

The **SCRIPTURE STANDARD**

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

VOL. 37. No. 7.

JULY, 1970

THE RESTORATION MOVEMENT

Carlton Melling

VI: BARTON WARREN STONE AND THE "CHRISTIANS"

IN 1831 another stream flowed into the pure river of the gospel by the union of the "Disciples," as the followers of the Campbells called themselves, and the body called "Christians" led by Barton W. Stone. This man was born in Maryland in 1772 and was brought up in the Calvinist Presbyterian faith. He had experienced agonising sufferings and doubts in his quest for "saving faith," until, as he said, "there arose blasphemy in my heart against such a God." But he found refuge in the scriptures. "From this perplexity" he said "I was relieved by the Word of God. I became convinced that God did love the whole world, and that the reason why He did not save all was because of their unbelief, and that the reason they believed not was that they received not the testimony concerning His Son. I now saw that it was not against the God and Father of our Lord Jesus Christ that I had been tempted to blaspheme, but against a God not revealed in the Scriptures."

Stone entered the Presbyterian ministry, accepting the "Westminster Confession" "insofar as consistent with the Word of God." As a result of the great Kentucky Revival of 1801 Stone had been filled with evangelistic zeal. His first sermon, on Mark 16:16, was the origin of a similar revival. His teaching, and that of his co-workers, being found in conflict with that of the "Westminster Confession," Stone and four others withdrew from the jurisdiction of the Presbyterian Synod, resolving to take the Bible as the only rule of faith and practice and to call themselves only by the name "Christians." They and their congregations abandoned infant sprinkling and practised immersion; but they did not regard immersion as a necessary step to becoming a Christian. Consequently they allowed unimmersed believers to the fellowship of the Lord's table.

Union of "Christians" and "Reformers"

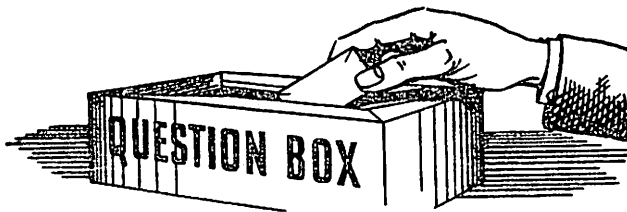
In 1824 Alexander Campbell and Barton W. Stone met. At first seemingly irreconcilable differences existed between the two. Stone was somewhat given to speculation on such subjects as the Godhead, the Deity of Christ and the Atonement, while Campbell refused to speak of such matters in anything but scripture terms. But each man had great admiration for the other's character, work and zeal, and it was found that the "Christians" and the "Reformers" were so close in teaching and practices that the possibility of union began to be examined. At the final meeting for union in 1831,

"Raccoon" John Smith, speaking for the Reformers, said: "God has one people, He has given them one Book and exhorts them to be one family. Union of God's people on that one Book must be practicable. The prayer of the Saviour shows that it is God's will that His children should be united. Let us then be no longer Campbellites or Stoneites, but all come to the Bible as the only Book that can give us all the light we need."

Speaking for the Christians Stone said: "Controversies in the Church prove that Christians can never be one in their speculations upon the subjects which cannot edify the Church. These speculations should never be taken into the pulpit, and when compelled to speak of them we should do so in words of inspiration. I have not one objection to the ground laid down as the true basis of Scriptural union."

Thus the union of about fifteen thousand "Christians" and about twelve thousand "Disciples" was confirmed. But though the meetings for union and those immediately after were marked with great emotion, love and rejoicing, the union was not an unmixed blessing. Teachings and practices were allowed to remain which carried the seeds of future strife. For instance, the allowing of the unimmersed to enjoy the privileges which, according to the New Testament, are to be enjoyed only by those who through baptism have been added to the church; and the tendency towards speculation, on the ground that such things are matters of opinion and not of the faith. Both of these tendencies have left their mark on the churches of the Restoration, and a harvest of error is still being reaped. It is perhaps as a result of this early admission of "open communion" into the churches that the practice is today so strongly entrenched in America and is tolerated even in assemblies in this country. The plea for "liberty in non-essentials" has been responsible for the unauthorised innovations which have found their way into the churches to such an extent that the Faith itself is in danger of being impaired. Alexander Campbell feared that the union was premature and that insufficient time had been allowed for a thorough grasp of the principles of the Restoration. Robert Richardson, biographer and son-in-law of Campbell, said that "Campbell's misgivings proved to be entirely groundless." We are not so sure: Campbell's foresight has rather been confirmed by later developments in the movement for Restoration of New Testament Christianity.

