

The SCRIPTURE STANDARD

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

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THOUGHTS FOR THE NEW YEAR.

WE begin by warmly wishing to all our readers and to all in the Churches a year happy in the truest sense. We can help to make it so by being busy in the Father's house and by using the many opportunities we have to speak and work for Christ. We shall find that one of the secrets of happiness is to be busy in the right things.

The life of Christ was the busiest that any man ever experienced. Day after day working under the burning sun without respite; crowds pressing upon Him for individual attention; disciples to be taught; sometimes not having time to eat. His family begged Him to draw aside and spare Himself; friends feared He was 'beside himself.' Yet, in spite, or because of these crowded days, we find Him, not as we are, glad to get into bed after a few minutes of hurried prayer, or none at all, but spending the night in prayer with His heavenly Father. His secret was that, doing the will of God, He knew the perfect peace of God. If Whittier's words are true of any they are true of the Saviour:

'Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.'

Time.

Time: what a valuable commodity it is! All of us are constantly frustrated by lack of time to accomplish one-tenth of what we want to do. The books we would read, the work in the Church we would do, the letters we would write, the jobs at home we would tackle—if only we had time. Time never stands still; if we waste it we can never catch it up. As Kipling says, it is 'the unforgiving minute.' We are creatures of time: everything we do is governed by it. Yet it is the most wasted commodity. We are always longing for it to pass, looking towards finishing time at work, wanting the next holiday to come round. How little we live in the present; how much in the future. How little we do now, but how much we are going to do—to-morrow. But 'to-day is the to-morrow we were going to do so much in yesterday.'

Viewed from a merely human angle all this is frightening. Time so much controls the life of the average person that his philosophy is to 'have a good time while you live, for you're a long time dead.' Paul summed up this outlook: 'Let us eat and drink, for to-morrow we die.'

But the outlook of the Christian is a very different one. To the materialist time is simply a quantity; to the Christian it is a quality. P. J. Bailey in his poem 'Festus,' wrote:

'We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.'

Simply because 'to-morrow we die' and 'after death the judgment,' the Christian is to live as one who must give account for the words spoken, the deeds done, and the time spent in this life. And so he lives in the light of eternity, and his every thought, word, and action have significance.

Eternity.

Eternity: we have little conception of its meaning. Its vastness transcends our minds. We know that inevitably, if the Saviour tarry, time will end our brightest hopes and frustrate our cherished plans. We meet each other often, but we know that some time we shall say 'Good-bye,' and shall not meet again on earth. But not so in eternity. There will then be no drawing to an end of the joys we experience, no parting never to meet again, no shadows falling on brightest hours. For eternity means God. 'He only hath immortality'; 'from everlasting to everlasting thou art God.' He has revealed Himself to us in 'Jesus Christ, the same yesterday, to-day, yea, and for ever.'

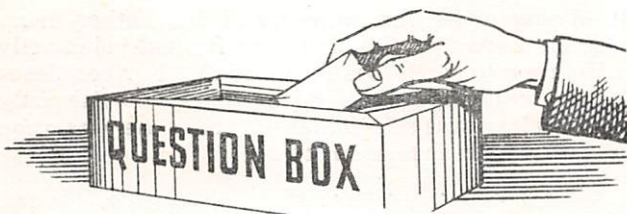
Do we ever ponder what such words mean? They mean that with God is no past and no future. All is present, now: He is the I AM. Many, even Christians, fear that eternity must be boring, for they conceive of it as time going on and on endlessly—'where sabbaths never end.' Yet the plain fact is that time simply does not pass in eternity: there is no such thing: it is meaningless. In our solar system time is measured by the sun. But John saw that the heavenly Jerusalem 'had no need of the sun . . . to shine upon it: for the glory of God did lighten it, and the light thereof is the Lamb' (Rev. 21:23). The God we worship and serve is one who 'calleteth the things that are not as though they were.'

Our Responsibility.

But in the meantime it is ours, in time and on earth, to be faithful stewards. To us, each Christian, has been committed the good news, faithfully to tell out to those around us. 'It is required of stewards that a man be found faithful.' Here our work in time is connected with eternity.

What a humbling thought that the glories of redemption, which not even prophets, cherubim nor seraphim were privileged to look into, have been revealed and committed to us. 'This treasure we have in earthen vessels.' Yet with what little fervour we have carried out our responsibility; how often we have been afraid or ashamed of Christ and His gospel.

And still to-day we have not seriously faced the burning question of the world's need for the gospel, and the sending out of messengers bearing it. Claiming to be the New Testament Church, we are still strangely negligent in this respect, and in the matter of the government of the Church. To these questions we must give most serious thought and apply vigorous action. May God grant that the Churches shall at last be as one in devoting abilities, time and money to this cause for which we exist, through both full-time evangelism and the personal evangelism of every Christian.



