meet objections and difficulties brought up against the church and the gospel. Tea was provided generously by the sisters, the cost being more than covered by one special contribution. Between forty and fifty sat down to it, and numbers increased slightly for the evening meeting when Bro. Winstanley gave the first of his gospel addresses. We look forward to three weeks with his services and pray that God will bless us with increase in numbers and spiritual fervour. We had the joy of baptising Mrs. Gillian Gifkins, who had come to know the truths of New Testament Christianity in Nyasaland, and desired to obey the Lord.

Nyasaland. I have not written to you for some time due to pressure of work. I have just arrived from a missionary expedition which covered a travel of 1,453 miles and met 1,907 people. The journey was purposed specially of visiting congregations established to many places. This trip consisted of five preachers, two from Fort Jameson congregation; one from Lusaka, Brother Claymore, an American evangelist; and two from Lilongwe, Nyasaland—brethren D. Gillian, also an American evangelist, and Elton Mhango, an African evangelist. All of us came from different congregations.

On this trip we travelled by a motor-car of Bro. Gillian's and after we motored over 800 miles the car's engine got burnt and was railed to Blantyre for repair. After all the work was attended the charge came over £80. When we have had that accident, we three African preachers furthered on to Zomba, the headquarters of Nyasaland and had a night there. Next morning we were on a bus again to Namiwawa congregation, where we spent three days. There I was caught with fever and spent two days in bed. On the 30th July our two brethren came to pick us back to Lilongwe. During our course of trip we have had one baptism.

Brother Godwin Makwakwo is of this congregation a full time preacher who was also on this trip, and this is a blind preacher just newly converted to Christ. This one was a full time preacher of the Dutch Reformed Church and there is no means how to support him.

Your fellow worker for the faith delivered to the saints once for all.

CLAYTON NYANJAGHA.

Slamannan District. The Sunday school teachers' conference was held on September 24th in the Town House, Haddington. Thirty-two were present.

After an enjoyable tea, the chairman, Bro. Jack Nisbet (Haddington), likened

the word of God to the Koh-i-noor diamond. It showed how careful and exact an expert must be to cut along lines of cleavage which if not struck on the right lines will shatter the diamond and render it valueless. The word of God likewise is precious and priceless, and great care and much study are vital to ensure against wrongly dividing, thus making worthless this valuable thing. He exhorted us therefore to study and confer one with the other, to attain the special skill of an expert.

John 14:1-12 was read by Bro. Robert Steele (Edinburgh). Bro. Black (Dalmellington) spoke on "Preparation for the Kingdom" and said he hoped to be able to put the line in the right cleavage as he approached this subject. He could give only a rapid survey, as it entailed the whole of the Bible, dealing with the past, present and future. This preparation continues from beginning to end, starting with God's preparation. He showed how this started immediately after the fall of man as told in Genesis 3:15. This is the beginning of a line of events, taking the promise to Abraham which dovetails with that given to Adam, the predictions of the prophets, the preaching of John the Baptist, and the life of Jesus, every detail having the divine stamp of God. Jesus's preparation; the fulfilment, in the Son of God, dying on Calvary's Cross; the battle between God and Satan; the victory over death, hell and the grave; the fulfilment of Genesis 3:15; the church established.

Man's preparation: Three thousand souls enter the Kingdom, established as told in Acts 2. Souls prepared by the gospel of Christ who in turn prepare others with the same gospel. At what better place can one start, who are entrusted with the legacy of the apostles to teach and prepare, than with the children in the Bible school?

Continued preparation: Jesus said, "I go to prepare a place for you" (Jn. 14:2). How great is this Kingdom, how wonderful beyond all understanding is this Holy City!

A period of "Questions answered" followed. This ended a profitable time spent in the King's work.

BETHIA DAVIDSON.