(To be continued)



Conducted by
James Gardiner

"What attitude would you take towards a person who insists on partaking of the Lord's Supper week by week although he is not a baptized believer, in spite of continuous teaching?"

This question does not come from a brother in Great Britain and so the attitude which would be taken by most of the churches here may well differ from that in some other countries. By and large the churches here believe that fellowship at the Lord's table is confined to those who have been obedient to the gospel of Christ. Those who have been obedient to the gospel and have been immersed for the remission of sins have been added to the church of Jesus Christ. In the church the members must continue "steadfastly in the apostles' doctrine, the fellowship, the breaking of bread, and in prayers" (Acts 2). In the church the members have privileges and responsibilities. Those outside of the Lord's body do not have these privileges and responsibilities and

are not subject to the laws of Christ nor are they able to claim the eternal promises made by the Master. Their first priority is to hear the gospel and obey it. Then, and only then, do they enter into the kingdom of God (having been born again) and only then do they qualify for the privileges, and subject themselves to the responsibilities of citizenship. Such have been "delivered from the power of darkness and translated into the kingdom of God's dear Son" (Col. 1:13) — and the Lord's table is in the kingdom of God's dear Son.

The Practice in Britain

The congregations around here, and I suppose in Britain generally, usually give an explanation, based on the above lines, to anyone who is not a "baptized believer" or member of the church, and who has assembled with the church around the Lord's table on the first day of the week. The explanation is usually given in a discreet manner, as privately as possible, by one of the elders or leading brethren, and invariably the explanation is accepted and appreciated. It is realised by most visitors that the church is not manifesting a "holier than thou" attitude to the visitor, but that the desire is to adhere as much as possible to the New Testament pattern. The presiding brother at the Lord's table can also, without giving any offence, emphasise or amplify the position in his remarks. Church members who bring non-members to the breaking of bread meeting will explain the matter to the non-member before coming to the meeting. The fact that partaking at the Lord's table is confined to church members is something which brings home to visitors, in a very effective way, that they have not yet availed themselves of the opportunity of obeying the gospel and being added to the Lord's body.

In my limited experience I cannot recall anyone insisting upon partaking at the Lord's table after having had the position explained to him; but obviously the possibility exists and is being encountered by the questioner. Obviously one cannot forcibly prevent the person from partaking if he insists, and all I can suggest in such circumstances is that further conversation be held with him and the position discussed again. If, after this, he still persists and insists upon partaking, one can only assume that he is either a very unreasonable person or one incapable of understanding the English language. He then is placing himself in the position of virtually being an intruder and doubtless will have to be suffered as such. The possibility of forcibly excluding him from the assembly is out of the question.

"Can a church of Christ accept gifts of money donated by a non-Christian? Could a church accept land or property given by a non-Christian?"

Our questioner's second question is allied to the first one and, for the reasons given above, the short answer must be that a church cannot accept gifts of money donated by a non-Christian. Christians (those born again) must continue steadfastly "in the fellowship" as well as in the breaking of bread. Time precludes a full discussion upon the meaning of "fellowship," but briefly it means "contribution and distribution." As with the breaking of bread, only members of the Lord's body have been given the privilege and responsibility of giving of their material means into the Lord's treasury. Money donated by a person not a member of the church could not be accepted into the Lord's treasury.

There appears to be nothing wrong with individual church members receiving gifts of money from non-Christians and indeed this happens every day in life's daily round. The money then, of course, no longer belongs to a non-Christian, and can be put into the treasury by the recipient church member.

