

# The SCRIPTURE STANDARD

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

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## Church Union

PART III of the Report is devoted to "Practical Proposals and their Implications." As with so many similar movements for church union, in theory there is agreement on what is desirable. But when suggestions come to be practically applied, all sorts of difficulties arise, many of which show that, whatever high-sounding statements have been made, members of religious denominations are not very ready to let go their preconceived notions, their denominational practices and traditions and their unscriptural teachings. It is so in this Report.

But before these differing views are fully shown, there comes a section on Procedure (towards union) with a suggested Service of Reconciliation. It is not our purpose to make any observations on this Service, except to say it is a strange mixture of Church of England and Methodist liturgy, containing many irrelevant quotations from scripture and extracts from the worship services of both Churches. There is included as a central feature of this Service the ceremony of mutual laying-on of hands, first of Anglican Bishops upon Methodist leaders, then of Methodists upon Anglicans. With what object this is done is not clearly stated; we presume it is to acknowledge mutual recognition of each others' Holy Orders. We hope we are not guilty of irreverence in terming this act solemn nonsense, for it seems a wholly ridiculous performance. We are not alone in thinking this, for, as we shall see later, some Methodist leaders especially are opposed to this action.

### Safeguards and Reassurances

In chapter 7, under the above head, it is pointed out that "since the Reformation two great traditions, one catholic, the other evangelical, have persisted in the West

Within the Church of England both traditions have their place. The Methodist Church stands in the main in the evangelical tradition. Union. . . . means that Methodists will live not only with evangelicals but with catholics . . . . Evangelical principles will not be jeopardised." (We maintain that already and to a growing extent "Evangelical principles" have been jeopardised. We have seen a steady growth these past 30 years in observance of church "holy days," fasts, festivals and the so-called "Christian Calendar" among Methodists as among most nonconformist churches. The catholic leaven has been and continues to be at work).

But the Report goes on to say, under this head: "For many Methodists the catholic vocabulary is strange and even suspect. They regard clericalism as . . . a great evil in the Church of God, and have . . . set up safeguards against it. They prefer to keep the words *priest* and *priesthood* for the priesthood of Christ, as set forth especially in the Epistle to the Hebrews, and they speak of the priesthood of the Church in terms of that priesthood derived from Christ which is shared by the whole body of the faithful." To which we can say a wholehearted "Amen"—so may it ever be. But it will be found more difficult in the application than in the saying.

### Some practical problems

These problems will arise only if and when the two Churches, acting on the Report, agree to go forward to "full communion." Stage 1 covers "The period of full communion during which the Church of England and Methodist Church remain distinct." It envisages discussion and joint planning between the two bodies as to liturgical revision, training of ministers and teachers, working together of Parochial

Church Councils and local Methodist churches, and problems connected with Church Schools.

Stage 2 deals with Organic Union, pointing out that legal and constitutional changes will need to be made in the C. of E., leaving it free to settle its own forms of doctrine, worship and discipline and to appoint its own officers without State control; revision of diocesan and parish boundaries; and relationships between the united church and other parts of the Anglican Communion.

So far as regards the Methodist Church it is stressed that the final authority is the Methodist Conference (surely a revealing, if unconscious, admission that the Church's authority is not from the word of God). The Methodist representatives express their conviction that the Conference should remain unimpaired until full union is achieved.

### A Dissident View

Pour Methodist members of the Committee—C. K. Barrett, T. E. Jessop, T. D. Meadley and N. H. Snaith—sign a statement of objections to some of the recommendations. This forms a most interesting part of the Report. Under the heading

#### Scripture and Tradition

their statement says that the discussions "do not recognise adequately the . . . pre-eminent place of scripture, or set out satisfactorily its relation to tradition . . . Traditions are of mixed value, containing both truth and falsehood, good and evil. They . . . must be sifted and tested by scripture . . . Scripture interprets (and . . . condemns) tradition rather than tradition interprets scripture . . . Tradition represents the worldliness of the Church, scripture points to its supernatural origin and basis . . . It is the perpetual obligation . . . to bring inherited customs, institutions and traditions to the bar of scripture, by which Christ rules in the Church."

#### Episcopacy

"The only kind of episcopacy that will qualify Methodism for communion with the C. of E. is the so-called historic episcopacy . . . It involves manual contact" (that is, through laying-on hands) "and stretching back, if not to the apostles (for the sheer impossibility of proving this is slowly being recognised), at least a very long way." Of historic episcopacy this minority statement says:

"(a) Historically it is incapable of proof—a fable which no man ever could or did prove\* as John Wesley said of the apostolic succession.

"(b) It has **k** . . . failed to act as the safeguard it is claimed to be. This is . . . illustrated by the . . . medieval and renaissance papacy.

"(c) Methodists have . . . claimed that their Church is one with the Church of the apostles, saints and martyrs, without . . . any material succession. The Christian heritage is in faith and life, not in institutions.

"(d) . . . Most Methodists would prefer to be one with the Churches of the Reformation than with medieval and unreformed Christendom.

"(e) It must be recalled that the largest episcopal Church in the world" (the Roman Catholic) "believes that the C. of E. does not have, and therefore cannot impart, the historic ministry.