CONDUCTED BY
L. CHANNING

Send your questions
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THIS is a new venture which has been started in response to a number of requests and suggestions from various brethren. It is hoped that the supply of questions will enable it to be continued as a monthly feature.

We are all aware that questions often arise as a result of Bible study, or problems concerning spiritual matters occur, to which answers are not always apparent. But do we always realise that others may be faced with these same questions and problems? Why not, then, send the questions in, that we might through the medium of this column attempt to find the answers together? In so doing, we will not only be helping ourselves, but perhaps helping others also. Questions will be accepted from anyone, providing they are edifying, and deal with scriptural or spiritual matters. All questions should be sent to L. Channing, 9 Ripon Street, Aylesbury, Bucks.

The questions this month are of a high standard, and speak well for the future:—

Q. What is baptism for the dead? (1 Cor. 15:29).

A. Many extravagant interpretations of this passage have been made, including that which allows Mormons to be baptised for their relatives who have died not having adopted the Mormon beliefs. The meaning of the verse is shown by its context. Some of the Corinthians were denying the resurrection of the dead. Paul shows them the inevitable consequences of such a doctrine. It meant the denial of the resurrection of Christ. He says in verse 13, 'But if there be no resurrection of the dead, then is Christ not risen.' Again in verse 16, 'For if the dead rise not, then is not Christ raised.' He further asks, if this be true, what is the use of baptism, since its validity depends on a resurrected Christ? (See Rom. 6:4-5; Col. 2:12). 'Else what shall they do which are baptised for the dead, if the dead rise not at all?' They have been baptised into a dead Christ; 'why are they then baptised for the dead?' (verse 29). And if this were all true, then there was a still more serious consequence: they were still in their sins (see verse 17). He therefore asks ironically, 'And why stand we in jeopardy every hour?' (verse 30). Put simply, the argument runs: no resurrection of the dead: Christ not raised: baptism useless: no remission of sins.

Q. Does Mark 13:32 suggest that the knowledge of Christ was limited?

A. This question is a most difficult one to answer, for it touches on things that have not been fully revealed. It would seem that the key to the understanding of the passage, as far as we are able, lies in Acts 1:7. Jesus there refuses to reveal to His disciples the time of His Second Coming, because He says this was in the 'authority' (R.V.) of the Father. He would not reveal it, because He had no authority to do so. Mark 13:32 can be taken in this same sense. The Greek verb *oida*, translated by the word 'knoweth,' may be taken in a declarative, or permissive sense, meaning 'to make known' or 'promulgate,' as in 1 Corinthians 2:2. The verse means then, that the time of the Lord's final return was not to be made known by men or angels, and not even by the Son Himself, but by the Father

only (see Matt. 24:36). Being under the authority of His Father in no way affected the deity of the Lord (see Col. 2:9), for He had voluntarily submitted to this when He came to earth (see Phil. 2:6-8). Further, Jesus openly acknowledged that authority (John 6:38; 12:49). The only limitation upon the Lord therefore, was self-limitation, not in the *possession* of knowledge, but in regard to the *expression* of it.

Q. What evidence is there to justify accepting Mark 16:9-20 as an original and genuine part of the gospel?

A. Before answering the question two points must be made clear. The first is, that the historical accuracy of the matters contained in this passage has never been in question. If necessary it can be proved from other parts of the New Testament. The second is, that whatever their views concerning this passage, all authorities are agreed that Mark's gospel did not end at verse 8 of chapter 16. The question then to be decided is: are verses 9-20, as we have them in our Bibles to-day, the original ending?

External evidence. (a) Manuscripts. From the point of view of external evidence, the main objection against the genuineness of this passage is that it is not found in the two oldest manuscripts of the New Testament, the Codex Sinaiticus, and the Codex Vaticanus, both of the fourth century. It is also not found in the Codex Regius, of the eighth century. The evidence of the first two seems at first sight to be of great weight. Against this, however, is set the fact that the Vatican manuscript leaves a space for an ending to Mark's gospel. As great an authority as Tischendorf believes that both the Sinai and Vatican manuscripts are work of the same scribe. But the overwhelming evidence for the genuineness of the passage is the fact that all other manuscripts include it as genuine, including the Codex Alexandrinus of the fifth century. This has led one authority justly to remark, 'Such agreement is extremely rare in disputed passages.'

(b) Versions. All the most ancient versions, without exception, recognize the disputed passage as genuine.

(c) Early Writers. The passage is alluded to without question by all the earliest of the Early Fathers who make mention of it in their writings. The writers or writings that do so between 70-150 A.D. are: the Epistle of Barnabas, Papias, Justin Martyr (who mentions it four times) and the Shepherd of Hermas; between 150-200: Irenæus and Tatian; between 220-250: Hippolytus and Dionysius of Alexandria. Only Eusebius (260-339), who was to be the first to cast doubt on the passage, and Jerome (340-420) reject the verses as ungentine. Jerome, however, could not have been very certain of his ground, for he allowed the passage in the Vulgate, his Latin version of the Bible.