The Circumstances

Similarly *the church*, as such, could not accept gifts of land or property. However it is my view, and I stress that it is only my personal view, that there may be a difference between the church receiving a gift or a service from a non-member which is not destined to go into the Lord's treasury. I am thinking perhaps of a situation where a small

congregation meeting in a house is looking for a meeting-place. A local farmer has an old shed which could be repaired and for which he has no longer any use. He hears that these brethren are looking for a place to worship and says "By all means, use my old shed if you want to: I don't need it." He refuses to take any rent or payment for it. Would those brethren be precluded from using the shed just because the farmer didn't want any payment? I personally wouldn't think so. He is doing the brethren a favour, but is putting nothing into the Lord's treasury. Another situation comes to mind of a small group of brethren meeting in a room cold in winter: a wellwisher says "I have a paraffin heater I no longer need, you are welcome to it." Would those brethren have to refuse the use of the stove because it was a gift? I know of course that they could buy their own heater, but the principle is what I am trying to illustrate. Again, if the caretaker of our hired hall (a non-member) does something extra for the comfort and convenience of the church meetings, outside of his regular duties and for which he is not paid, or which is not covered by our rental. Does the church have to tell him to withdraw the little service because it is being rendered to the church without payment?

I hope these few remarks may cause further thought and discussion on the question, and in the meantime to the questioner, I would say that the acceptance of money into the Lord's treasury from those outside of Christ is not allowable. With reference to gifts of land or property to the church the same would obtain. However, regarding the latter, I personally would have regard to the type of gift or service and would be influenced by the precise circumstances. In the main however we would probably gracefully have to decline all such gifts.

EDITOR'S NOTE. We regret that "Q.B." answers for last month's issue could not be published owing to extreme pressure on space. "Q.B." will continue, God willing, but Bro. Gardiner requests more questions, as many as you wish. Address to: JAMES GARDINER, 88 DAVIDSON TERRACE, HADDINGTON, EAST LOTHIAN.

THE LIFE OF PAUL & HIS EPISTLES

By John Dodsley

I: THE WORLD IN PAUL'S TIME

THE superscription over Christ's cross at Calvary was written "in letters of Greek, Latin and Hebrew" (Lk. 23:38; John 19:20). The use of these three languages highlights the three major divisions in the culture of Paul's day.

The Jewish World

Paul was born into this world as a Jew, a member of the ancient chosen race. The distinguishing feature of Hebrew civilization was its religion. Almost everything in the collective and private life of the Jews was connected with the revealed religion of the Old Testament. Their frequent festivals, their constant sacrifices, their scriptures, their prophets, all had a sacred character, in which young and old, the rich and the poor, the cultured and the unlettered, could and did share. Their religious feelings were directed to the future, since the Old Testament types and prophecies looked forward to the coming of the Messiah.

The Greek World

The world of Paul's day was very greatly influenced by the ancient Greek civilization. Its high perfection of intellect and imagination created a wide variety of forms of art, poetry, literature and philosophy. At the same time, the Greeks showed remarkable abilities and initiative towards trade and colonization. Throughout the then known world they travelled, carrying with them their philosophy, mythology, arts and literature.

The Roman World

Rome was the great military power of Paul's day. From Italy the Roman armies marched forth and brought into subjection virtually all other known civilisations. The

idea of law grew up with the Romans and wherever they went they carried it with them. At enormous expenditure Rome prepared the superb roads of the empire, unrivalled until our present century. Vast structures of all kinds were erected—amphitheatres, harbours, temples, aqueducts—all of which displayed the magnitude, strength, grandeur and solidity of the empire.

The civilisation of Rome was, however, at times marked by tyranny and cruelty, and the condition of some of the occupied territories was wretched.

The Preparation of the World for the Gospel

The Need of a Messiah. Many people had come to realize that the popular religions, the prominent philosophies of the day and other human learning and achievements did not bring true happiness. The need for a Deliverer was felt.

