

# The SCRIPTURE STANDARD

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

VOL. 23. No. 6

JUNE, 1957

## The Organisation and Government of the Church of Christ

IT was with considerable diffidence that I accepted an invitation to write a series of articles dealing with the Divine plan of the Head of the Church as revealed in Holy Writ. This involves an analysis of the organisation of the Church of our Lord as revealed in the New Testament, its government and discipline and how these compare with modern practices.

My diffidence arises out of the fear of going beyond the written word and so incurring the Divine penalty envisaged in Rev. 22:18-19: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book.'

I am aware that this applies to the Book of Revelations only, but there are other passages which apply the same penalty to any who would dare to give a misleading interpretation of the Scriptures.

### The Authority of the Scriptures

To mention only two examples: the warning in 2 Peter 1:20-21 and 3:15-16. To the careful student and lover of the truth, these passages clearly indicate that the Scriptures, both old and new, were written under the inspiration of the Holy Spirit, according to the wisdom or knowledge given to the writers and must therefore be treated with the utmost reverence and respect. Moreover, as Peter tells us, they are not subject to any private interpretation. This is a most solemn statement, made not by Peter alone, but, through him, by the Holy Spirit of truth.

Before advancing any further, therefore, it behoves us to understand what this qualification means. Whether we apply to prophecy the restricted meaning of foretelling the future or the general meaning of telling forth the Word of God, the prohibition of applying one's own meaning to the Scriptures is still implied by verse 16 in 2 Peter 3. Obviously, the words 'private interpretation' do not imply that no interpretation whatever is to be made of the words of Scripture, otherwise we would require to retain the words as they were written in the original Hebrew or Greek. The very translation of the words into other languages involves an interpretation of some sort. The important principle laid down by Peter must therefore be that no explanation of the words of Scripture is to be given, unless such an explanation brings out the clear meaning in relation to the context. In other words, fair comment is lawful, provided such comment is

not a disguised attempt to suit words to our own meaning, or to give them a meaning which suits theories or ideas which contradict the obvious meaning which the Word of God from the context intends.

This is a principle which was rigidly propounded in the early days of the church. For example, Tertullian (A.D. 194) says, 'If it is not written let them [heretics] fear the curse allotted to such as add or diminish.' Eusebius (A.D. 325) : 'Believe the things that are written ; the things that are not written, neither think upon nor enquire into.' Gregory (A.D. 379) : 'Let a man be persuaded of the truth of that alone which has the seal of written testimony' ; whilst Cyril (A.D. 386) stated the whole conclusion of the matter when he wrote : 'Not even the least of the Divine and holy mysteries of the faith ought to be handed down without the divine scriptures. Do not simply give faith to me, while I am speaking these things to you, except you have the proof of what I say from the Holy Word.' Upon this principle, therefore, I bring myself to the task of endeavouring 'rightly to divide the word of truth,' as it relates to the organisation of the Church of the living God.

The question may well be asked, at the outset, why such an exposition should be necessary. The answer lies in the divided state of the Church of our Lord to-day, which cannot be denied, as we contemplate with dismay the many divisions of opinion existing in the ranks of baptised believers here, and in other lands ; divisions which, moreover, have become barriers to fellowship and have led to hatred, variance, wrath, strife and heresies, the existence of which should make the authors of these fleshly sins tremble, in view of the Divine penalty uttered in Gal. 5 : 21 that 'they which do such things shall not inherit the kingdom of God.' Such a warning, be it observed, is uttered not to heathens, but to members of the Lord's Body, the Church.

If, therefore, these articles bring authors of division contrary to doctrine to a sense of their fearful position in the eyes of God, they will not be in vain. It is my hope, however, that it will do more than that by ending some if not all of these divisions, by restoring to us the reverence and esteem with which we ought to regard God's Holy Word and so inducing a sincere desire to be guided by that word, the strict observance of which cannot but bring about that unity for which our Lord prayed and which every sincere lover of and searcher for the truth surely desires.

Indeed, we may well say, in the words of Josiah in 2 Chron. 34 : 21, 'Go, enquire of the Lord for me and for them that are left in Israel and in Judah, concerning the words of the book that is found : for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.' The book to which Josiah refers was of course the book containing the Old Covenant, but shall not the wrath of the Lord not also descend upon us, if we fail to keep the word of the Lord contained in the New Covenant Scriptures and do not do after all that is written therein ?' W. BROWN.

*(To be continued)*

## Roman Desolation

IT was said of the Romans, as Tacitus relates, that in subduing the nations 'they made a desolation and called it peace.' In like manner the Papal power, in endeavouring to extirpate its opposers as heretics, in denying all liberty of thought, and in obliterating every landmark of the mind's own possessions, created wherever it moved that fatal and mortuary peace that springs from moral and spiritual desolation. In this respect Catholicism has, indeed, ever been truly ROMAN.

—ROBERT RICHARDSON : *Memoirs of Alex. Campbell.*

# The Spring Conference, 1957

## AFTERNOON SESSION

'BEHOLD, how good and how pleasant it is for brethren to dwell together in unity.' This seemed to be the air with which each brother and sister had gathered at Blackburn on Saturday, April 20th. From north and south, from east and west brethren came to hear of the work being done for the Lord, and to see in what way each could help the other. The very presence of so many was a tonic to all. About 120 were present for the afternoon session and this number was greatly increased for the evening meeting.

Many will like to remember that when the chairman, Bro. A. L. Daniell, of Bedminster, Bristol, opened the proceedings he made history, for he announced the first hymn, No. 199, from the new book, which we were privileged to use for the first time. After the chairman's opening prayer, Bro. Pritt, of Blackburn, gave a sincere welcome to the visitors. Bro. Hood then presented the minutes of the meeting held at Morley last autumn, and Bro. Eric Winter was elected recorder of the present meeting.

It was proper that Bro. R. McDonald should next present the statement of accounts for the Evangelistic Committee. This report showed a net balance in hand of over £3,000. One and all look forward to seeing the newly augmented committee employ this balance to good effect. It would be a great tragedy if Jesus returned and found this sum of money lying idle.

The balance sheet of *The Scripture Standard* showed a different picture. While there is still a balance in hand of £170 14s. 2d., this is in contrast with last year's balance of £267 11s. 2d. This loss is increased by the fact that this year's income—£439—is an increase on the previous year's—£350. When it is considered that nearly all payments for 1957 are in and we still have nine months' printing bills to meet at about £35 per month, it will be seen that the balance of £170 will be spent before September. It is sincerely hoped that the price of the paper will not have to be increased. The other ways in which the deficiency could be made good would be by a 50 per cent. increase in distribution, and by brethren's generosity. If the 'Sassenachs' emulated the Scots the position would be greatly improved by the spring of 1958.