Internal evidence. The internal evidence against the genuineness of the passage rests on the claim that there is a difference in style between these verses and the rest of Mark. Alford, for instance, says that the passage contains twenty-one words and expressions not found elsewhere in the gospel. This at first sight looks convincing, but when such 'evidence' is examined it is found to have little value. Prof. J. A. Broadus has shown that the twelve verses prior to the disputed passage contain seventeen words never used before by Mark. Bro. J. A. McGarvey treated the last twelve verses of Luke in the same way, and found nine words that the writer had never used before, four of them not found anywhere else in the New Testament. We ask: Are we going to reject another twelve verses of Mark and the last twelve verses of Luke also on these grounds? In the light of such evidence, therefore, we need have no doubt that the last twelve verses of Mark are as much the work of that writer, and as equally inspired, as the rest of the gospel.

Approaching the Word of God

V.

THE final point of consideration among *Wrong Approaches to be Avoided* is perhaps the most familiar, though it is probably the most unreasonable and the most dangerous.

The Priestly Approach.

This makes the Bible the property of the 'priesthood' or 'clergy.' In advocating this clerical monopoly the question is asked, in effect, 'Why bother to try to find the meaning of the Bible when the priest can do it for you? You employ specialists in other walks of life,' it suggests, 'you entrust a doctor with the curing of your ills, or you employ a lawyer for doing your legal business. Why not leave theological matters to a specialist—a priest?' And so this heresy develops.

We noticed last month the error of claiming that the Scriptures are a mystery to the 'laity.' The Priestly Approach goes even further than the Mystical in that it makes 'the Church' alone the true exponent of and authority on the Bible.

It might seem reasonable, on first thought, that 'the Church' should be responsible for one authoritative interpretation of the Book on which it depends for doctrine. It might be argued that the digression and apostasy from the true faith could have been prevented if the true Church, in its primitive purity, had insisted upon its sole right to explain the more obscure texts of Scripture. But in fact that kind of insistence upon a monopoly could only have been maintained compulsorily, and compulsion is the antithesis of Christianity. Compulsion excludes faith and exaggerates obedience to a dictatorship. This is, of course, the key to Papal power. The wickedness and tortures of the Inquisition and every other iniquity of Papal Rome testify for all time to the satanic power of the dogmatic coercion of priestcraft arising from this very clerical monopoly, combined with the military compulsion of the civil power. The faith of the individual did not matter so long as he conformed to the ordinances of the dictator.

Suppose, however, that the true Church had been given in its earliest days this right to monopolise and maintain the doctrine of the one faith, it would have been no authority for the false 'Church,' the apostate Church to-day, to exercise the same power, for it no longer teaches the 'faith once for all delivered to the saints.' It has changed even the clearest and most obvious doctrines of the Scriptures to suit its own sinister purpose and the whims of human fancy. It is, in fact, the strongest argument against its own claim that such a monopoly of doctrine is apostolic.

Let none of our readers minimise the dangers inherent in this system which will stop at nothing to compel conformity to its teaching wherever it has political power. Such a system is totalitarianism at its worst—in the cloak of piety.

To those who approach Biblical doctrine through a hierarchy of priests the Bible is not itself. It is the meaning of the Book *as given by the priesthood* which is the Bible to them. They have lost their free will in the matter, having chosen not to think for themselves. And having given their assent to an impossibility—the infallibility of 'the Church'—they are ready to allow 'the Church' to work out their salvation on their behalf. This approach to the Bible (if it is an approach and not a retreat) is dangerous because it removes human restraint and replaces it by human

dogma. To no brand of false teachers can the Saviour's words be more truthfully applied, that they are 'blind leaders of the blind' all of whom will assuredly 'fall into the ditch.'

In this way errors are handed down from one generation to another without having been suspected of untruth. New dogmas are only pronounced when they have been common understanding for centuries and 'the laity' accept them as having stood the test of time. Thus, whatever 'the infallible Church' teaches to-day must have been taught always. Contrast this with the only test of antiquity to which a Christian can submit any doctrine to-day: not, 'Does the Church accept it?' but 'Is it in the Bible? Was it the doctrine of the Church of the first century?' and let the Bible, not the priestly hierarchy, supply the answer.

It should be noted that the Roman Church is not the only human organisation to be affected in this way. Reformers also have been revered to such an extent that their reforms have become creeds, accepted as standards of doctrine from which their admirers would not move, thus preventing the world from learning any more truth than the reformers learned in their day.

A CORRECTION

A printer's error last month omitted two clauses from the second sentence under 'The Mystic Approach' ('Approaching the Word of God, IV'). The sentence should have read: 'Initiation into its mysteries, it is implied, can be obtained by a theological degree, *or by some spiritual gift of God, or perhaps by conversion itself*—according to the particular sect using this approach. . . .'