"(f) Far more important . . . historic episcopacy is completely without support in the New Testament. This . . . is sufficient to show that no ecclesiastical body has the right to demand participation in historic episcopacy as a qualification for communion or union with itself . . . The existence of the people of God depends wholly upon God's gracious election, grasped by faith only:"

#### Ordination

Here we find disagreement not so much upon what scripture says, as upon what it does not say, that is upon traditional beliefs and practices of the two Churches concerned. We find insistence upon the authority and validity of methods and purposes of ordination of which the scriptures know nothing—argument about words. But there is something interesting said upon a point we have mentioned already, the mutual laying-on of hands in the Service of Reconciliation. The minority statement says " . . . it fails to deal with the facts of the situation. Methodists have no right to lay their hands on Anglicans . . . The only satisfactory solution would be for neither party to lay hands on the other; in this way it would become . . . clear that ordination was not in mind. This course has, however, been explicitly rejected. There must be episcopal laying on of hands. It is impossible to doubt that . . . the rite implies . . . episcopal ordination; and this **(a)** means a mechanical and almost magical view of ordination, and **(b)** casts an intolerable . . . slur on Methodist ordinations in the past."

### Priesthood

"The word *priest* as a description of the minister is unfamiliar in Methodism . . . It is expressly connected with sacrificial views of the Eucharist, and with the power to pronounce absolution. Priest must be understood as . . . a word the New Testament applies to Christ, but never to ministers." The Statement goes on to quote the Deed of Union, which states the Methodist doctrine of priesthood, and then says "The ministry is a priesthood only in so far as it shares in . . . the priesthood which the whole Church exercises in dependence upon the great High Priest Jesus Christ."

### Sacraments

The objectors express their fear that if and when full union is reached "Methodism will exist only as part of a new Church . . . Methodists will then be no longer in full communion with their reformed and evangelical brethren in the other Free Churches . . ."

"It is hard not to draw the further conclusion that the unification contemplated would mean . . . the absorption of the Methodist Church by the larger body. This may perhaps be a desirable end." (That last sentence removes any thought we may have had that the dissentients are more concerned for the continuance of the Methodist denomination than for the union of churches. We are reminded of what Dr. Nathaniel Micklem once said at a Congregationalist Union Assembly, to the effect that the desire for oneness among Christians should be so great that they should be ready to see the Congregationalist Church go out of existence in being swallowed up among "Christians only." We think, too, of John Wesley's words, "Names and sects and parties fall, Jesus Christ be all in all.") But the objectors fear that "the more scriptural Church order" (Methodism) "would be swallowed up by the less" (Anglicanism) "and the exclusiveness which bars the Lord's people from the Lord's Table would have strengthened its grip."

Apart from the natural love of Methodism and reluctance to see that Church diminish in strength and influence; apart from the strange inability really to examine Methodism in the light of the scriptures upon which the dissentients place such authority, yet fail to see their own falling short of that standard; it is a hopeful sign that the longing for unity had not blinded the objectors to the issues involved. They have maintained a sense of balance; enthusiasm for the great cause of Christian unity has not caused them to outrun their better judgements or to allow scripture to be placed in the background. If there is such opposition at the inception of this Report, and by such influential leaders, we can be assured it will grow with time. May it, please God, still cause many to find and know what is at heart accepted by all as the one and only foundation for being "all one in Christ Jesus"—the New Testament. Our plea for this, although we have at times despaired of it ourselves, is bearing fruit. All the more reason we must stand unmoved for that plea. Taking our stand upon God's truth we must be right and cannot be wrong.

(Concluded).

EDITOR.

## *The "Campbellites" Are Coming*

NEXT June a congregation of 68 families, most of them from Texas, and their minister, will begin a mass move to the unassuming town of Bay Shore, L.I., a New York City suburb chosen for what the migrants conceive to be a novel blend of wholesomeness and godlessness. The purpose of "Exodus—Bay Shore" is to give that part of Long Island its first "pure-gospel" church, and the move is being sponsored by one of the nation's few big made-in-U.S.A. religious groups—the evangelical, expansive (2,250,000 members) Church of Christ,\* which dot Texas, Tennessee and Southern California.

The exodus was planned as carefully as a corporation hunts out a new plant site. Evangelist Dwain Evans, 29, preacher of the proposed church, and a committee of elders scouted six<sup>^</sup> other communities before choosing Bay Shore, which has the advantage of being near Long Island's aircraft and electronics plants. Recently, a number of corporations sent representatives to Dallas to interview members of the new congregation about jobs; a number of Long Island school boards similarly solicited teachers. But faith more than fortune lies behind the exodus. "It is the

\* Not to be confused with such major Protestant groups as the United Church of Christ (1,436,884 members) and the Disciples of Christ (1,797,466 members), or with dozens of smaller sects whose names variously involve the words church and Christ.

will of God," says Evans, "that all who are saved today should share the 'good news' and joy of their salvation."

### No Christmas

The Churches of Christ may well be the most Biblebound of all American religious groups. "Where the Bible speaks, we speak; where the Bible is silent, we are silent," says Hollywood Minister Harris Goodwin. The churches accept only the authority of Scripture—but they leave each member free to interpret Scripture as he chooses. Their five "avenues of worship" are singing (but always *a cappella*: the Bible does not authorise instruments), praying, communion (taken every Sunday), preaching and giving.

Since there is no explicit New Testament authorisation for it, the churches celebrate neither Easter nor Christmas, have neither bishops, presbyters nor any central authority. Each congregation is autonomous, and ministers govern with the help of lay elders, seldom let anyone call them anything but mister.