The possibility of training young men for the service of the Master was dealt with at some length, and Brother Hood told the meeting that co-operation between Bro. Dougall and Bro. Crosthwaite would enable selected brethren to train by correspondence and practical work in the field alongside Bro. Dougall. This was agreeable to all concerned and would be financed by the Committee.

Bro. W. Steele had forwarded his statements of the finances of the African Missions. These, when read and analysed, showed that £48 had been transferred from the Fellowship Fund to balance the Literature Fund.

Bro. Hardy, of Morley, presented his account of the finances of the new hymn book. From this it was seen that while many churches had honoured their promises and £500 had been loaned, there is still a considerable sum outstanding. Several ways of meeting this deficit were suggested and in the matter was referred to the committee for them to find a solution.

The Church at Ulverston invited the brethren to meet in conference there in the autumn. This offer was accepted with many thanks. The date fixed was for Saturday, September 28th.

The question was raised as to which day was most suitable for the spring conference, as there had been a suggestion to meet on the Monday instead of Saturday. No one appeared very desirous of a change being made, and it was decided to meet, as this year, on the Saturday.

The brethren of the Slamannan District are again encouraging Bro. D. Dougall to visit Yarmouth for the fishermen's mission, and would urge all brethren to support this work by their presence where possible, and everywhere with their prayers.

Thus the business was concluded. A short interlude for the singing of a hymn and the chairman entered upon the second half of the afternoon's proceedings.

### EVENING MEETING

It was grand to see Bro. Crosthwaite well and able and occupying the place of first speaker.

'Thou hast given a Banner' (Ps. 60 : 4) was Bro. Crosthwaite's text, and he proceeded to show various forms of this 'Banner.' It is 'our Banner,' to be carried in the advance, at all times by men who will give their lives for it. It is a 'Regal Banner,' the banner of the Great King, the rallying place for the saints, where they can come for rest and succour, and to meet their King. It is the 'Bloodstained Banner,' where sinners can find cleansing from their sins, and saints can receive forgiveness. It is the 'Restoration Banner,' for restoring the truth to its rightful place. Let us all assemble round the banner and serve beneath it.

Bro. R. McDonald, of Dewsbury, was the second speaker. He chose to speak on 'The Good Tidings' (Luke 2). These 'good tidings of great joy,' came in a time of great distress to the Jewish nation. The news is still given out in these present uneasy times. The glad tidings are the only answer to all our difficulties. The world has no substitute. Yet the church, which has the 'good news,' has continually to fight apathy, within and without. The answer to greater problems than atoms, and the source of greater power than nuclear science has produced or will produce is in the hands of Christians. Millions of sinners need a Saviour. The 'Good News,' in the hand of a Christian, can fill this need. An angel brought the good news to earth; since then it has been entrusted to men. The exhortation is, to Christians, preach, and to sinners, accept, the good news, that all may be saved.

Bro. A. L. Frith reviewed the new hymn book which had been used for the first time that day. It was in 1948 that the project of a hymn book suitable for Christians to use, was first put into action, and Bro. Frith thanked most warmly the two other brothers who had served so long and well in bringing that project to such a fine conclusion. Bro. Carlton Melling and Bro. F. C. Day had worked tirelessly, and the efforts put forth had been richly repaid in the splendid book which was before us. A new feature is the inclusion of tune names at the head of each hymn, in preference to references to various music books. The names are by no means arbitrary. This statement was amply illustrated by Bro. Frith during the evening meeting, when he led the singing.

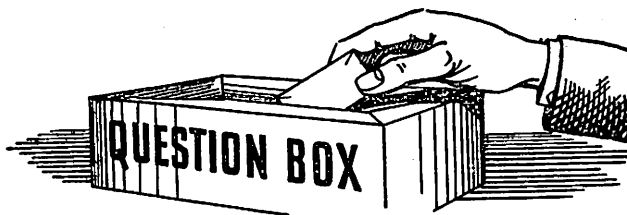
The time spent at Blackburn was full compensation for the expenditure of time, effort or money. All will look forward to the next like occasion. On behalf of all visitors, sincere thanks to the brothers and sisters of the church at Blackburn.

### Odds and Ends

MANY Church members are like the farmer's well—they freeze up in the winter and dry up in summer.

The soul would have no rainbow had the eye no tears.

Some folks carry their religion on their shoulder, like a burden, instead of in their hearts, like a song.



CONDUCTED BY  
L. CHANNING

Send your questions  
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**Q.** Would you please give the answer, in the light of the scriptures, to the question **How long was Jesus in the heart of the earth?** Would you please also explain any apparent contradictions that may arise?

**A.** The passages in the New Testament dealing with the length of time Christ was in the tomb at first sight seem contradictory. Eight times it is recorded that the Lord said He would rise *on the third day*: Matt. 16 : 21 ; 17 : 23 ; 20 : 19 ; Luke 9 : 22 ; 13 : 22 ; 18 : 33 ; 24 : 7, 46. Similar statements are made by the two walking to Emmaus : Luke 24 : 21 ; Acts 10 : 40 ; and by Paul : 1 Cor. 15 : 4. Twice it is stated that the Lord would rise *in three days* : John 2 : 19-21 ; Matt. 26 : 61. On two occasions it is recorded that He would rise *after three days* : Mark 8 : 31 ; Matt. 27 : 63. On two occasions the R.V. changes the statement that Jesus would rise 'the third day' to 'after three days.' (Compare A.V. and R.V. on Mark 9 : 31 and 10 : 34).

However, these statements do not contradict one another, but are due to the loose way (judged by our modern standards) of the Jews in describing time. In Hebrew there is no way to describe a twenty-four hour day ; hence the terms night and day, or day and night were often used (Gen. 7 : 4, 12 ; Ex. 24 : 18 ; Matt. 4 : 2). Again, to a Jew to do a thing *after* a certain day often meant to do it *on* that day. Thus in Gen. 42 : 17-18 we read that Joseph commanded his brethren to be kept in prison for three days, yet gave them their release *on the third day*. Other instances of this in the Old Testament are found in 1 Kings 12 : 5, 12 ; 20 : 29 ; Esther 4 : 16, with 5, 1). In the New Testament we find the Jews understanding the Lord's words in this sense (Matt. 27 : 63-64).