The omission of the words in italics gave unnecessary emphasis to 'theological degrees' and took away the significance of the following parenthesis.

R.A.H.

Notes on my Life. VI.

By WALTER CROSTHWAITE

In contact with Spiritism—

WHILE preaching at Bentley I found that many were influenced by Spiritualism. I gave an address on that which attracted a large audience. At the close I was surrounded by Spiritualists, and many uncomplimentary remarks about myself were spoken. One of them said: 'You could not have spoken as you have done to-night unless the spirits had helped you. I distinctly saw the spirits behind you telling you what to say.' 'Then,' said I, 'why blame me? You ought to go for the spirits.'

A report of that address appeared in *The Doncaster Gazette*, and a lengthy correspondence followed. Mr. R. H. Yates, editor of one of the Spiritualist magazines, took part in this, and challenged me to say in public debate with him what I had said from our own platform. The debate was held in the Guild Hall, Doncaster, on July 9th and 10th, 1913. The hall was crowded each night. The first proposition was, 'Is Spiritualism forbidden by God, anti-Christian, wicked and immoral?' Instead of replying to my charges against spiritualism, which were supported by quotations from their own literature, Mr. Yates made red-hot infidel attacks on the Bible and Christianity. He said, 'We spiritualists believe the Bible to be utterly untrue, and too dirty a book for us to have anything to do with.' I pressed home the point that when a man agrees to have his

system tested by the Bible, and then attempts to destroy that standard, it is amply evident that his system is defective.

On the second night, Mr. Yates affirmed the proposition, 'Is Spiritualism Scriptural?' He tried to prove his system true from the Book he had so bitterly denounced on the previous evening. His frantic efforts to get out of the corner in which he had placed himself only made more manifest the hopelessness of his case. On the first night he asserted that 'the passages in the Bible which condemn spiritualism are not in the Roman Catholic Bible,' which he said was the best translation, 'but were put into the English Bible to please King James.' Early next morning I visited the Roman Catholic priest in Doncaster. When I told him what Mr. Yates said, he said, 'We are more opposed to spiritualism than any other body. We forbid our people to go near them, they are going to perdition.' He very kindly loaned me his Bible, which he had had from boyhood, and offered me any assistance in his power. I had prayed earnestly before I went to see him, and the Lord answered my prayer.

In the evening at the debate I reminded the audience of Mr. Yates's statement and added: 'Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go.' I then read from the Roman Catholic Bible all the passages which he had asserted were not there. He made no reply to this damaging evidence. During the debate he said: 'My own experiences are sufficient for me. My mother, who has been dead for twenty-five years, often returns. We have delightful interviews. She always gives me a kiss; and I can feel her kisses warm on my cheeks now.' When I was replying, and hitting out straight and hard, a man called out, 'Thou needs thy mother to come and kiss thee now, lad.' That debate helped our work in the district considerably. I received thanks from many people not connected with our Churches. One of the spiritualist champion's platform supporters, who was a lecturer for them, left them as a result of the debate. He did not come our length, but returned to the Primitive Methodists, the Church of his youth. Another man who had been a Methodist over thirty years said that debate drove him to the Bible, and he had been reading it very carefully, and was concerned about a matter that was not named in the debate, baptism. He was immersed and was a member of the Doncaster Church until he fell asleep in Jesus.

—and with Russellism

While engaged by the Yorkshire Churches I was often lent out for short periods. Part of May and June 1914 was spent in my native district at Barrow-in-Furness. We held many open-air meetings in Cavendish Square, and met much opposition from sceptics and followers of Pastor Russell, now known as 'Jehovah's Witnesses.' These latter, like Christadelphians and others, teach that the Kingdom of God has not yet been set up, but will be set up when the Lord returns. One of these asked the meaning of the Lord's words to Peter: 'I will give unto thee the keys of the kingdom of heaven.' I said, 'Keys denote power to open, and it was Peter's privilege to open the Kingdom to believing Jews on the first Pentecost after the Lord's ascension, and later in the house of Cornelius to believing Gentiles' (Acts 2 and 10). He said: 'You have got that from Pastor Russell's books.' I said, 'No, and I am surprised if he teaches that.' I asked the man, 'Do you believe that?' He replied 'Yes.' Then to the crowd I said: 'These people believe and teach that the Kingdom of God has not yet been set up; but they believe that over 1,900 years ago Peter had the keys and opened the door of a kingdom that did not exist. It was beyond the power of an inspired apostle to do that.'

In 1915, two months were spent with the Church at Coplaw Street, Glasgow. Of this effort it was reported that the meetings were the largest (with one exception) they had ever had.