Most older members of the churches disapprove of smoking, drinking and dancing, and usually frown on political liberalism as well. Nine-tenths of the churches are white-only, a few are integrated, and the rest Negro-only. Churches of Christ are wary of ecumenical dealings with other Protestant groups, and some will not co-operate with Crusader Billy Graham.

### Pentecost and Pennsylvania

Claiming to be a movement rather than a denomination, the Churches of Christ trace their founding back to the first Pentecost, Historians generally date the origin of the churches from 1809, when the Rev. Thomas Campbell, a dissident Presbyterian minister from western Pennsylvania, founded a new "Christian Association" to bring the church back to the practices of New Testament times. The Campbellites eventually split into liberal and conservative camps over such issues as the right of pastors to use the title reverend and the introduction of organ music in church services. In 1906 the conservatives reported separately in a U.S. religious census as members of the Churches of Christ; the liberals kept the title that Campbell applied to his followers, Disciples of Christ.

As against the declining trend of fundamentalist churches in general the Churches of Christ have grown rapidly in recent years. Congregations willingly allot up to 30 per cent, of their budgets to aid missions and new churches; hundreds of churchlets have been spawned in such countries as Italy, Brazil and India. In the U.S., membership has more than doubled since 1952, and the Churches of Christ currently have a number of well-known laymen, including California Democratic Congressman B. P. Sisk, Singer Pat Boone, and one-time Preacher Billie Sol Estes. Church of Christ Evangelist B. C. Goodpasture, editor of Nashville's "Gospel Advocate," says that the growth is because "we stay with the Bible. We have something to believe and we have something to tell."

What the churches say seems to reach home to men disillusioned by the dreams of progress and by the value of life's material rewards. "Those who think that the world will get better and better," warns Harrison Matthews, pastor of Austin's University Church of Christ, "are looking for something that will never exist. The peace that the Lord gives is an inward gift. The only stability is of the heart."

From "Time" (India) 15/2/63. Sent in by a correspondent.

## *Fragmentary Thoughts*

I THINK one of the most perfect pictures in Scripture of the consecrated life, is that of the burning bush. A fire burning at its heart but no part of the bush was being consumed. One of the tragedies of Christian service is that so often dear servants of God burn out, but God's will is not that they should burn out but that they should burn on.

LOVE is supreme and comes before service; even before soul-winning. God is love, and the more we grow like Jesus the more love we shall show towards others. Jesus wept over Jerusalem. Have we ever wept over the city in which we live? If we saw it as Jesus sees it, and loved it as He loves it, what a difference it would make!

TWO mites! She might have kept one and given the other but no, she gave the two. The emptiness of her purse showed the fullness of her heart. That poor woman's gift has brought more real coin into the Treasury than all the gifts that any man ever j>ut in. It was a heart giving out of its fullness.

# Origin and Growth of Denominationalism

## MORMONISM (Latter Day Saints)

IT is our purpose (D.V.) to write a few articles on the subject of Mormonism, and the following chronology is compiled with a view to giving the background to this particular heresy.

- 1805 Joseph Smith, founder of Mormonism, born in Sharon, Vermont, U.S.A., 23rd December.
- 1820 God appears to Smith and introduces him to a second person with the words, "This is My beloved Son, hear Him!" and tells Smith not to join any church because they were all wrong. Smith was 15 years old at this time.
- 1823 An angel named Moroni appears to Smith during the night, telling him that God has a work for him to do. Hidden, not far from where Joseph then lived, were certain plates (sometimes said to be of gold and at other times of brass) which contained the history of the two ancient peoples which had inhabited America. One tribe was supposed to come from the tower of Babel and the other from Jerusalem. The plates contained the true Gospel as Christ Himself had brought it to these peoples. Joseph was eventually to receive the plates and be permitted to present their message to the world. The next day Smith goes to the place where the stone box containing the plates is hidden, sees all that it contains, namely the plates, the breastplate of Aaron and Urim and Thummim, but is not permitted to take them.
- 1826 Smith appears before the Judge in Chenango County, N.Y., on March 26th, accused of disorderly conduct and fraud, employing a peep-stone. He is sentenced to prison, but escapes.
- 1827 An eventful year for Smith. Marries Emma Hale on January 18th. Then, on September 22nd, he is instructed to dig up the plates and to commence the work of translation by the aid of "Urim and Thummim," two stones set in silver bows.
- 1828 A neighbouring farmer, Martin Harris, lends Smith \$50 to print the first 116 pages which he has translated. Harris shows them to his wife, in an effort to persuade her to allow him to lend Smith more money to print the rest. She throws the pages into the fire. Translation is held up.
- 1829 Work recommences on April 7th, but the first 116 pages are not to be re-translated. May 15th, Smith and his 'scribe/ Olivery Cowdery, are baptized by John the Baptist (!), and ordained to the priesthood. In June, Smith removes to Fayette County, N.Y., and continues to translate. About this time the plates are shown to the Three Witnesses, Cowdery, Harris and Whitmer. Shortly after, the other Eight Witnesses are said to have been shown the plates. By this time, Smith has prevailed upon Harris to finance the publication of the book. He is to raise \$3,000 to print 5,000 copies to be sold at 10/- per copy.
- 1830 In July the translation is published under the title "The Book of Mormon." This year also, on April 6th, the Mormon Church is established, with six members. Smith now almost 25 years old.
- 1831 Sidney Rigdon, formerly a Christian, persuades his congregation to join Smith, who sends missionaries to Missouri to establish the "Kingdom." He chooses a "place near Independence as the spot where the Temple shall be built. Missouri is to be the "promised land." August: Smith sets up a Bank, with a capital, on paper, of four million dollars.
- 1832 Smith and Rigdon are tarred and feathered because of fraud. Smith flees to Missouri, but later returns.
- 1835 The Mormons purchase several Egyptian mummy-cases in which they find papyrus containing, according to Smith, a history of Abraham, Joseph, Moses and Aaron, which he partially "translates," though having no knowledge of ancient languages^ and publishes as "The Book of Abraham," now found in "Pearl of Great Price."
- 1836 The Temple is consecrated at Kirtland.
- 1837 The Bank at Kirtland goes bankrupt.
- 1838 During this time Smith publishes the story of his visions. He flees to Missouri to escape the law, taking up residence at Far West, Missouri. The Temple, with other possessions of the Mormons, is taken over to meet Smith's debts. He organises the Danite Band, a secret organisation which plunders travellers and wagon-trains heading to the West.
- 1839 Smith again flees, this time to Illinois.