There are other points that should be noted. Firstly, the Jews reckoned their days from sunset to sunset, 6 p.m. ; and this is the mode of reckoning throughout the New Testament. There may be an exception to this in John's gospel, where some believe that Roman time is used. (Compare John 19 : 14 with Mark 15 : 25). The Romans reckoned their day only by that portion covered by daylight, but their legal or civil day was reckoned, as with us, from midnight to midnight. Secondly, the Jews divided the day into four periods, beginning from 6 a.m. Thus the third, sixth, and ninth hours, would be 9 a.m., 12 noon, and 3 p.m. respectively (John 11 : 9).

A point should be noted also in regard to Jewish feasts, and particularly concerning the Sabbath. The word 'Sabbath' was not exclusively applied to the weekly Sabbath, but also denoted the first day of an important feast, and was sometimes called a 'high day' (see Lev. 23 : 7 ; John 19 : 31). Sometimes this 'high day' would coincide with the weekly Sabbath. The day before the Sabbath, particularly if it was a High Sabbath, was known as the 'Day of Preparation,' in which all necessary work in connection with the feast had to be completed. (See Mark 15 : 42 ; John 13 : 27-29).

How long (that is the number of hours) Jesus was in the tomb is an extremely difficult question to answer. The New Testament does not tell us on what day of the week the Lord was crucified, only that He arose on the first day of the week. (Matt. 28 : 1 ; Mark 16 : 2 ; Luke 24 : 1 ; John 20 : 1). This question has been a matter of dispute almost since the first century. There are three theories, and let it be emphasised that they are theories, for it is foolish and wrong to dogmatise on this matter.

**THE FIRST THEORY** is the traditional view, that the Lord was crucified and buried on Friday. This is very widely held, even by many of our own brethren. This view holds that Jesus celebrated the Passover after 6 p.m. on Thursday, by Jewish reckoning the 14th Nisan. He was buried sometime after the ninth hour (Matt. 27 : 46-50), that is after 3 p.m. on Friday, but before the commencement at 6 p.m. of the 15th Nisan. The 15th Nisan commenced the seven days' Feast of Unleavened Bread (Ex. 12 : 15-16), and was therefore a 'High Day,' or Sabbath. It is claimed that the weekly Sabbath, and this High Sabbath coincided in that year (see John 19 : 31). If this is true, then it would mean that the Lord was in the tomb only about 36 hours. Although this view is widely held by many eminent scholars, the fact that the theory allows Jesus so little time in the tomb does not commend it. There are other serious objections, not the least of which is, that in order to get three days and three nights out of this period, the whole twenty-four hours prior to the Lord's burial, and the whole twenty-four hours of the 16th Nisan, Saturday/Sunday, have to be included. Even by the loose standards of Jewish reckoning of time, this is a great deal to assume!

**THE SECOND THEORY** is that Jesus was buried on Thursday. If this be true, Jesus celebrated the Passover on Wednesday the 14th Nisan, and was buried after 3 p.m. on Thursday, before the commencement of the High Sabbath of the 15th Nisan. This Sabbath would run straight into the weekly Sabbath, commencing 6 p.m. Friday, the 16th Nisan. This view is certainly more feasible, but it still means that Jesus was in the tomb only 63 hours. Then too, though the three nights are there, in order to get in three days the day of the Lord's burial must be counted, although this is more in keeping with Jewish reckoning. Again, the scriptures do not seem to indicate an extended Sabbath—two whole days before the resurrection—as this theory requires.

**THE THIRD THEORY** is that Jesus was crucified and buried on a Wednesday. Details of this may not be so well known. First let us note that the Passover could be celebrated any time between the commencement of the 14th Nisan at 6 p.m. and its ending at 6 p.m. on the following day. Reference to Exodus 12 : 6, marginal reading, which seems more correct, will show this clearly. This no doubt accounts for the fact that though Jesus had celebrated the Passover, the Jewish leaders had not done so (see John 18 : 28).

[This subject will be dealt with further in next month's 'Question Box.—Ed.]

## What about the Thief on the Cross

'And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.' (Luke 23 : 39-43).

ALMOST invariably when men are confronted with passages of scripture which plainly state that baptism is essential to salvation (Mark 16 : 16, Acts 2 : 38, Acts 22 : 16 and 1 Peter 3 : 21 for examples) they will ask, 'What about the thief on the cross then? He was saved without baptism.'

That the thief on the cross was saved there is—to my mind at least—no doubt. But to affirm that he was not baptised is to assume something

that the Bible does not say. It is entirely possible that he might have been baptised. Mark 1 : 5 says, 'And there went out unto him (John the Baptist) all the land of Judaea, and they of Jerusalem, and were all baptised of him in the river Jordan, confessing their sins.' How can we know that the thief was not one of them ?

Let us assume, however, that we know that the thief was saved and that he was never baptised. Does this mean that we who live in this Christian age can be saved exactly like he was ? No thoughtful Bible student would think of denying that Abel, Noah, Abraham, Isaac, Jacob, etc., were saved without baptism. They were not commanded to be baptised but were told to offer animal sacrifices. We are commanded to be baptised but are not told to offer animal sacrifices. In other words, we live under a different law from that which governed their religious lives. The thief on the cross lived under the law of Moses. Moses' law did not go out of effect until Christ died on the cross. (See Col. 2 : 14 ; Heb. 9 : 15). When the thief died Christ had not yet said to all the world, 'He that believeth and is baptised shall be saved' (Mark 16 : 16). Nor had Peter uttered these words, 'Repent, and be baptised . . . for the remission of sins . . .' (Acts 2 : 38).

While He was still on earth Christ said to his apostles, 'Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven' (Matt. 18 : 18). The apostle Peter bound 'baptism for the remission of sins' on earth (Acts 2 : 38), and what Peter bound on earth Christ said He would bind in heaven. Unless it can be shown where 'baptism for the remission of sins' was loosed by one of the apostles it is still binding and Christ requires it of us. Will someone show us when and where this was done ?

Let us now look at the thief's case from another viewpoint :

### Christ's Will

That Christ, when on earth, had power to forgive sins (on any or no conditions) cannot be disputed ; the Bible plainly says so : 'When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee . . . But that ye may know that the Son of man hath power on earth to forgive sins' (Mark 2 : 5, 10). Note that 'when Jesus saw *their* faith,' He forgave the palsied man *his* sins. Nothing is said about the forgiven man's having faith. Is this, too, an example of salvation for to-day ?

Many other scriptures could be cited to prove that Christ had power while on earth to forgive sins, but these should be sufficient.