Stirring Times in Birmingham

At the beginning of 1916 I went for a month to Birmingham, Moseley Road. The meetings grew in numbers and interest; and my stay was extended for another month. By request I delivered a series of lectures on 'Why I am not a Spiritualist,' 'Why I am not a Mormon,' etc. We had a number of Mormons present when their doctrines were dealt with. They asked questions, and challenged me to meet one of their representatives in public debate. This was arranged, my opponent being Mr. W. H. Greenwood, organiser for the British Isles of the Reorganised Church of Latter Day Saints. We met in the Moseley and Balsall Heath Institute on February 15th, 18th, 22nd and 25th. The propositions for discussion were: 'That the Book of Mormon is of Divine origin, and its teaching entitled to the respect and belief of all Christian people'; and 'That Joseph Smith (the founder of the Church of Jesus Christ of Latter Day Saints) professed to have received a Divine Revelation authorising a plurality of wives, and accordingly practised polygamy.' The hall, a large one, was full each night. The chairman was Mr. Wiseman, a well-known Birmingham gentleman.

In discussing the first subject, I emphasised that we both believed the Bible to be the Word of God, and that it was the standard of appeal in this debate, according to the rules we had both signed. I then pointed out the many absurdities in the Book of Mormon, and the many places where it contradicts the Bible; therefore the two books could not have come from the same source, and we cannot believe them both.

On the second proposition I quoted the testimony of witnesses to the authenticity of the Book of Mormon: apostles, founders, and leaders of the Reorganised Church; all declaring that Joseph Smith taught and practised polygamy; that it was the cause of his murder, and of splitting the Mormon Church. Again and again I pressed Mr. Greenwood to answer the question: 'Did these men tell the truth about Joseph Smith?' He evaded this as long as he could, and then as a reporter wrote: 'When escape was impossible Mr. Greenwood threw over the leaders of the movement; and said they did not speak the truth regarding Smith and the question of polygamy. The vital importance of this admission, comprising as it did the veracity of the principal witnesses to the Book of Mormon, was not lost upon the audience.'

Thus the champion of Mormonism shattered it; and the audience manifested keen appreciation of the position.

(To be continued)

Why Partake of the Lord's Supper in the Morning?

'WE MUST get rid of our modern idea of observing Sunday by gatherings at 11 a.m. and 7 p.m. The early Christian gathering-together was on Saturday evening. For the Jewish reckoning was 'evening and morning'; their day was sunset to sunset. On Saturday, then, at 6 p.m. at this time of the year the Sabbath ended and the first day of the week began; and the Christians, who would follow the Jewish reckoning, began the first day with an assembly for worship. This mode of calculation must be remembered.'—(R. B. RACKHAM: Acts, in *Westminster Bible Commentary*, dealing with ch. 20, verse 7).

Thoughts on the Lord's Table

THE LORD'S TABLE is the longest table in the world. To it come those of every land and tongue who have confessed Christ and obeyed Him. 'For we, being many, are one bread and one body: for we are all partakers of that one bread.'

Lack of joy in the Christian life is often due to lack of close, deep, and earnest thought. We have no time to be holy. If spiritual meditation is one of our greatest needs, the Lord's table offers opportunity for soul-renewal—'a quiet place apart,' where we may give our souls a chance. Those who come with mind scarcely centred on the ordinance will depart 'weak and sickly.' Those who yearn to realise to the full all that that communion with their Lord may impart, receive inner nourishment.

The Lord's Supper is a memorial. Jesus said: 'This do in remembrance of me.' Our thoughts should be centred on Christ. 'Remember me' is still the invitation to His table: its purpose is to awaken memory of Jesus, not of His death alone, but His life, teaching, living presence, intercession at the right hand of the Father. 'The more thou thinkest of Jesus, the better thou art, and the happier.'

While the Lord's Supper is a commemoration of and communion with Christ, it is not complete without consecration to Christ. 'We need not fear that this historical reference to Christ's passion will be forgotten or inadequately commemorated. The great thing overlooked is the symbolical commemoration of Christ's life, to be lived by all who partake of the Supper in fellowship with Him.'

SCRIPTURE READINGS

- Jan. 1—Exodus 2:1-13; Acts 7:1-29.
 .. 8—1 Kings 8:12-30; Acts 7:30-50.
 .. 15—2 Chron. 24:1-22; Acts 7:51 to 8:3.
 .. 22—Isaiah 8:9-22; Acts 8:4-25.
 .. 29—Isaiah 52:13 to 53:12; Acts 8:26-40.

Instead of the "Notes" on the readings we have been passing to our readers for some years, we are intending during the present year to present an article on one subject arising therefrom, hoping that this change will prove helpful.

THE SPEECH AND THE DEATH OF STEPHEN.

"And when the blood of Stephen thy witness was shed, I also was standing by and consenting, and keeping the garments of them that slew him."—Acts 22:20.