Wigan, Albert Street. The church had a rich experience of fellowship on October 1st and 2nd. On Saturday afternoon, two stirring messages by Bro. G. Lodge and Bro. J. Nisbet gave us much encouragement and food for thought. From six to seven o'clock a "Questions Answered" period followed, in which helpful suggestions were made on the Christian's attitude to Sunday recreation and sport and to the H-bomb. In the evening Bro. E. Jess preached the gospel to over one hundred and twenty, inclusive of non-members, and a rich experience was ours as we

heard the message concerning Saul of Tarsus.

On Lord's Day, Bro. J. Nisbet exhorted the church on "If ye love me ye will keep my commandments." In the Bible school Bro. Jess spoke on "The Shepherd and the sheep" and in the evening the gospel message on "A changed man" brought to a close a rich time of seed-sowing and fellowship. We thank all who helped to make these meetings so great a success.

W. SMITH.

Woodstock, Capetown. A young married woman confessed the Lord Jesus, and was immersed into Christ on Lord's Day, September 11th, 1960, before the breaking of bread. This lady about six months ago was sent to a chest hospital. It was a very sad occasion. She requested us to come and conduct services in the ward where she was. We are grateful to those at the hospital who granted us this opportunity.

With reference to the Bridgetown, Athlone work, Bro. Nockie, our Hebrew brother, has transferred his membership from Woodstock to Bridgetown, as a temporary measure, with the object of assisting in the work there. There is yet no possibility of obtaining a place to worship in; we can but pray and ask you to pray with us, that it might materialise in the near future, as it is so much needed. A Bible study class has been introduced at Bridgetown, with a fair attendance.

T. W. HARTLE.

OBITUARY

Buckie. It is with feelings of sincere sorrow that we record the death of Bro. William Jappy, on September 8th, in his eighty-ninth year. He was a faithful Christian, displaying the true Christian graces in his long life; of a quiet, friendly nature, he was greatly respected both in the church and by others who knew him. Our sincere sympathy goes out to his daughter and family in their bereavement. The funeral services were conducted by Bro. George Reid and Bro. Peter Innes.

JOHN GEDDES.

Cleveleys.—Our esteemed Sister Betsy Winter fell asleep in Jesus on August 29th, aged eighty-six. In recent weeks, increasing frailty was manifest, and on August 21st the steps to the meeting-room were climbed with great difficulty. This was her last attendance at the Lord's table.

As many will know, she was always referred to as "Auntie" in the family, and by many others.

A founder-member of the Blackpool church in 1919, she was a loyal attender to the last, both there and in Cleveleys. She was not easily put off from attending either by manifold duties, age, or physi-

cal disability. I look back over forty years' association with admiration, wonder, gratitude and thanksgiving. She knew hard work, sorrows, disappointments, as well as joys. Many indeed were her virtues: kindness, unselfishness, without guile; given to hospitality, succourer of many, with simplicity of heart and mind. She was of even temperament and whether contact was frequent or otherwise, the reception was always the same. A beloved brother, writing to me, said: "I always felt that Sister Winter adorned the doctrine of Christ," and many will agree.

The writer conducted the funeral service, and the following Lord's Day morning her grandson, Bro. Eric Winter, in his address, paid a loving and moving tribute to her memory. Every word rang true, and our hearts were strangely stirred as he spoke, and also as we sang, "O God, the Rock of Ages" to close.

A. L. FRITH.

Kirkby-in-Ashfield, Beulah Road. It is with much sorrow that we record the sudden passing of our much-beloved brother, Clifford Scothern, on Friday, October 7th, at the age of seventy. As recently as the previous Wednesday evening he had been present with us at our midweek Bible-study meeting. Constant and faithful as he had been during the many years of his service for the Lord, his humility and dependability, together with an aptitude for personal visiting and his simple witness to God's gospel in Christ, made him a brother much beloved by us all. He did not have an easy life, but circumstances did not hinder him, and he pressed on towards the mark for that prize we know he will receive as his reward. Our brother was laid to rest on Monday, October 10th, Bro. Lance Frith conducting the services at the meeting-place and at the burial. We extend to our sister Scothern and her family deepest sympathy in their bereavement. We commend them to our Lord for the comfort and consolation he alone can give.