While Christ was on earth He made His last will and testament, but His will did not become operative until after His death. Since His will has been sealed by His death everyone who benefits from that will (*i.e.*, receives remission of sins and eternal life) must comply with the conditions contained in that will. One of those conditions is that one must 'repent, and be baptised for the remission of sins.' (Acts 2 : 38). For positive proof of the correctness of the above statement read Hebrews 9 : 15-17 from the Revised Standard Version: "Therefore he [Christ] is the mediator of a new covenant, so that those who are called may receive the promise of eternal inheritance, since a death has occurred which redeemed them from the transgressions under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive."

There we have it in a nutshell. When Christ was on earth he could say to the thief on the cross, the palsied man or anyone else, 'Thy sins be forgiven thee.' Since his death, however, his will [the gospel] has gone into effect. No wonder the apostle Paul exclaimed, 'For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every

one that believeth.' No wonder, too, that he pronounced a solemn curse upon man or angel that preached another gospel. (Gal. 1:8-9). Could he have done otherwise than warn what will happen to those who obey not that gospel? (2 Thess. 1:7-9).

Here is a simple illustration that will help to understand the matter of Christ's will: let us suppose that you have £1,000,000. So long as you live you may do as you please with this money; you can give every penny away on any or no conditions. After your last will and testament is drawn up you can still use your money in any way you see fit. Once you are dead, however, no one can inherit a shilling of your possession unless he complies with every stipulation in your will. The conditions you require may seem foolish and the beneficiary may be at a loss to know why you made such conditions, but he can claim his inheritance only if he complies with the conditions.

Christ has left you and me an eternal inheritance but we can claim that inheritance only if we obey the conditions of His will. 'Baptism for the remission of sins' is one of those conditions.

*Bible Advocate* (New Zealand).

## The Enlarged Coast

'Thou art coming to a King;  
Large petitions with thee bring;  
For His grace and power are such,  
None can ever ask too much.'

SO says a verse from one of John Newton's hymns, and how many of God's people have proved the truth of their King's faithfulness in granting their petitions, some small and some great.

The thoughts I now express arose through meditating on some of those passages in the Bible which speak of a definite prayer, and God's willingness to grant the request.

1 Chronicles 4:10 was the first one considered, and much is contained in that one verse. Four things are asked for: God's blessing, His guiding hand, His protection from evil, and an enlargement of the coast which Jabez possessed. It is left for us to conjecture what the coast might be. Maybe it concerned his knowledge and doing of God's will, which could include the spreading of that knowledge to those who understood less than he did. From this time about a thousand years passed ere Jesus Christ came, fulfilling the Divine will and appointing those who should commence proclaiming the Gospel among all nations. Only by degrees were the coasts of the Apostles' minds enlarged, only gradually did they come to see that redemption was also for those outside the Jewish nation. This understanding reached its culmination in Paul, originally, as touching the law, a Pharisee, but later a minister of Jesus Christ to the Gentiles. What an expanding programme he relates in Romans 15. Further and further must the Gospel be preached till it reaches parts where Christ has not been named.

To-day, there are many tribes of the earth who have not yet heard the name of Christ. There is a feeling of compulsion to reach them by those who watch 'the signs of the times,' knowing not how long the privilege will be theirs and ours. Some countries are opening which have long been closed; as, for instance, Nepal, at the foot of Mount Everest, and parts of Indo-China. Only the fringe of them is as yet reached. For five years, the tribes of Northern Thailand have had in their midst those who, penetrating the mountain fastnesses and jungle depths, have preached Christ.



As a consequence some have left the horrors of witchcraft, and have found freedom from sin in its various alluring forms. Such has been the rapidity of an enlarging of the outlook of one community, that when prevented by circumstances from attending a neighbouring conference, they gathered for prayer. Though, perhaps, not a great way off, as regards mileage, the difficulty of reaching each other was so great that they knew many of their fellow believers only by name. Having heard that some were to be baptised at the conference, special prayers were offered for them, one by one. Finally, these isolated people made known to a mission worker who had come to them in their loneliness, that two of their number wished to be sent as messengers to the still unreached dwellers of these scattered areas.

Some years ago at a small prayer meeting in the Church of Scholes, Wigan, a plea was uttered which remains in my mind now. The gist of it was that from the meeting then being held an influence should go forth which should reach the whole world. The laws which operate in nature oftentimes operate in grace also. A streamlet in a secluded glen seems far from the regions of power, but its waters flow into a river, and the river flows into a sea. From thence they are carried to the great oceans, where, still mingling with others, they are raised by the sun as vapours. After other changing conditions, they are taken in many directions as showers of blessing to the thirsting earth.

Ephesians chapter 3 is wonderful to read. Not only earth but heaven, not only time but eternity are brought to view. With the expanding vistas of heart and mind given to those who wholly follow the Lord, may we see clearly the need of those who are afar off, as well as those that are near at hand, and seeing may we hasten to their aid. It may be through prayer, or it may be in person, if God so guides. Then with what rejoicing we shall gather around the Throne with those of all nations, and kindreds, and people, and tongues, saying, 'Salvation to our God which sitteth upon the Throne, and unto the Lamb.'

MARY F. BOOTH.

## In this Modern Age

Whence come the evils which assail our times

And hold in jeopardy our every step?  
Earth's millions poised upon a great divide,  
And striving to evade the downward slide:

Suspended breathless, as in ether hung,  
The whole creation opened to our view,  
With such potentials! Is not all subdued  
To-morrow, which to-day were but rough-hewed?

Were it but so, how happy now our lot!  
But truth compels confession to be made:

'Tis not within the earth but in the soul  
The trouble rests. While endless ages roll

'Tis ever thus. While empires rise and fall,  
And mortal men their three-score years and ten

Pass here, to finish in the dust,  
As drops in the great tide of history must!

So speak we of the body, as it is:

Within this house of clay we now appear

But for an hour; then passing on at last  
Beyond this scene of time and space, we cast

Our eyes behind the veil of death, and see—

The grave alone?—the life beyond the tomb?

If this is all, no more to ope our eyes,  
Then justified indeed are greed and lies.

Take what we can. If hope the present  
Only lights, the truly wise were sad indeed!

Let wealth be ours, possessions yet are small,

For concrete solid substance now so real,  
And that which sense and sight do still define,

Is but a passing dream—such is this life!

What we brought in—this only out we take;

What gained the while, the body must forsake!

But is this all? Does evolution's theory  
Disprove what is foretold to come?

Have

Gentlemen of learning, sages self-  
professed,

Reduced to naught the precepts of the  
Blest,

Who from a rugged cross spoke words of  
love,

And prayed and bled for those who  
nailed him there?