So prayed Paul the Apostle not many years after. He was then contending that

his Jewish compatriots in Jerusalem, who had so far refused their Messiah, would listen to his testimony. God knew better—he would just have met the same fate as Stephen had he followed his own desires—and God had other work for him. "I will send thee far hence unto the Gentiles."

It would seem certain that Stephen was a foreign born Jew, and he was appointed to deacon tables for the sake of the "Grecian" Jewish widows for this reason. But a man so filled with the Holy Spirit, wisdom and faith could not just stay at that. No doubt he carried his duties out with efficiency and zeal, and they soon involved him in speaking the things which he believed (2 Cor. 4:13). His former companions came into wordy conflict with him, holding of course that Jesus was an impostor. However they found his grasp of the faith once and for all delivered made him invincible in argument. The truth, forcibly and plainly set forth, cannot be successfully withstood. They were not willing to accept it, and descended to the policy of their predecessors and successors in the world's long and sordid history. Not be-

ing able to refute, they had recourse to unscrupulous action and finally violence.

Anything which could be made to appear contrary to Moses, the Law, or the Temple, could be relied on as a means of rousing a Jewish mob to hate and frenzy. The Pharisees used these unreasoning feelings against the Saviour, and He had said "If they persecute Me, they will persecute you." So far in the fight against the gospel, the Sadducees, occupying the ruling places, were the prime movers, but now the whole religious hierarchy is mobilised against it. If the proofs of the resurrection antagonised the Sadducees, the purification of life by the sincere application of Christ's teaching and example to ordinary life by ordinary people, must surely bring the hypocritical profession of religion into contempt and disrepute. Gamaliel, a leader among the Pharisees, had counselled moderation, but once religious bigotry and prejudice are roused, any scruples are "thrown to the winds." For the time at least the "unlearned and ignorant" apostles are usurping the place of the Rabbis—teaching the people in the sacred precincts of the Temple. Doubtless many of these opponents of Christianity were sincere, as was Saul of Tarsus, who was among them, but they were quite blinded by their preconceived notions.

We now turn to Stephen's speech. It can hardly be called a "defence"—it was an attack. He has five points to deal with: blasphemous words against Moses, the same against God, and against "this holy place"; statements that "Jesus shall destroy this place," and "change the customs which Moses delivered."

In a sense these form one accusation, blasphemy—indicated by the prophecy of doom to the Temple, and to the Law of Moses. Both are true, and are therefore not blasphemy. There was no case to answer, but there was truth to be demonstrated. When this is realised, the speech fills a need, and fulfils a purpose. Stephen must have known from the experience of the Saviour and already of the apostles, that he could not expect justice or mercy. But in that company and among the onlookers, there would be some to whom the Word of the Lord might not come in vain. It would not do to assume that even the most hardened sinner could not be reached. That Word anyway would fulfil God's design,

whether or not it reached the hearts of the listeners. How easy it is for any of us to-day to close our minds to the truth when it disagrees with our ideas. We can have preconceived notions, and stick to them, right or wrong instead of being always ready to "Prove all things: hold fast that which is good"—and give up what is not. We have the duty to be with all Christians, dispassionate, just, sober. So let us be careful in condemning these Elders of Israel.

The speech is a recital of history throughout until the final attack. Stephen's hearers would hardly realise until that point, the use to which it was to be put. Yet the points stand out quite clearly. The work of God on behalf of Israel from Abraham's time until the carrying away into Babylon stands out also in contrast with the behaviour of the people. God chose Abraham, God gave him Isaac, God prophesied the bondage, God gave the covenant of circumcision, God delivered Joseph, God chose and empowered Moses, God gave him the Law, God thrust out the heathen from Canaan. The patriarchs sold Joseph, the Israelites rejected Moses they wanted to return to Egypt, they made an idol after hearing God's voice from Mount Sinai, and finally they so persistently sinned against God, that they lost the promised land, into which, however, as well they knew, He had in mercy allowed them to return.

Stephen dealt with the Temple in his concluding words. He showed that God appointed a temporary dwelling, a Tent, and it was David's idea to build the Temple, a more permanent sanctuary, and Solomon built it. He realised God's omnipresence, so that it was wrong to limit Him to an earthly shrine—as it is to-day (cathedrals and big church buildings represent a wrong idea, and encourage it). The reference to Moses' promise of a prophet of the same authority as himself, could not be overlooked.

We must bear in mind that Stephen's hearers were all well-versed in their history so that every point only needed to be a reminder. It may be we have only a summary of what he said, but we can be sure it exactly represents the substance of it, and it bears the appearance of a verbatim report, especially the final paragraph, verses 51 to 53.

Reference to the passages in which the phrases "stiff-necked and uncircumcised"

occur, is interesting (Ex. 32:9, Lev. 26:41, Deut. 10:16, Jer. 6:10, 9:26, Ezek. 44:7 and 9). It requires no imagination to see the stinging effect on the minds and consciences of his judges. They are now accusing one of blasphemy who respects and believes both prophets and law, which they and their fathers rejected.