1841 He forms the Nauvoo Legion and appoints himself Lieutenant-General.

^ 1843 Smith claims to receive a revelation instructing him to introduce the practice of polygamy. He has the "Endowment House" built for the purpose of contracting these "heavenly marriages."

1844 Smith stands as candidate for the Presidency of the United States. June 24th he and his brother Hyrum are arrested and confined to jail in Carthage, on the charge of treason against the State of Illinois. In prison he is visited by Cyrus H. Wheelock, who slips him a small revolver, the kind known in those days as the "pepper-box revolver." An angry mob attacks the prison. Hyrum is killed. "When Hyrum fell, Joseph exclaimed, 'O, my dear brother Hyrum!' and, opening the door a few inches he discharged his pistol into the stairway, but two or three barrels missed fire . . . Joseph saw that there was no longer safety in the room . . . he turned immediately from the door, dropped his pistol and leaped into the window." He was killed. Brigham Young became his successor.

1847 Mormonism establishes itself in Salt Lake City, in Utah.

F. WORGAN.

# SCRIPTURE READINGS

## FOR JULY, 1963

7—Isaiah 49:1-13	Acts 10:24-48
14—Isaiah 62	Acts 11
21—Daniel 6:1-23	Acts 12
28—2 Samuel 7:18-29	Acts 13:1-43

### CORNELIUS

THIS name raises happy thoughts in many minds. It is because the man it recalls was the first Gentile to become a Christian.

We should get much help and inspiration from the lives of good men and women. This is too obvious to need comment. The best man that ever lived was Jesus. When we read of others also, however, we should get a thrill which makes us want to get into closer harmony with God. For instance we read of Zacharias and Elizabeth "walking in all the commandments and ordinances of the Lord blameless." Their behaviour met with God's approval and He therefore used them in a very special way. It may have been a great sacrifice that they were called upon to make in giving up their son to his holy calling, being in the deserts until his showing forth to Israel. Did they also suffer the heartbreak of his death? We do not know. Nevertheless there is a tremendous privilege in being thus used.

Cornelius was a good man. He was devout. Of course a Hindu or a Mohammedan or any worshipper can be devout. They can be "given up to religious thoughts and exercises; pious; solemn." Cornelius, however, was devout in the true sense. He worshipped the true God—the God of the Universe, the God of Israel. We must assume he came to know Him through God's ancient people among whom he dwelt. However, unlike the eunuch (ch.8) he

was not a proselyte. As a soldier of the Roman empire he might feel himself unworthy to come into such close touch as to worship in the Temple and observe the ordinances of the law. We do not suppose he would be popular with his compatriots, but the good works which were the fruit of his devotion certainly made him popular among the needy, and "he feared God with all his house." So he was an influence for good in his community. His household servants and a devout soldier could be told "all things" (10:7), and trusted to follow his instructions. His kinsmen and near friends were gathered "to hear all things that have been commanded thee of the Lord" (10:7). We certainly need more household devotion. Like the centurion at Capernaum, he had earned a good reputation among the Jews (Luke 7:5; Acts. 10:22).

Cornelius prayed to God always. He had the habit of prayer and apparently certain times fixed—"the ninth hour," which would be about 3 p.m., was the time of the angel's visit. Here is an inevitable accompaniment of devotion. A mind filled with thoughts of God naturally expresses itself towards God, enters into close communion with God, longs for forgiveness because of a deep consciousness of His holiness and its own sinfulness. The feelings engendered work themselves out in kindness towards others—"prayers and aims must go together." We must follow our prayers with aims" (Matthew Henry). The prayers of Cornelius were not a formality. They were the expression of his heart's desire, and included without doubt request for enlightenment about all God's ways. We now read that God had respect to them and the instruction from the angel was a direct answer. **Yet let us** take note the angel did not preach the gospel to him: that privilege was entrusted to Peter, and is now entrusted to you and me. Note also it was "thy" prayers and thine aims" that brought the blessing down. We may pray ever so hard but more is required.