His was the path of sacrifice and pain:

The way, the truth, the life: ours the  
gain.

What shall we say of all the ways of  
men,

When from above 'twould seem a  
holy God

Must look with anger rather than with  
grace,

Repenting that he made the human  
race?

His Son rejected, and his Royal Word,  
Despised! The justice he is bound to  
mete

Demands a retribution: all we are

Or have to offer falling short by far!

'There is a way that seemeth right to  
man

Whose end is death? So speaks the  
Lord of heaven

Who freely gave Himself for sinners  
vile,

Who only could suffice to reconcile

To God. 'Tis by repentance we draw  
near:

His gracious word makes all his people  
glad;

He first loved us—unlovely though we  
be—

And for obedience gives us immortality.

J. M. WOOD.

blessed them because "they had done it  
as the Lord commanded" (39:43).

Aaron's family is here appointed to  
'minister,' which means to act as priests,  
that is to offer sacrifices and to inter-  
cede on behalf of others before God. It  
was necessary that this office should be  
recognised as of the greatest importance.  
The approach to God must be with  
reverence and holy fear. The person  
had to be clothed with 'holy' garments  
for glory and for beauty. Only the wise-  
hearted could produce with the needful  
perfection of construction and exact ful-  
filment of the divine specification. All  
human powers come from the Maker,  
but here we have special gifts granted  
so that everything should be right. The  
priest's safety depended upon his obedi-  
ence, and without the covering he must  
not execute his office. The ritual of this  
Law was divinely appointed in every  
way. In Christ it is all done away. Now  
there is neither the person, the taber-  
nacle, the ark, nor the 'place' where  
Jehovah has put his name.' The final  
sacrifice has been made, and every  
Christian is a priest.

The ceremony of appointment is set  
out in ch. 29, where we read of the sac-  
the anointing with oil—we might call  
this last 'the Christing.' In this Theo-  
cracy of Israel the High Priest's office  
was the highest because the nearest to  
God, and the responsibility the greatest.  
Holiness must characterise the man, and  
yet he was to be but a man, and subject  
to failings, as we shall see later with  
Aaron himself, the first to take the posi-  
tion. The subsequent appointment of  
the tribe of Levi to serve the Tabernacle  
extended the work connected with the  
services of the Tabernacle to Levites and  
they were relieved from other (secular)  
work to enable them to perform it ac-  
ceptably. But they could not 'minister'  
in the priestly sense; that was reserved  
for Aaron and his family (see Num-  
bers 3).

We might regard the stipulations and  
restrictions as to garments as being  
exacting. They teach a vital lesson even  
to us—that God is not to be trifled with,  
for He is holy and pure, and our ap-  
proach to Him should be characterised  
by solemnity of heart, outwardly mani-  
fested by a serious and reverent demean-  
our. Frivolity is out of place in Chris-  
tian worship as much as carelessness in  
dress would have been in the case of the  
priests. Reverence and awe as we offer

## SCRIPTURE READINGS

2—Exod. 28:1-30.	Hebrews 7.
9— " 31:1-29.	Acts 7:38-50.
16— " 32:30 to 33:23.	Hebrews 3.
23— " 34:1-7; 29-35.	2 Cor. 3.
30— " 40.	Hebrews 13.

### II—Priestly Garment

We bring our readings in Exodus to an  
end this month. Those selected are  
somewhat scattered because of the very  
detailed specifications for garments and  
materials. These form an interesting  
study but would prove tedious for public  
reading. It is pleasing to read how those  
whom God selected for the craftsmanship  
wrought willingly; the people brought  
so much material that they had to be  
restrained (36:4-7), and finally Moses

the sacrifice of lips, or giving, or good deeds (Heb .12:28; 13:15 and 16) is as needful as that before the Mount, or in the courts of the Tabernacle. It was still more necessary in the circumstances of Exodus, in this very early stage in the development of true religion as the centre of the nation's life—a comparatively primitive people taken out of the unclean world of heathenism. There is of course also the point that the sinful nature of man had to be recognised, and the need of propitiation by sacrifice and cleansing by washing.

### II—The Golden Calf

It seems hardly possible that after the mighty voice was heard from Sinai, and while the burning mount was in view, the patience of the people was exhausted in less than forty days. We perhaps learn from this the dire necessity of the judgments executed in their midst. The severity was the means of purification and training. 'In hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God' (Rom. 8:21).

The events recorded in chapters 32 to 34 give us the background characteristics of the people of Israel, but we must remember that only three months had passed since they were brought out of heathenism. Even to-day many crave for and use images and some supposed Christian bodies place great store by them, claiming of course that they are merely symbols to help in worship. The world was totally given over to this type of worship, which still prevails in many places in the earth. Many argue for more symbols of a material kind to be introduced into the Church of Christ. How natural then that the people should think in spite of God's forbidding such things, that they could worship Him through the Golden Calf. The terrible weakness of Aaron is perhaps inexcusable, yet the intention was to worship Jehovah who brought them up out of Egypt! The minds of the people were imbued with the idea of image worship. The forbidding of it was a new thought to many, though it should not have been to the children of Abraham—but how strong is the influence of environment, and how strong the tendency to idol worship. The world's worst enemy to-day is materialism, another form of the same sin. 'Little children, keep yourselves from idols' (1 John 5:21).

Need we stress?—the altar was built, the sacrifices were offered for sin, and then the holy feast was spread—"the people sat down to eat and drink, *and rose up to play.*" So soon the false worship from wrong motives and objects gets down to playing. Faith in the invisible God who had manifested Himself so mightily before them all had failed and, assuming that Moses as His representative had deserted them, they fell back to the old ideas which pleased the carnal senses, and so descended into the degrading exercises of licentious dancing and noisy carousing.

Aaron's failure to control or restrain the people could have resulted in a complete rebellion against Moses and God. Hence the severe measures taken by Moses immediately. The smallest of the tribes, that to which Moses himself belonged, responded to the call for loyalty to God even against their brethren, and carried out the terrible work of punishment. This may have meant conflict in the sense of civil war, for some would remain obstinately tied to the pleasures of their sin. Order was restored.

We observe that, while Moses was prepared to sacrifice himself for the people, he yet showed no weakness towards their sin. So it is with God's children. They must love the sinner while showing no sympathy towards the sin, even though 'they think it strange that ye run not with them into the same excess of riot' (1 Peter 4:4). No doubt crises similar to that at Sinai have occurred in the history of the Church, and the day has been lost through the failure to stand against innovations, and sin. Here God's plan for saving the human race from sin was at stake, for His people must be true or He cannot use them.