The behaviour of the august assembly belies its professions and confirms the prisoner's verdict. Whatever a court of law decides, the verdict and the execution of sentence must be solemnly and soberly given, if it is to be respected. This had of course become the "assembly of evil-doers," blind envy and hatred filled their hearts. Satan took possession, while the Holy Spirit Himself filled the victim's mind. He was granted a heavenly vision. His face was already lighted up with heavenly peace; all fear, all resentment passed away. He was able to follow his Saviour to this terrible death with the same thoughts—commission of the soul to Him, forgiveness of his enemies. We note the change here from "Father" to "Lord"—an indication like that of Thomas, "My Lord and my God."

The witnesses must be those who cast the stones—at least the first—but he who held the clothes, and the judges, equally shared in this shameful murder. We humbly and without dogmatism suggest that this scene could not be erased from the memory of the "young man named Saul" (see Acts 26:14—what does "goad" mean?) Do we remember our sins so that we may keep humble, and continue to abhor every appearance of evil? The Lord preserve us from the sin which doth so easily beset us, and give us Stephen's swordmanship, and spiritual power.

R. B. SCOTT.

O the good we all may do
While the days are going by.'

My brother officers had agreed I should ask the Church to support my appeal (December S.S.) for help in the Fleetwood polio case. Our membership is twelve, all were present. When I sat down there was a silence and, without discussion, a substantial amount was granted. For me it was a moving moment, and I never felt more proud of my beloved brethren. A brother officer then related how he had, with me, visited Margaret. On entering her room he asked how she was. 'Very well, thank you,' she said. He was severely shaken to see her lying in the iron lung, yet bright and cheerful. On reaching home he told his wife, 'If ever I grumble or complain just say two words: Margaret Dixon.' We were all moved as we continued in prayer.

I have been asked to report early on the case. As I write £90 has been handed over to this worthy family. A few friends have helped generously also and their gifts and ours have already lightened the load of the Dixon family. Their load is big enough without financial worry. Loving messages from our Churches and brethren have reached them; they have no words with which to express their gratitude, and they give thanks to God for such love and kindness. My own heart has been warmed again and again by gifts and letters. Much more needs to be done and I beg brethren and Churches everywhere to have a part in this fellowship. Later on, I shall (D.V.) tell you what your gifts have made possible. Send now to A. L. Frith, 12 Poulton Street, Fleetwood, Lancashire.

BROTHER JOHN R. HIGTON— AN APPRECIATION

Assisting Bro. John E. Breakell in conducting the funeral service on the 25th October, and having known this faithful servant of the Lord from boyhood days, we desire to pay this humble tribute to his memory. Bro. Higton, formerly in membership with the Church at Underwood, Notts., was baptised 56 years ago at the age of 17. Being a miner, with many others from the Nottingham district at that time, he went to live and work at Bentley, Yorks., for seven years, and was in fellowship with

CORRESPONDENCE

HAVE YOU, OR HAS YOUR CHURCH HELPED?

On Lord's Day, November 27th, Cleveleys Church experienced a very real sense of God's presence. Two resumed fellowship, our joy was great, and hearts strangely moved. The closing hymn, rarely sung, had these words:—

'If a smile we can renew,
As our journey we pursue,

the Church there. He then returned to his former locality and was in fellowship with the Church at Dovecote Lane, Eastwood. Since its formation, he has met and served with the Church at Seymour Road, Eastwood.

Our brother found one particular service he could effectively render to the Lord in leading the Church's praise. He put his all into this work. He believed, as others of us do, that if rendered as it should be, this may become the deepest, truest form of Christian worship, far too spiritual for instrumental aid.

The Church has lost a fine precentor. He made a real study of his work and used the gift and fine voice God had given him to His honour and glory in the Church. At many anniversary meetings and other special occasions he led and trained his brethren in "the sacrifice of praise."

We testify also to our brother's faithfulness and devotion to the living Word of God. Having learned the truth from faithful pioneer brethren, notably his father-in-law, he never foresook it, but stood up and fought for it, no matter what it cost him. His life was an interpretation of the Divine precept: "Buy the truth and sell it not."

Despite his firm grasp of the truth, he never claimed any gift or ability as a public speaker but was content to "gossip" the Word wherever he went. No one loved more to hear it faithfully preached, and to fellowship and worship with faithful brethren in Christ.

May we say also that his life was another example of the wisdom of the Divine command, so often ignored, of marrying "in the Lord." His widow, to whom our Christian love and sympathy are extended, is a daughter of the late Charles Cook, a pioneer in the establishment of the Church at Underwood, and later at Selston and Nuncar Gate.

Our sister has been an invalid for many years and will sorely miss the devoted ministrations of her husband. Our prayers ascend for her and her family, in humble and fervent thanksgiving to God for such a noble comrade in Christ Jesus.