We must practise the "inasmuch" (Matt. 25:40 and 45). In a welfare state "alms" may not be much required but there are innumerable services we can render both as churches and as individuals. "To do good and -to communicate (share what you have with others N.E.B.) forget not: for with such sacrifice God is well pleased" (Heb. 13:16). This follows a recommendation to "offer up a sacrifice of praise to God continually," so joining thoughts, words and actions in Christian life.

With these heart-warming thoughts about Cornelius we turn to the revelation made to Peter in his dream. He also was praying, on the housetop, and being hungry dreamed of food. And to him the strangest of strange visions was vouchsafed. The ideas of a life-were contradicted from heaven. This time of loyalty to Mosaic institutions was a necessary step in his spiritual development and usefulness to His Lord. "The lost sheep of the house of Israel" (Matt. 10:6) had occupied their proclamation of the gospel so far, except for the Samaritans who were circumcised people. The wider field had to be in accordance with the "great commis-

sion" and other scriptures. So Peter's prejudices had to be overcome and through him those of the other apostles. Direct assurances from heaven were his guide and Cornelius, this sanctified Gentile, the means of enlightenment. We rejoice in his readiness to give up his prejudices, and in that of the church in Jerusalem as so beautifully expressed in ch. 11, verse 18.

Our remaining readings in July show the wider development of gospel work among the Gentiles at Antioch and the separation of Barnabas and Saul for the work to which they were called by God (Acts 11:19-26; 13:2-3 and 22:21).

R. B. SCOTT.

**CORRECTION**

Please note error June number, page 68—fourth line. The word "to" should be a dash, reading therefore: "the members of the church—the rank and file—so to speak."

**LITERATURE FOR THE BLIND** available from R. B. Scott, 96 Chetwynd Road, London, N.W.5. Issued free by the church in Louisville, Kentucky, and read already by one member.



(Conducted by  
A. E. Winstanley,  
43a Church Road,  
Tunbridge Wells,  
Kent).

**WASTE AND WANT**

ATTENTION, young Christians—this is important to you. First, a few facts about

**Waste**

Do you know how much money was wasted on gambling in Britain during 1962? I'll tell you—over one thousand million pounds. Think of that sum of money—one thousand million pounds. If you can think of it—for it's enough to make the mind reel. Awful, isn't it? and by the way, the British have the distinction(?) of spending more on gambling in comparison with population than any other nation in Europe.

Here are a few comparisons: for every pound spent on gambling the nation spent only 6/- on scientific research; only 2/6 on new roads; only 2/1 on universities, and only 10½d. on houses for old people.

Suppose gambling were taxed. A tax of only sixpence in the pound on the amount mentioned would provide enough revenue to build two new general hospitals, one hundred new schools, and five thousand new houses every year.

Gambling is almost a kind of disease. Unfortunately our Government has legalised it—made it seem respectable—and there are now more than 15,000 betting shops in the country. People who promote gambling call it "investing money," but we know that it is summed up best in one word, "waste."

Now a contrast. Let's think about

**Want**

Did you know that there are about ten million lepers in the world—and that eight million of them do not get any treatment of any kind?

More than three hundred million people do not get enough food to eat.

In Africa, India and China many people die of starvation every year. For instance, in India eleven out of every hundred children die before they reach the age of four. Shortage of food is a vital factor in this.

There are still 1,350,000 refugees cared for by the United Nations High Commission for Refugees—people who are homeless, having no country to call their own, driven out through war, strife and political unrest.

Those are just a few unpleasant facts—and we could list a lot more. What's the reaction of many people? Sad to say, lots just shrug their shoulders and say

**"Who cares?"**

Too many folk have an "I'm all right, Jack" mentality. They are quite selfish, and unthinkingly fritter away their money and resources whilst fellow human beings die for lack of food. Well, we can't be like that—for we are Christians, and Christians are people who think, act and speak as their Master did. He never shut his eyes to human need, or his heart to human suffering. He was "moved with compassion"—he felt for the sufferer, and his love moved him to help.

And that's the connection between "Waste" and "Want." When we gave our lives to Jesus we were saying that from then onward we belonged to Him. That means having his spirit, sharing his life, caring as He cared. The world needs, desperately, more people who care—who will be like Jesus.

**FOR THE LITTLE ONES**

HERE is a little verse to say before a meal:

"Father, we thank Thee for the night,  
And for the pleasant morning light;  
For rest and food and loving care,  
And all that makes the day so fair."

**BIBLE QUIZ**

1. Jesus said, "Let your . . . so shine before men, that they may see your good . . . and glorify your . . . which is in . . ."
2. Jesus said, "Love your . . . bless them that curse . . . do good to them that . . . you, and . . . for them which despitefully use you and . . . you."
3. Jesus said, "But if ye forgive not men their . . . neither will your . . . forgive you your . . ."
4. Jesus said, "No . . . can serve two . . . for either he will hate the . . . and love the . . . or else he will hold to the . . . and despise the . . ."
5. Jesus said, "Behold the . . . of the . . . for they . . . not neither do they . . . nor gather into . . . yet your heavenly . . . feedeth them."

(Supply the missing words. Each of these sayings of Jesus is found in Matthew, chapters 5 and 6).

*The Other Man's Shoes*

Pray, don't find fault with the man  
who limps

Or stumbles across the road,  
Unless you have worn the shoes he wears,  
Or struggle beneath his load.