The Spreading of Jews Throughout the World. For centuries large numbers of Jewish people had spread from Palestine into various parts of the world. Egypt, Asia Minor and even Rome itself had large colonies of displaced Jews, who gradually adopted the language of the countries in which they lived. Many of the Jews living in foreign lands were wealthy and influential. Thus when the apostles and other messengers of the gospel came, they found the soil prepared for the reception of the gospel.

The Spread of the Greek Language. Through the conquests of Alexander the Great, the Greek language, together with its mythology and literature, had penetrated into almost every corner of the world. Thus the missionaries could speak Greek wherever they went.

The Roman Government. Under the statesmanship of Caesar Augustus the Roman Empire became the world. Channels of communication were opened up everywhere, and good safe roads led from Rome to every corner of the Empire. Pirates and robbers were put down with a strong hand, and the "Roman peace" reigned throughout the world.

Then, in the "fulness of the time" (Gal. 4:4) the Messiah came and the way was prepared for Christianity.

The Discrediting of Heathen Religions. Great masses throughout the world had come to recognize the inadequacy of the heathen religions. Philosophers traced all things to a natural origin. At places altars were erected to other "gods," at Athens "to the unknown God." The time then was right for the early Christian preachers to proclaim the God who revealed Himself in the Lord Jesus Christ.

The Apostle Paul. Paul was a Jewish Christian and a Roman citizen who probably spoke the Greek language.

Tarsus, the Birthplace of Paul. Tarsus was situated in the province of Cilicia and in the words of Paul himself, "no mean city" (Acts 21:39). In this city Paul was born, in the golden age of Caesar Augustus, about the same time that "God sent forth His Son," who lay in a manger because there was no room for Him in the inn at Bethlehem.

(To be continued)

IF, THE BIGGEST LITTLE WORD

IF

THE WHOLE WORLD BELIEVED that God sent Jesus as a Saviour, and that he has now exalted him as King, there would come a revolution without parallel in the history of mankind. Wars would cease. The noise of bursting bombs and exploding shells would die away. Mothers could rear their sons to maturity without the brooding fear that their bodies would be mangled, or their minds shattered, upon some far off battlefield. The dove of peace would fly where vultures of greed now soar. Do not forget that in times of peace the sons bury their fathers; in times of war the fathers bury their sons!

IF

THE WHOLE WORLD BELIEVED in Jesus of Nazareth, we could turn intellect and energy toward saving men, rather than destroying them. Men would "beat their swords into plowshares, and their spears into pruninghooks." We could share our bounties as brethren, and not look with envy upon others. Race hatred, unfair discrimination, sectarian prejudice, international suspicion—all these would be wafted away and their noxious fumes would no longer poison the hearts and sear the consciences of any of us. There would be a true brotherhood of man under the fatherhood of God.

Do you say this is but an empty dream, an ideal impossible to attain, a goal which can never be reached? If you do, you will live in despair, and contribute nothing worthwhile to the solution of the problem. Negative thinking removes no barriers, scales no mountains and achieves no objectives. We believe that nothing is impossible with God. We believe that we can do all things through Christ who strengthens us. There is a solution to world disunity which makes world suicide unnecessary.

IF

ALL WHO DO BELIEVE IN JESUS WERE UNITED the world would come to believe in Jesus. This is the promise of Jesus himself, and if you believe in him, you must believe in this statement. He prayed "Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*" The sectarian division, the hatred and animosity, the discord and strife, which exist among all believers in Jesus—these are the things which promote world friction and disrespect for the Christian way of life. There can never be one world of believers until all the believers in the world are one.

We are a group of humble followers of the Lord, baptised believers in the Christ, labouring to restore to this earth the faith and order perfected by him through his holy apostles, and seeking to contribute our feeble effort toward achieving that ideal for which he prayed. We do not claim perfection for ourselves; we only say that we are striving toward it, "with charity toward all, with malice toward none." Our invitation is to every good and honest heart, and our prayer is that God may bless us all in helping us to answer the prayer of his Son.