### III—The Tabernacle set up

The great and intricate work of preparing the clothes and furniture for the sacred tent took some months, so that it was one year after the departure from Egypt when Moses set it up, and God Himself manifested His presence there as 'the cloud covered the tent of meeting and the glory of the Lord filled the Tabernacle' (40:34).

The sin of the golden calf had been overlooked and the covenant relation-

ship renewed through the mediation of Moses and the special mercy of God. Now the place of worship with its Holy Place, and Holy of Holies, is to occupy the central position in the camp of Israel. Every man, woman and child in the camp is to see that Jehovah Who saved them from Egypt is in the midst. He sustains them day by day and they look to Him for all their needs. His worship is the essential thing upon which all else depends. By the continual offering of sacrifice their sinfulness is to be forgiven, and a whole tribe is to be sustained by the labours of the others for the purpose of caring for the fabric and work of the Tabernacle. Here is the continual reminder of their separation from all the other peoples on earth. God's holiness is their standard of life, and in their falling short of it they have the priests continually mediating for them in the offering of incense and sacrifice. These are the outward observances which signify the inward contrition and the longing for better, holier and purer lives.

We stand awed before the greatness of Moses in his work and character, and know that here is a man of God whose greatness indeed was in his humble obedience. He had a tremendous honour and a tremendous burden to bear. He bore it nobly because of God's presence with him—'If thy presence go not with me, carry us not up hence' (33:15). So it should be with us all.

R. B. SCOTT.

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## From a Christian's Diary

By BEREAN

**Does it Matter?**—This was the title of an outspoken article in *Australian Christian* by the late Thomas Hagger a short time before he died. Bro. Hagger will be remembered by our older readers as a notable preacher of restoration, some of whose writings were printed in early issues of 'S.S.' Towards the end he had grave doubts about the rightness of modern methods among our dispersive brethren. He writes, 'It may be that we think that culture can take the place of convictions, and that what we call "youth work" will do instead of the aggressive advocacy of the simplicities found in New Testament Christianity. If culture is viewed as a servant to serve the movement it is well, and if "youth work" is simply viewed as a means to an end, and that end the advancement of the church and the glory of God, it is well again. But both will be bad if they take the place of conviction.'

Wise words unheeded! 'The movement' to which Bro. Hagger referred has sacrificed the simplicity, authority and glory

of the church by pandering to such idols as refinement, youth work and prestige among the sects.

\* \* \*

**Conviction Essential.**—'There is no need to be unkind to other believers,' continued the same writer, 'but there is a need that we shall be what we are out of downright conviction that the position is right. If it does not matter whether we wear a denominational name or the name of Christ, if it does not matter whether we break bread on each first day of the week or at longer intervals, if it does not matter whether the converts made by our preaching link up with congregations that wear only the names given in the Word or with churches wearing party names, then we should not continue our separate existence, but we should close down all our work and join some stronger body. Brethren, let us have convictions, and be brave enough to stand up for such, no matter what the cost.'

\* \* \*

**844 Tongues.**—The British and Foreign Bible Society continues to break records. Last year 5,201,252 bound volumes of the Scriptures were published (including Testaments and portions of the Bible), an increase of more than two million over the year 1955. Eight new languages were in use for the first time, bringing the present total to 884 different languages. This is the eighth year that the Society has produced over a million volumes.

Our hearts warm with pleasure at the thought of these achievements, yet I wonder how many copies of the Word are received as a mere formality. Ought we not to do our utmost to encourage regular Bible reading? That means setting an example to others by reading the Bible regularly in our own homes 'Search the Scriptures' for they testify of Jesus.

\* \* \*

**Women Preachers (Not) Wanted.**—The women's page of a well-known Congregationalist paper, under the heading 'Churches do not want Women Ministers' has bemoaned the shortage of *demand* for women preachers. It reported that only two women students per year were being trained and colleges would not accept trainees unless they had an alternative profession, such as nursing, to fall back upon. It went on to ask what were the specific objections to women ministers and subsequently received two replies, only one of which referred to Scripture (1 Cor. 14:34). Two practical points emerged which may be worth mentioning. 1. Some meeting-houses, particularly large ones with poor acoustics, require a man's voice in order to be heard by all the congregation. 2. Sick visiting is not in all cases appropriate for women (though in particular cases they are not

excluded), for as one correspondent put it, 'Men may visit women, but some women wouldn't want their sick husband visited by a woman.'

Most of my readers can think of more telling arguments than these. I suppose that divine wisdom foresaw such practical difficulties and many more. For Christians, however, the Word of God is unequivocal. In the church a man's authority must not be usurped by a woman (1 Tim. 2:12) and that must apply to any teachers in mixed assemblies, to evangelists as well as to elders.

\* \* \*

'Let the People Sing.'—Writing in *Radio Times* about the programmes under this title the Head of Light Music quoted the words of William Byrd on unaccompanied singing. He wrote 350 years ago, 'There is not any Musicke of Instruments whatsoever comparable to that which is made of the voyces of Men, where the voyces are good and the same well sorted and ordered . . .

Since singing is so good a thing,  
I wish all men would learne to sing.'

The musical quality of unaccompanied singing is not, of course, the reason why churches of the Lord exclude instrumental accompaniments from the worship of God. Alas, our voices cannot often be 'well sorted and ordered!' These words of a 17th Century organist, however, are not out of harmony with Hebrews 13:15 which describes 'the sacrifice of praise . . . that is, the fruit of our lips.' The purest sacrifice is the product of human voices, musical or otherwise, accompanied only by adoring hearts.

## CORRESPONDENCE

Dear Editor,

Again the same brother who rushed into print about me, without having spoken to me first, has repeated his offence in the last issue of the 'S.S.' I have no desire to publicise him, so I just say that he is not a member of the new, and only, congregation in Edinburgh. I have forced no practice into a congregation, there has been no division here, and I have dared no one to debate. I will, of course, defend any practice that I have but only with an honourable opponent, with a proposition agreeable to both disputants, and with the person desiring the debate furnishing the facilities.

CLYDE P. FINDLAY.

[With this letter this correspondence may now cease. We feel the brethren concerned should confer with each other face to face or through direct letters to arrange any discussion they desire on the subject in dispute.—Ed.]

## IMPORTANT TRAINING IN THE WORK OF THE GOSPEL

BRO. DAVID DOUGALL would be glad to undertake training for preaching and teaching by correspondence, followed up by personal work with him in the field. Financial help could be given during any period of personal training.

Interested brethren are asked to write to: Hugh S. Davidson, 11 Rosslyn Avenue, East Kilbride, Glasgow.