There may be tacks in his shoes that  
hurt,

Though they may be hidden from view;  
Or the burden he bears, if placed on  
your back,  
Might cause you to stumble, too.

Don't be harsh with the man who sins;

Don't pelt him with words or stones,  
Unless you're sure, yes, doubly sure

That you have no sins of your own;  
For you know, perhaps, if the tempter's  
voice.

Should whisper so softly to you  
As it did to him when he went astray,  
It would cause you to stagger too.

Don't sneer at the man who's down  
today,

Unless you have felt the blow  
That caused his fall; or have trod the  
way

That only the fallen know.  
You may be strong, but still the blows

That were his, if dealt to you  
In the selfsame way, might bring you  
down,

Or cause you to stagger too.

Selected.

*Brevities*

IN the Old Testament it was God for His people. That was wonderful. In the Gospels, it was Emmanuel, God with His people. But in the Acts of the Apostles and in the Epistles it is best of all, God in His people. God the Father for His people; God the Son with His people; and God the Holy Spirit in His people. What an amazing truth!

IT is not by seasons of mystical meditation and rapturous experience that we learn to abide in Christ; it is by feeding upon His written Word, and looking to the Holy Spirit to implant it in our hearts and to make it a living thing within us.

The only difference between stumbling blocks and stepping-stones is the way we use them.

A fault which humbles a man is of more use to him than a good action which puffs him up.

The opportunity of a lifetime must be taken during the lifetime of the opportunity.

It was never loving that emptied the heart, nor giving that emptied the purse.



**WHO WILL HELP?**

IN May "Standard" we announced that the church in Tunbridge Wells had decided to see if two brothers could be brought from Nyasaland to study and be helped to become more efficient servants for the Lord. They are (1) **Cylice Boirman**, aged 30, and (2) **Beneth Chimemga**, aged 27.

A number of brethren have written expressing their approval of this project. Some money has been sent, and some promises of money that will be sent when and as needed, towards cost of fares etc. Here are details:—

Received from a brother .....	5	7	6
Another brother .....	5	0	0
A third .....	2	0	0
Promised by a church .....	10	0	0
Promised by a brother and sister	1	10	0

Total 23 17 6

Will YOU help? Write and tell 'is what you would be willing to give, when needed, for this good work. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent, England.

**NEWS FROM THE CHURCHES**

**Seeking the lost in Morocco.** "Greater is He that is in you, than he that is in the world." (1 John 4:4). Jesus said: "a man's foes shall be they of his own household." How many in Morocco have heard the Gospel, and received it with joy? How many have desired to give this treasure to their families, only to have met with opposition? How many have told their friends of the best Friend, only to find their former friends become enemies? How many have lost family, employment, privileges of medical treatment, even freedom for their faith in Christ? Such are the results of missionary work in Morocco. A land of contrasts with grass huts and skyscrapers; riches and rags, much religion, but little true worship. Many say to themselves, "I am rich and increased with goods, and have need of nothing" —"Knowest thou not that thou art wretched and miserable and poor and blind, and naked? I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear and anoint thine eyes with eyesalve, that thou mayest see."

"In the midst of opposition, let them trust, O Lord, in Thee, When success attends their mission, Let Thy servants humble be, Never leave them, Till Thy face in heaven they see."

"O Lord, may Thy Word have free course, and be glorified, stablish Thy

servants and deliver them, Deliver Thy servants from unreasonable and wicked men."

**The Gospel in Morocco**

PLEASE address all correspondence to: G. A. Foster, Copley Cottage, Manor Road, Thornton Hough, Cheshire. No one can be more surprised than I am that this is being written in England. In January, when last I wrote, I did have hopes of accepting an invitation to visit a college in the U.S.A. also deputation, with possible brief visits home on the outward journey in September, and the return in January or February, 1964. It was while enquiring about details concerning this trip that an event took place which caused a change of plans. In April, the King of Morocco visited the U.S.A. and it was during his stay that a statement was made to the effect that all U.S.A. Military personnel would leave Morocco before December 31st, 1963. This news was not unexpected, as it confirmed a statement made in 1960 by the King Mohamed V, the father of the present King, but there was always the hope that there would be an extension.

The closing down of military bases means the dispersal of the members of the Church. It has been by the contributions of these faithful members that the work among the Arabs has been mainly supported, even though, because of rotation, the personnel have been constantly changing.

Due to financial reasons, it has been decided to postpone the visit to the U.S.A. for an indefinite period, but that I should have a furlough in England now so as to be back in Morocco for the later months of the year when most of the brethren will have left. There is still the possibility that the worship services in English will continue to be held at Kenitra.

During the past two years there have been many hopes and disappointments. It must be remembered that Moslem Lands are "enemy territory," and in the "battle for truth" we can expect no help from the inhabitants. Officially there is no restriction to the distribution of God's Word to individuals; but open-air preaching and tract distribution are now forbidden. Some police officials cause much inconvenience by making enquiries, yet others are friendly and willingly accept Scriptures. Scriptures are displayed and can now be bought from shops in Casablanca, Fez, Rabat, and perhaps from two other towns in Morocco—three or five at the most. Applications for display stands at the Trade Fairs for the past two years have been refused.

The main barriers to the extension of Christ's church in Morocco are ignorance, tradition, indifference, and the old nature (self).