SCRIPTURE READINGS

JULY 1970

5—2 Kings 5:1-19 John 9:1-34
 12—Ezekiel 34:1-16 John 9:35 to 10:21
 19—Leviticus 24:10-23 John 10:22-42
 26—Ruth 1 John 11:1-27

"JOHN NINE"

MY dictionary gives the meaning of "obscurantist" as "one that opposes the spread of enlightenment amongst the people." Whether this chapter has a special charm for others I do not know, but it has always had for me. I suppose it is the triumph of plain thinking and plain expression of truth over the

obscurantists which is so precious. We have all to be careful lest we fall into the error of judging by our own notions without subjecting them to completely honest investigation. There is nothing in the sabbath law to forbid attendance to sickness or accident, or indeed routine necessary work, though this latter would be subject to limitations. However, the scribes and students of the law had built up an elaborate system of "do's and don'ts" supposedly to safeguard the law itself, which provided for one day of rest out of seven for special remembrance of God and instruction in His Word. The Lord Jesus certainly used it for that purpose in the fullest sense.

It is sad indeed to know that in the case of Jesus the "obscurantists" resented Him on account of His "plain thinking and plain expression of truth." He was not authorised by anyone except Himself

—which of course means God. This authorisation it was really impossible to refute because it shone forth in every word and action. It therefore became the object of the religious authorities to cast doubt upon His character and especially upon His attitude towards God's law, which all His countrymen at least outwardly respected deeply. It was not strange that the early Christians suffered in the same way. Their love for one another and their consequent close associations led to accusations of sin and vice. The same thing is happening today in some parts of the world. Nothing is too bad to say against those who will not conform to a legalised Christianity which is not the real thing.

In the incident we are considering some important lessons meet us. We see first the superstition that misfortune is always the result of sin. Let us not make any mistake. We cannot sin and avoid suffering for it: "whatsoever a man sows that shall he also reap" refers to sin and its consequences. We know perfectly well that these are related as cause and effect. Jesus makes it quite clear that the disciples were wrong—as of course we would be too—to think that either the man or his parents were morally responsible for his being born blind. The parents may in fact have unknowingly transgressed some law of nature, or a diseased eye may have followed some infection before birth. But these are not things which are avoidable by any known process. They just happen. Medical science is continually investigating, but remains very much in the dark still. Jesus finally dismissed the aspersion of guilt.

We meet another point in Jesus's answer. There was definitely a purpose in the affliction. All the circumstances worked together for the sign of power and goodness to be manifested. The very name of the pool in which he washed fits into the incident. We are reminded in the church's first recorded united prayer (Acts 4:23-31) that "the heathen raged and a vain thing was thought" in the "destruction" of Jesus, but it was in order to fulfil a divine purpose revealed a thousand years before. So also a thousand years before it happened the crucifixion was described in very considerable detail.

How these things can be reconciled with man's free choice and plans no man can explain; but it is the truth. The pool of Siloam was SENT for the blind man's healing, and he was SENT to the pool.

Then why should Jesus make clay of His spittle and anoint the eyes? Some will perhaps try to take out the miraculous by claiming Jesus as a far-sighted physio-therapist or physician. Such ideas seem prominent at times and are essentially blasphemous, but it is no use saying so. Whether the clay poultice had any physical effect we do not know. One thing we are quite certain of: Jesus could just as easily have said "Receive thy sight!" and the cure be wrought. But He chose to use the clay, and gave the blind man a share in his recovery by testing his willingness to obey. There was no scepticism or argument. He just went and did as he was told. He could have been like Naaman and queried the need for the pool. Water could have been procured with less effort, and he had to have a guide.

How refreshing and strengthening is the confirmation of his faith and obedience! The repeated enquiries in an endeavour to escape conviction are almost childish in their persistence, and then the verdict—"This man is a sinner" (v. 24)—must have appeared as foolish to the blind man as to us. To regard Jesus as a wrongdoer and give the glory to God is at least inconsistent, and was well answered. So plain and loyal to truth were the blind man's answers, developing into defiance, that he was excommunicated. Jesus had opened his eyes, and he believed in Him. The whole man was enlightened. Alas for the obscurantists—they blinded themselves.

R. B. SCOTT

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One thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve.