T. WOODHOUSE.

Dear Bro. Editor,—May I solicit a little space to pay tribute to the fragrant memory of a dearly beloved brother in the Lord. For thirty-two years the writer has experienced the richest fellowship and deep companionship of Brother Clifford Scothern. His Christ-like character and conversation were inspiring to all who came in contact with him, Christians and otherwise.

A sense of loss is felt by all who were privileged to come within his influence. He was of a quiet and unassuming disposition, but his zeal for the Kingdom was truly fervent. A giant in the faith has departed to be among those who await the sound of the trumpet of the Lord, when the dead in Christ shall rise. We praise God for his example.

BASIL JAYNE.

COMING EVENTS

The **Summer Lane, Birmingham**, church will be celebrating the ninety-fifth Anniversary with tea and social meeting on Saturday, November 5th, and the Lord's Day following (D.V.). Tea will be at four o'clock and the evening meeting will commence at 5.30. Speakers will be Brethren Edmund Hill, from Loughborough, and Albert Winstanley. The latter will be serving the church on Lord's Day. Will everyone please note that our old building has been demolished in readiness for erection of a new chapel, and that all our meetings, including anniversary tea, etc., will be in Cowper Street Council School. This is only about 350 yards from our old site: the next street up Summer Lane from Geach Street.

Dewsbury. Arrangements for the opening meetings at Dewsbury on November 12th (D.V.): The chairman will be Bro. R. McDonald and the speakers Brethren Fred Day (Birmingham) and Eric McDonald (London). Tea will be on the tables at 4.30 p.m. and the evening meeting will commence at 6 p.m.

The address of the meeting place is Upper Road, Batley Carr, Dewsbury. Upper Road is the name of part of the road connecting the Dewsbury-Halifax and Dewsbury-Bradford roads, about one mile from the centre of Dewsbury.

We give a most cordial invitation to brethren and friends to attend and our catering arrangements will be greatly facilitated if those hoping to be with us will notify Brother R. McDonald, 10 Mardale Road, Bennett Lane, Dewsbury.

Kirkby-in-Ashfield (Beulah Road). The church here extends a very warm invitation to brothers and sisters to join in our anniversary celebrations on Saturday, November 19th. Tea will be held at 4.15 p.m. in the Labour Hall on Beulah Road, and the evening meeting at 6 p.m. in our own meeting-room. The speakers will be Bro. Jack Parker of Wigan and Bro. Edmund Hill of Loughborough. Bro. Parker will also serve the church on Lord's Day. Join us in making this an occasion of rich fellowship.

T. WOODHOUSE.

Spring Conference, Sat., April 1st, 1961

Will any church desirous of entertaining the conference please write the conference secretary, A. Hood, 45 Park Road, Hindley, Wigan, Lancs., so that arrangements may be put in hand as soon as possible. It has been suggested by many brethren that meetings be held on the following Monday, as at Tranent this year.



Vacation Bible School, 1961—preliminary notice

1. Place: We have booked the George Hostel, Bangor, North Wales, for the Vacation Bible School next year. This was in response to the generally-expressed wish of those present this year.

2. Period: If the Lord will, the school will be held for the two weeks August 5th-19th, 1961.

3. Prices: The cost per week for adults will be the same as at the last V.B.S., viz., £5 10s. The cost for children (under fourteen years) will be £3. (The price for children has been increased by the Education Training College Committee, who fix rates). These prices, as before, are for full board.

4. Programme. This will be similar to the last one, except that this time we intend to have two "meeting-free" days each week instead of one. Detailed programme will be published during next summer, all being well.

5. Bookings. The number of beds available is 107. When this number is reached no further bookings will be taken.

6. Deposits. No booking will be accepted unless accompanied by a deposit: for adults £1, for children 10/- (regardless of period in both cases).

Note: Bookings cannot be accepted for periods of less than one week. Brethren wishing to visit the School during the period will be required to make their own arrangements for meals. Bookings can now be made to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

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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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