It was hoped that the marriage of my native co-worker would have been the means of an extension of the ministry. The first barrier, ignorance, seemed to have been overcome, and his wife appeared to be making good progress. Then my co-worker became sick with tuberculosis. It is interesting to note that his sickness was almost certainly caused by his visiting an old Arab who lived near—their customary greeting is a kiss. He realised this many months ago, yet I came to this conclusion only six weeks ago. Sickness and his absence in hospital caused much strain on us all, but it was the traditional Fast of Ramadan which caused the biggest barrier. This is a problem which non-Moslems cannot understand. Perhaps the breaking of the Fast, even secretly, reveals the difference—isolation of the individual from the majority; perhaps it is superstition in part, or fear, fear of man, not fear of God. My co-worker and his wife are now separated, but I do not count "all as lost"; many people were contacted and scriptures distributed, and no opposition was met from those with whom we had direct contact. There may yet be fruit.

Another disappointment in part concerns the believer who lived and worked near Rabat, but moved with his wife and two children to Casablanca. He soon made friends, and often invited them to his one-room house to read God's Word. The situation was not satisfactory as it often caused embarrassment (customs concerning women) between his visitors and native neighbours. It was suggested that if he could be given a little financial help, he could rent a more convenient house, and this difficulty removed. Eventually this was arranged, and every two weeks I made the 150-mile return trip to visit them. Sometimes there was a nice group, but many times only two or three were gathered as others were working or had visitors. Many have been contacted by this believer and have been interested in the Word, but perhaps they hoped for material blessings also, and have been disappointed. The believer has now returned to a one-room house and is no longer receiving help, but is still continuing in the faith.

Another believer and family had been living on starvation wages, and when the brethren heard of it they suggested that this family move to Kenitra, the man to be part-time evangelist. At first he did work two days each week, but when his employers left he was again in difficult circumstances even though his rent was paid and he received some help from the Church. A sewing machine was provided for him, but for a long time he did not use it as a means of support saying that he had need of a shop. In April this year, a shop was obtained and stocked with clothes (gifts from U.S.A.). It is hoped

that he will soon be independent of financial help from the Church.

Two weeks before my leaving for home, we saw the first-fruits of the native side of the ministry at Kenitra; the believer's wife, and also his friend were baptised. Others are interested.

The past two years have been very difficult, but God "speaks from the shadows. In one sense events have moved in a circle—my co-worker and I are still under the same roof. I have tried to put into practice the custom of the early Church—"they had all things common"—also 1 John 3:17: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It must be remembered that Acts 2 speaks of Jews with Jews, and I see no reason why Moroccan or any other nationality, if Christians, should not be able to live in unity and harmony together; but it is almost impossible between Moroccans and Europeans.

They have a wrong interpretation of "God is no respecter of persons." They often say if one is helped, help all equally. The root is jealousy, which comes from immaturity; but what can we expect, they have not had the background that we have had. Much more could be written, and perhaps one day shall be.

During my absence my co-worker is living alone in a small house at cheap rent. My household goods are in store till my return at the end of August. In this way I will have a much-needed change; it will also be economical.

I am expecting to remain in England till about the 14th of August. If anyone is interested, I am staying at the address given above. I have an interesting selection of slides for projection.

ALAN FOSTER.

Jesus said: "If I had not come and spoken unto them, they had not had sin but now they have no cloak for their sin."

**Blackburn, Hamilton Street.**—We have just concluded another of our campaigns, "Back to the Bible." With our Bro. Tom Nisbet as preacher, meetings on the whole have been fairly well attended, considering bad weather and a lot of sickness amongst the brethren. Our brother gave of his best in gospel addresses as was evident in that three members of the Seventh Day Adventist came three times, interested as they were in his addresses. We hope and pray that like the Bereans of old, they will search for truth of what they heard. Our regret is that we cannot report any immediate fruits for our labours. To our Brother Tom we tender our grateful appreciation of his persistent and consistent preaching of the Word.

H.W.

**Pittdown, Sussex.**—On Monday, June 3rd, a day of happy fellowship and recreation was spent in the Sussex countryside. In the evening, a meeting of about thirty persons listened to an address by Bro. Ralph Limb. His words, based on Judges 4, were a great encouragement to us all to continue fighting in the army of the Lord and to humbly serve Him no matter how menial that task may be. Ernest Cook.

**United Gospel Meetings.**—Saturday, May 18th to Wednesday, May 22nd: Birmingham, Leicester, Loughborough, Eastwood, Kirkby-in-Ashfield and Ilkeston joined together to spread the Gospel. Bro. C. Philip Slate, of Wembley, being the preacher. Much work was put in by the various churches before the date in distributing tracts, handbills, posters, announcements in the press, radio, personal letters, etc.

Saturday, May 18th, at 6.30, in the Ilkeston Town Hall, Bro. P. Jones presided. Bro. C. P. Slate addressed a packed meeting of about 230 people. It was a good sight to see people streaming in crowds to the meeting. It is estimated that there would be about 50 non-members in the hall, many from other churches in the town. It was the largest and best public meeting we have had in Ilkeston.

Again, on Lord's Day, at 8 p.m., in the Church of Christ, Ilkeston, supported by sister churches, there were about 110 persons present, amongst these were many non-members, and some who had attended the previous night in the Town Hall. Bro. Slate preached the Gospel with power and made an earnest appeal for those present to accept Jesus Christ as Lord and Saviour, the tone of the meetings were of a high spiritual order.