Dr. Albert Schweitzer

* * * *

The talent of success is nothing more than doing what you can do well; and doing well whatever you do, without a thought of fame.

Henry Wadsworth Longfellow

WOMEN'S PAGE

Conducted by Harold Baines

Text for the Month: Matt. 6:19-20:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

Thought: The Treasure of Good Works

WE want this month to advance a few thoughts for those of you who do the useful but less spectacular things of Christian living, but who play a good part in the "laying up of treasure in heaven" spoken of by our Lord in this well-known text.

For this reason we go straight into our talk on

LESSER LIGHTS: Bezaleel & Aholiab

Reading Exod. 31:1-11 we find the subjects of our story are Bezaleel, a son of Uri, and grandson of Hur, of the tribe of Judah, and his companion, Aholiab, the son of Ahisamach, of the tribe of Dan.

We bring these two before you because of their unique calling by God. Moses was being instructed by God on the building of the Tabernacle, that movable place of worship that was to be a central part of Jewish worship in the desert. The two characters in our story were chosen by God to do most of the highly skilled work in connection with that edifice.

Notice first they were fitted with first-class qualifications—the Spirit of God, wisdom, understanding, knowledge, "and in all manner of workmanship." That they had to be exceptional workmen is seen by the work they were set to do. They had to devise artistic designs in gold, silver and brass; in the cutting and setting of stones, evidently some form of jewellery; and in the carving of timber. In these arts they were to be assisted by able men who were "wisehearted" to make all that was commanded by Moses.

Notice that Moses is the one commanded to see to this tabernacle being built; but one of life's great principles is here illus-

trated: "No man liveth unto himself" but all have a place in God's plan and all skills and temperaments can be utilised in His service.

These men were evidently the Tabernacle's architects. The name Bezaleel means "In the shadow of God": how fitting that he should be the one to have the responsibility of building God's house. Aholiab's name also had a most significant meaning: "Tent of the Father." These men were not called upon to make great speeches, or to sway crowds with their oratory; in fact no words of theirs are recorded, simply the immensely important task that fell to their lot.

Now why did God choose these particular men for this work? One reason comes to our mind—the quality of their work. They had a quality all too rare in these days—pride in their workmanship; they were highly skilled, no doubt a skill achieved by painstaking care over many years; men who gave attention to detail, had an eye for beauty and design, and did their work for work's sake and not only for the money they may have made out of it; true craftsmen who believed in doing a job and doing it well.

It is said that when York Minster was being built, stonemasons from all over Europe came and voluntarily gave of their skill to add beauty to that famous building, esteeming it an honour even to work on it, and today, some six hundred years later, we still admire that exquisite stonework. How much more so these two men who, working under the direction of God, contributed their skill and knowledge to bring honour and glory to Jehovah.

Two stories are told of the erection of St. Paul's Cathedral in London. One is the story of a stonemason who was intent on shaping one of the many ornamental stones intended for the roof. Watching him a passerby remarked on the care he was taking over the stone. "Yes, you see sir," he said, "I'm preparing this stone down here for a place up there." And the passerby went on his way marvelling that a person would spend so much time and

skill on a stone that would only be seen from a distance. What he failed to appreciate was the man's purpose—that of giving his best in the best way he knew to the honour and glory of God, whom he loved and desired to serve.

The other is a story of two men on the same cathedral, mixing the mortar. One was evidently bored with the job, going about it in a distinterested manner. "What are you doing?" he was asked. "Oh, just mixing this stuff," was his reply. Another man engaged in the same work was cheerfully mixing, singing as he mixed. "What are you doing?" he was asked. His reply was in sharp contrast to his companion's. "Me, sir," he replied cheerfully, "why, I'm helping Mr. Wren to build St. Paul's." These stories may be only legend, as many stories are; but there is a deep truth in them that illustrates human nature and our attitude to work; to one it was just a job by which he earned his living; but the other allied himself with that great architect and in the only way he could he was helping to build a great cathedral. And any builder knows that the safety of any structure depends on the quality and strength of the binding substance that holds it together. Would that we could likewise view our work in conjunction with the great Architect of the Universe. Great though He is, He depends on the humblest of us for our contribution to the building of that great spiritual structure, the Church, in which we all are "fellowlabourers together with God." May we display in our work whether in home, employment, in the church, the same zeal and dedication as these two characters in our story Bezaleel and Aholiab.