It was good to see the statement by Bro. H. S. Davidson under the above heading in May issue of the 'S.S.' Development work is an essential part of 'the work of an evangelist.' Paul said to Timothy, 'and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. 2:12). The present desperate need for qualified bishops and for capable proclaimers of the glad tidings, can only be met by the carrying out of this apostolic admonition.

May I suggest another way in which evangelists might help? Young brothers who lack experience should feel free to send their sermon notes to them, for constructive criticism, correction and suggestion. May I add that there are other brethren—quite apart from full-time workers—equally willing to do such work?

If any brother feels that he would like to come to the south east, to live here whilst studying and working to prepare himself for greater usefulness in the kingdom, I would be glad to hear from him. I am confident that other brethren in the field are of like mind. Young zealous brothers could help both themselves and small, struggling churches in this way. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

## ANOTHER CALL FOR HELP

From time to time the 'S.S.' has published appeals from native evangelists labouring in Central Africa for Bible commentaries and other literature to help them in Bible study, teaching and preaching. Our brethren have often been able to help in this way, so that we are encouraged to print yet another such appeal. In the course of a letter the brother making it says, 'Brother, if you can please send me a good commentary even it be second hand it is wanted to help me in the work of instructing Gospel preachers here. A Commentary of the Old Testament and of the New Testament to help me in questions.'

If you can help please send such commentaries to: V. H. D. Malikebu, N.A. Mwambo, ZOMBA, Nyasaland.

## THE CHURCH AT ROSIE, MACDUFF, EAST WEMYSS, FIFE

will no longer meet in this place. We have found it necessary, owing to bad bus services, to disband and join up with Rose Street, Kirkcaldy, brethren. Most of the Rosie, East Wemyss, brethren are now applying for membership with Rose Street, Kirkcaldy. In future all correspondence will be done through Rose Street secretary, J. W. Davidson, 10 Sandy Brae, Kennoway, Fife.

## HYMN BOOKS, OLD (1908) EDITION

The church at Cleveleys has about 50 copies for disposal. All are in first-rate condition, except that a few copies are without the first few hymns. The books have been rebound recently. There may be some churches who are not intending to use the new book who would like to acquire these books. If interested please get in touch with Bro. Eric Winter, 77 Kelvin Road, Norbreck, Blackpool.

## NEWS FROM THE CHURCHES

**Bedminster, Bristol.**—Our hearts were gladdened on Lord's Day, April 14th, when we heard the good confession, and witnessed the immersion of three young ladies from the Lord's Day school—Janette Palfrey, June Warren and Valerie Templer. These three have regularly attended our gospel meetings for some time.

We trust and pray that they may be kept faithful to their Lord and Master—Jesus, and that they may, in their turn, help us to win many for the Kingdom. To God be the Glory!  
A.L.D.

**Belfast, Lawnbrook Avenue.**—In April we rejoiced to welcome into fellowship a Mrs. Patterson who for some time had been attending our Bible classes and services and eventually obeyed the Lord by being baptised into His name. We trust and pray that her fellowship with us will be sweet and that she may grow in grace and strength daily.

Also at this time we ask for the prayers of our brethren overseas, as we have opportunity to acquire a site for a church building. The site is ideally situated, convenient to approximately 15,000 new houses and overlooks the main road. Roman Catholicism is very interested in this site and we trust and pray that sufficient funds can be raised to secure it and to further the work of the Lord here.

Our Bible classes are proving very profitable under the teaching of brothers

Tinsley and Cooper. A Bible correspondence course was recently commenced here and has proved to be very successful. Seventy members have enrolled, including a good percentage of non-Christians. Also we have a Bible class studying the book of Acts held in the home of a lady who has been attending the services. Much interest has been aroused in that district and we pray that good may come of it.

Recently we bade farewell to our sister Norah Downey, now Mrs. Tomey, but our loss is the gain of the church at Aylesbury. May this sister prove a blessing to them as she did to us. She is missed very much but we hope that her married life will be happy indeed in the Lord.

**Blackburn, Hamilton Street.**—It is with great joy that we record the winning of two young souls, scholars in the Lord's Day School: Ann Renshaw and Barrie Allan. We pray that they will become bulwarks in their dear Saviour's Church. They were immersed on Lord's Day, April 28th, 1957. Rejoice with us, brethren, and pray for them that they may run well to the end.  
H.W.

**Edinburgh.**—Forty persons have completed our 30-lesson correspondence course. Sixteen non-members attended our Sunday evening services this week. Six young men are preparing themselves in weekly study to preach the gospel. Brother Andrew Gardiner, Jr., is moving to Edinburgh to assist us in the work here. Sister Mary Stella Manyau, of South Africa, who is here for nurse's training, is worshipping with us. We expect to begin our building soon.

CLYDE P. FINDLAY.

**Morley.**—It is with great joy that we announce the immersion of one of our senior boys, Cyril Gaunt. Cyril has been one of the most promising of scholars, diligent and dutiful. His decision to live his life in the Lord has delighted his parents, the Lord's Day school teachers, and all who are interested in the salvation of souls. He was immersed by his uncle, Harold Baines, on April 21st. This addition of one young in years and full of promise is a great incentive to us. There are others, equally well versed in the way that leadeth to salvation, who might well follow Cyril's lead. Pray with us.  
FRED SUGDEN.

**Peterhead.**—We are glad to report two more immersions. One is a young boy, Michael McCartney, who obeyed the Gospel and was immersed by Bro. A. Gardiner. Bro. C. Leyland preached. The other, a young man Arthur McKenzie has been attending the meetings and after a discussion in the home of one of the brethren, he was immersed in the early hours of the morning by Bro. W. Steele.

From January to April we have had the services of Bro. A. Gardiner and Bro. C. Leyland, Bro. Gardiner spent most of his time in teaching the church and visiting. Bro. C. Leyland is serving the church until the end of the year.

We believe that through the teaching being given the church is growing spiritually and we ask for your prayers.

A. STRACHAN.

**Wigan: Scholes.**—We wish to render to Bro. Tom Kemp, of the church in Hindley, our deep appreciation and gratitude for the tireless way he laboured with us during April.

He served the church on Lord's Days in exhorting and preaching the pure word of God and during the week at prayer meetings and cottage meetings.

The assembly have benefitted greatly, being built up in the faith and having rich fellowship with each other and the Lord Jesus Christ.