Bro. Slate addressed meetings at Loughborough on Monday, May 20th, Seymour Road, Eastwood on Tuesday and Kirkby-in-Ashfield Wednesday. All these meetings were well attended, and it was said that there were non-members present at all of them. Expressions of praise for the meetings have been voiced by many people since and several people have come into our meetings. Hopes are expressed that the seed sown may in due time bring forth fruit to God's glory. The mission was a great success and it is hoped to arrange other efforts like it. We pray that our Heavenly Father may grant us His blessing, so that souls may be saved.

**Wallacestone.**—The church here had cause for rejoicing on Saturday, June 1st, when a young woman, Agnes Watson, confessed her faith in Jesus as the Christ and was immersed by Bro. Andrew Scobbie into His ever blessed name. We give thanks to God for this decision and to Him be the glory.

James Grant.

## OBITUARY

**Beulah Road, Kirkby-in-Ashfield.**—It is with deep sorrow that we record the passing of our beloved sister, Lucy Scothern, on May 9th, at the age of 76. Our sister had been ill for some months following an operation, but had borne her illness patiently and quietly. A member for over forty years, she had been an example of patience and perseverance both to the church and her own family. She was remarkably conversant with the Scriptures and her hope in her Lord was firm and steadfast to the end. We miss her presence around the Lord's Table, but are assured that we shall meet with her again in that "better land."

Sister Scothern was laid to rest on May 11th, the services at the meeting room and at the graveside were conducted by the writer.

Tom Woodhouse.

**Slamannan.**—It is with feelings of sincere sorrow that we record the death of Bro. Walter Sneddon, who passed to his rest on May 11th, 1963, at the early age of fifty-five years. Our esteemed brother had been ill for some time, but no one realised his end was near because he always endeavoured to be present at the Lord's table. He joined the church almost forty years ago. By his removal from our midst the church is called upon to pass through a season of sadness; a true supporter and a true and loving father to his family has been taken from us. He was always ready to do his share in the ministration of the church and ever ready to say a word for the Master whom he loved. Through his influence and invitation many came to hear the gospel being preached. The respect in which he was held was evidenced by the number of brethren and friends who attended the funeral at Slamannan cemetery. Bro. John Gibb officiated in the home and Bro. David Dougall at the graveside.

Our prayer is that the Almighty may bless and strengthen his widow and family in this their great trial and loss.

M. Neilson.

**Wallacestone.**—It is with deep regret that the church records the passing of Bro. James White. Our brother, who had been ill for some time, fell asleep on Monday, May 27th. He was laid to rest on Wednesday, 29th, Bro. D. Dougall officiating at both the home and the graveside. We extend our deepest sympathy to our sister and her family.

James Grant.

**WORKERS WANTED**

SOME brethren have generously offered to come and spend part of their holiday time in Tunbridge Wells, to work voluntarily on our new meeting-house and site. It has been suggested that there might be others who would be glad to come and help, if made aware of the opportunity. Will Christians who read this take note? There is a fair amount of carpentry, painting and similar work to be done, and a good deal of site clearance and earth shifting. We would be happy to accommodate any brethren willing to come and help. Write to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

**COMING EVENTS**

**Beulah Road, Kirkby-in-Ashfield.**—The church here will mark the anniversary of its commencement with a meeting, to which all are invited, on Saturday, July 13th. Tea will be provided in the Labour Hall on Beulah Road at 4.15 p.m. followed by a meeting at 6 p.m. We have the services of Bro. Geoffrey Lodge, of Dewsbury, for the occasion and we hope many will join with us in what we expect to be a time of rich fellowship.

T. Woodhouse.

**September Rally** will (D.V.) be entertained by the Church at Beulah Road, Kirkby-in-Ashfield, on September 14th. Full particulars later. All correspondence to Bro. T. Woodhouse, 8 Shoulder of Mutton Hill, Kirkby-in-Ashfield, Notts.

**Spring Conference.**—Will any Church wishing to entertain please write to R. McDonald, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

**CHURCHES OF CHRIST HOLIDAY FELLOWSHIP**

To be held, D.V., from July 20th to August 2nd, 1963.

**Place:** Duncan Hall School, Scratby—five miles north of Great Yarmouth, on the coast.

**Accommodation:** Dormitories only—no private rooms available. Bookings will be limited to eighty persons.

**Charges:** Adults £5 per week. Children (under 14 years) £3 per week. Bookings will be accepted for only one or two weeks—no shorter periods.

**Bookings:** No bookings will be accepted without a deposit—one pound per adult, ten shillings for each child, regardless of period.

**Subjects:** A special feature of this holiday fellowship will be a series of discussion groups for young people. Young brethren at Bangor last year suggested the following subjects: (1) The Importance of Dress; (2) Dating and Courtship; (3) What to do with your spare time; (4) Attitude to Older People; (5) How to attract young people to the Lord; (6) A Christian's attitude in his own home.

**Holiday Fellowship.**—At Duncan Hall School, Scratby, Great Yarmouth. The six morning lectures will be on a series entitled "Facing the Facts." 1 The Colour Bar; 2 Smoking; 3 Nuclear Weapons; 4 World Hunger; 5 Strong Drink; 6 Gambling.

**Information and bookings:** Write to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

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

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