If we take care of our characters, our reputations will take care of themselves.

There is nothing so fatal to character as half finished tasks.

What others say of me matters little. What I myself say and do matter much.

To contradict the statement of someone else, is not proof that you are correct.

He who has no inclination to learn more will be very apt to think that he knows enough.

THE DAIRY OF A BIBLE

January 1st.—A busy time for me. Most of the family decided to read me through this year. They have kept me busy the past two weeks. Now they have forgotten.

February.—Clean up time. I was dusted yesterday and put in my place. My owner did use me for a few minutes. He had been in an argument, and was looking up some references.

March.—I had a busy day the first of the month. My owner was appointed leader of something and used me. I got to church for the first time this year (Easter Sunday).

April.—Grandpa visited us. He kept me on his lap reading 1 Corinthians chapter 13 for an hour. He seemed to think more of me than he did when he was young.

May.—I have a few green stains on my pages. Had some early spring flowers pressed between my pages.

June.—I look like a scrap book. They stuffed me full of newspaper clippings. One of the girls got married.

July.—They put me in a suitcase today. I guess we are off for a vacation. I wish I could stay at home because I will have to stay in this thing for a month.

August.—Still in the suitcase!

September.—Back home again in my old place. Have a lot of company—two true stories and four comic books are on top of me. I wish I could be read as much as they.

October.—They used me a little today. One of them is very sick. Right now I am all shined up and in the centre of the table. I think the preacher is coming.

November.—Back to my old place. I was looked through for some old papers today. One of the children picked me up and asked, "Is this a scrap book?"

December.—They are getting ready for Christmas so for a while I'll be covered with packages.—*The Gospel Message.*

The Bible will keep you from sin—
or sin will keep you from the Bible!

SCRIPTURE STANDARD

Financial Report for the Half Year Ending June, 1970

Income				Expenditure					
	£	s.	d.	£	s.	d.	£	s.	d.
1.1.70: In Hand	86	4	9	Printing			265	6	6
1.1.70: In Bank	99	12	0	Postage			28	14	7
Subscriptions	211	3	2	Cash in Hand	58	8	7		
Gifts	60	8	8	Cash in Bank	104	18	11		
							<u>163</u>	<u>7</u>	<u>6</u>
	<u>£457</u>	<u>8</u>	<u>7</u>						

May and June: Bills awaiting settlement 97 14 4

Total Cash in Hand 163 7 6

Balance at start of July £65 13 2

PLEASE READ THIS

Although it may not be apparent on a casual reading of the Balance Sheet, the figures reveal a very serious state of matters. They mean, in effect, that the Treasurer has sufficient funds in hand only to pay for the printing of the July issue (at present at the printers) and about one-third of the August issue. After that, the "S.S." will be compelled to close down owing to lack of funds. Our printing bills now average almost £50 a month; another printers' rise in wages is in prospect, so that our printing costs will further increase.

Subscriptions and gifts at the present rate are not nearly enough to maintain the paper in being. At 1,000 copies per month average printing cost of each copy is one shilling, which is lower than its subscription price. Added to our printing costs is cost of postage—well over £100 a year. If we have no improvement in the financial position it is obvious, therefore, that the "S.S." must cease publication after the August number.

As Editor I am making what will be a final appeal to readers and sympathisers with the cause of the "S.S." I say "final appeal" advisedly, for health reasons will compel my early resignation from the editorship.

It has been suggested that many brothers and/or sisters in the churches would be able or willing to donate £5 this year and, so far as financial circumstances permit, each year to the funds of the paper. Surely there must be 50 among us who are in a position to make this undertaking. That would mean some £250 annually to the "S.S."—all the difference between our being able to carry on and the cessation of publication. We have appealed on many previous occasions in our need, but too often have not had the encouraging response we would have liked. Now we ask the brethren to act NOW.