R. RATCLIFFE.

**Woodstock, Cape Town.**—On March 18th, 1957, a meeting of thanks to give glory to God was convened, to mark the anniversary of the date when the work at Simonstown was started by Bro. Lotters and his family. Brethren of the various assemblies were present and spoke words of encouragement on the work at Simonstown and all urged that this work for the extension of the Kingdom should be wholeheartedly supported by co-operating with one mind and one spirit. Bro. Lotters thanked all who had come along to rejoice. There were about 110 in attendance.

On April 14th, we witnessed my daughter-in-law and a young man united in baptism with the Lord Jesus.

The activity to extend the Kingdom through personal contacts, cottage meetings, etc., continues with bright prospects of souls turning to Christ in the near future. So pray for us as we pray for you that we might witness the gathering in of souls to His glory.

May these encouraging events provoke us to greater things for God in sacrifice and service 'while it is called to-day.'

T. W. HAFFLE.

## OBITUARY

**Fleetwood.**—Sister Alice Windle fell asleep on April 30th in her 98th year. She was the widow of Bro. William Windle who was well known in the Yorkshire district in early years of this century. Sister Windle was born in the village of Ford, near Berwick-on-Tweed, and was the last of a family of six. Immersed at Newcastle-on-Tyne in February, 1875, she and her husband were in fellowship there for 26 years, and

afterwards at Wortley, Leeds. They came to Fleetwood in 1925. Bro. Windle fell asleep two years later, and our sister made her home with her son and his wife. Her son pre-deceased her some years ago, and since that time she has been lovingly cared for by her daughter-in-law and grandson whom she highly esteemed, and who deserve every credit.

Sister Windle was in fellowship at Fleetwood for many years and regular in attendance until over 90. She was a remarkable woman in many ways, a type this century is not producing. Age took its toll very slowly, and she retained her faculties to the end. She was ill for a day or two only. We feel a keen sense of loss, but as she triumphed in life, and fell asleep in Jesus, so she will rise to newness of life in that great day. In the simple service before we laid her mortal remains to rest in Fleetwood cemetery there was a note of victory.

A.L.F.

I esteem it a high privilege to write a brief appreciation, as requested, of the late Sister Windle of the Cleveleys assembly and formerly of Wortley, Leeds, who has died in her 98th year.

I have known Sister Windle since my boyhood, but only came into close association and fellowship with her and the late Brother Windle at the age of 25. With many others who have passed on, her Christ-like character and demeanour have been an inspiration to me through the years. She was indeed one of God's saints, in the household of faith, and one of God's gentlewomen.

I remember very vividly, as if it were but yesterday, as a young and inexperienced preacher, my first visit to the meeting room in Wellington Road, Wortley, accompanied by my late wife. To me, that was a real red-letter day. We were the guests of Brother and Sister Windle, and we never forgot their great kindness and warm fellowship. At the Gospel Meeting, which I was privileged to address, two young men obeyed their Lord in baptism. There was a full house, and it was a great encouragement to me. It has known many similar good congregations at Wortley since then, but that day stands out in my memory.

Our sister has at a great age entered into rest. Many others will bear witness to her sterling character. She made much of her life, from simple and hard beginnings. Her presence will be sorely missed, but we can look forward to the day when in the heavenly city we shall meet the dear ones who have left us, and shall look upon the face of our blessed Lord and Redeemer. To share His glorious triumph is my prayer for all who have lived and died in the faith. May we who are left, by the grace of God, attain with them that blessed consummation. To the relatives we tender our warmest sympathy.

J. HOLMES.

## COMING EVENTS

**Hindley Bible School**, to be held (D.V.) from Saturday, June 8th, to Thursday, June 13th, 1957.

Write for hospitality to Mr. Tom Kemp, 52 Argyle Street, Hindley, Wigan, or for further particulars, if required, to Mr. L. Morgan, 'Briarcroft,' 396 Ather-ton Road, Hindley Green, Wigan.

Bro. F. C. Day, Birmingham, will preach the gospel for five nights, Lord's Day to Thursday.

Lectures on Mormonism, Christian Science, Seventh Day Adventism and Jehovah's Witnesses should prove to be very instructive and helpful.

Forums this year will deal with the subject of the Lord's Supper: (a) The institution; (b) the purpose; (c) The nature of the feast; (d) The observance.

Prayer meetings, open discussions, Questions Answered, Open Airs—a feast of good things.

Do you plan to come?

## GREAT YARMOUTH

We intend (D.V.) holding a mission during the herring fishing season beginning October 5th. The probable date of our Annual Rally will be October 26th. When arranging your holidays reserve a few days and spend them with us in Great Yarmouth. We shall appreciate your help, and you will experience a time of refreshing.

DAVID DOUGALL.

## AN INVITATION TO CLEVELEYS

Last year 129 visiting brethren met with us to break bread and were greatly encouraged by their presence and help. As the summer once more approaches we renew our invitation to all who visit this area to have fellowship with us in the Co-operative Hall, Beach Road. We meet at 10.30 a.m. for breaking of bread and at 6.30 p.m. to preach the gospel.

## COMING TO CANADA?

When in the Toronto district, the brethren of the Maplewood Avenue congregation extend a hearty welcome to all who desire to worship. The meeting-house is situated at 10 Maplewood Avenue, near the corner of Vaughan Road, Toronto, Ontario.

Services for the week are as follows:—  
Lord's Day—

10 a.m.: Bible School for all ages.  
11 a.m.: Worship & Breaking of Bread.  
7 p.m.: Preaching of the Gospel.

Wednesday—

8 p.m.: Prayer and Bible Study.  
Maplewood Avenue Church of Christ.

Secretary: John D. MacKay, 7 Locust Street, Toronto 9, Ontario, Canada.

## CHANGE OF ADDRESS

Colin Leyland, 37 King Street, Peterhead, Scotland.

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EVANGELISTIC FUND

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1193 .....	267	17	0
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The committee acknowledges with thanks the above subscriptions.

R. McDONALD,  
(Treasurer).

THE NEW HYMN BOOK:  
A CORRECTION

In last month's note it was stated that the price of the cloth-bound edition remains at 6/6. This should have read 6/-. We regret any inconvenience or alarm caused through error.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy for one year, 8/-; two copies 14/-; three copies 20/-, post free. U.S.A., one dollar per copy. Canada, Africa, Australia, New Zealand: One copy 7/-; two 13/-; three 19/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o James Melling, 2 Pyke Street, Wigan, Lanes.

**EVANGELIST FUND:** Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dewsbury, Yorks.

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

**NYASALAND MISSION.** Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

**THE SCRIPTURE STANDARD** is printed for the publishers by

Walter Barker (Printers) Ltd., Langley Mill, Nottm.