Any gifts in response to this appeal please send to: PAUL JONES, Treasurer,
3 ST. LAURENCE CRESCENT, SLAMANNAN, WEST LOTHIAN, SCOTLAND.

Carlton Melling

A LESSON FOR EVERYONE OF US

I'd rather see a sermon than hear one
any day;

I'd rather one should walk with me than
merely tell the way.

The eye's a better pupil and more willing
than the ear;

Fine counsel is confusing, but example's
always clear;

And the best of all the preachers are the
men who live their creeds,

For to see good put into action is what
everybody needs.

I soon can learn to do it if you'll let me
see it done;

I can watch your hands in action, but
your tongue too fast may run;

And the lecture you deliver may be very
wise and true,

But I'd rather get my lessons by observing
what you do:

For I might misunderstand you and the
high advice you give,

But there's no misunderstanding how you
act and how you live.

When I see a deed of kindness, I am eager
to be kind;

When a weaker brother stumbles and a
strong man stays behind

Just to see if he can help him, then the
wish grows strong in me

To become as big and thoughtful as I
know that friend to be:

And all travellers can witness that the
best of guides today

Is not the one who tells them, but the
one who shows the way.

—Edgar A. Guest

houses for friendly talk, and leaving literature. More contacts were accordingly made and will (D.V.) be followed up. Our thanks to God and our brother for this help.

South Africa (Woodstock). — On 8th April Mrs. Patience van der Poel was baptised, four weeks after the baptism of her husband Desmond.

Wigan (Scholes). — Bro. Paul Jones, evangelist in the Slamannan district of Scotland, conducted a series of meetings from Saturday, May 23rd, to Tuesday, the 26th. With the wholehearted support of the church Bro. Jones worked hard and with utter devotion and willingness to help to build up the church, to bring souls to the Saviour and to increase the Bible school.

At two gospel meetings—Saturday and Tuesday—the church was encouraged by and deeply appreciated the support of many Christians from nearby congregations, especially Hindley and Hamilton Street, Blackburn. At these meetings also a feature was the number of friends from religious denominations who met with us. We were highly gratified by the interest taken in the gospel, although there were no baptisms. Still, the special meetings were a blessing to the church.

On the Lord's Day Bro. Jones taught the church at the meeting for breaking of bread and preached the gospel in the evening. Special efforts were made also to reach the children. Bro. Jones held the young ones with fascinated attention with his Bible quizzes and blackboard illustrations. The same enjoyment was experienced at a children's meeting on the Monday, when scholars set themselves to bring as many other children as possible. Their efforts resulted in an attendance of twice our usual Bible school numbers, and the children were reluctant after an hour and a half to have to go home. A few of the newcomers have since continued to attend the Lord's Day school.

We thank Bro. Jones most warmly, and those from other congregations and our religious friends for all they did to make the occasion such a happy and refreshing one.

NEWS FROM THE CHURCHES

Kentish Town.—Brother John Breakell faithfully preached and taught with us for the period April 25th to May 13th. We held extra meetings on three Saturdays with a talk and films, and changed the Wednesday study to "Questions." The main effort however was in door to door work with contacts already made and the making of calls at a great number of

COMING EVENTS

Kirkby - in - Ashfield (Beulah Road). —
Anniversary meetings July 18th and 19th,
Bro. Philip Partington serving the church.
Saturday, 18th: Tea 4 p.m.; meeting 6.15.
We look forward to a great time of fellow-
ship. T. Woodhouse

A Church in Harrow meets at 1 Rowland
Avenue, Kenton, Harrow, Middlesex,
HA3 9AG. Breaking of Bread: 11 a.m.
Sundays; Bible Study, 8 p.m. Wednesdays.
Communications to Geoffrey Lodge at the
above address, or phone 01-907-0912.

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41 Comberton Park Road, Kidderminster,
Worcs. First come, first served!

BIRTH

To Eileen and Gordon Melling, a
daughter, Julia Denise, on June 4th.—3
Lulworth Drive, Hindley Green, Wigan.

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