S. JEPSON.

RESOLUTION OF THE CHURCH AT INCE

Dear Brethren,—The following resolution was passed unanimously by the Church of Christ meeting in Ince on Lord's Day, 27th November, 1955:

"Resolved that we recommend Bro. Philip Partington to the churches as suitable for undertaking full-time evangelistic work, and that the church at Ince guarantee £104 for two years, in the form of a weekly payment of one pound, towards his support. In

view of the needs of the work at Ince we should prefer that he commence his work with us here."

We are making this fact known to the churches so that any churches or individuals may have an opportunity to pledge financial support for the needs of our brother and his family, and thus enable him to undertake full-time work in the Gospel.

Brother Partington is at present working on his own account but is willing to dispose of the business in favour of the exigencies of full-time preaching and personal work, if support is forthcoming.

We would remind the brethren that the Ince church is still only a small, though growing, assembly and we feel that many other churches could guarantee considerably more than we can. It need hardly be mentioned that this matter is quite independent of our building appeal which is continuing as soon as land is available.

Will any churches or individuals interested in supporting this venture please contact Brother W. Hurcombe, 20 Castle Hill Road, Hindley, Wigan, Lancs.

EXPLANATION WANTED

Dear Editor,—It is not often that I take up my pen for press purposes, for I have long ago realised the dangers, yet I feel that some explanation is called for regarding a phrase in your editorial of the November issue, i.e., "We make no claim that we are right, and all others are wrong," yet in a following quotation from the "American Christian Review," of December, 1948, we read: "Our position is right, and cannot be wrong."

Apart from an apparent contradiction of thought, I would say that we are perfectly justified in saying that we are right, and if so, logically we presume all others to be wrong. I sometimes feel proud of our position when I both see and read of the diversity of opinion on scripture and scriptural matters. I have heard theologians of all ranks say, "Yes, you are right, but you must allow other people to have an opinion." The question arises: Does the Holy Spirit teach diversity of opinion? I say emphatically No. The word of God is "Yes and Amen."

J. E. BREAKELL.

[The letter referred to has been shortened, but the portion relevant to what we stated is fully set out. The words quoted by our brother were deliberately chosen. We went on to say in the next sentence that "We believe the Scriptures to be infallibly right, and insofar as we are guided by them we are right."

Too often religious controversy is regarded as being between persons of different views, when one may be just as right as the other. But such con-

trovery is raised to its true level when it is shown to be between, not men's views, but men's views and the Scriptures. It is not a case of **we or you**, but of the **Bible or you**. Without any words of ours it is often only necessary to quote or read what the Bible says to refute false teaching. (True, even in such cases we are sometimes told: "That's your interpretation!") Very recently we heard one of the strongest possible exposures of the teaching of Billy Graham by setting out what the revivalist preaches and comparing it with what the Bible says. No personalities were involved: if any objected the opposition was to the Scriptures and not to any man.

Our witness, then, should be not what Churches of Christ believe or what we teach, but what the Word of God says. The consequences of opposing not us, but the Scriptures, are left with God.

—EDITOR.]

TO ALL CHRISTIANS

Dear Brethren,—I feel sure that most of you will have heard of, if not seen, the booklet, "The Churches of Christ Salute You." As many people as possible who do not know the New Testament Church should have a copy.

Perhaps you have a friend who would like one, or someone whom you know to be interested in spiritual matters, but whom you cannot get to discuss them with you. To help you to do this why not write out a list of as many names as possible? If your friends live in England send the list with the names and addresses, plus the money, to Bro. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent. If they live in Scotland send it to Bro. T. Nisbet, 8 Haldane Avenue, Haddington, E. Lothian.

You may not be able to preach, but you can still win souls for Christ by sending them copies of the booklet.

The prices are: 1 copy 9d., 12 copies 8/-, 25 copies 16/-, 50 copies 30/-, 100 copies 55/- (all post free).

C. LEYLAND.

Give Heed to Reading.

"The Young Church in Action: The Acts translated into Modern English."
By J. B. Phillips. (Bles, 10/6).

"To hell with you and your money!" Dreadful words to come from the lips of anyone. But what if they come from an apostle of Christ? According to this latest translation of the book of Acts, that is exactly what Peter said to Simon the sorcerer in Acts 8:20. Too often such

statements are made without thought. The terror of Peter's words is that he meant them. A footnote assures us that "these words are exactly what the Greek means."

We are not qualified to judge of the accuracy of this translation, but can say without hesitation that it reads smoothly and presents a vivid picture of the church in its first days. In spite of the passage quoted there is no attempt at striking or daring translations. In the simplest possible language it conveys the life, progress and work of the church during the period covered. It is a fascinating and inspiring account.

The translator grasps the spirit of the book itself when he says in his preface: "The reader is stirred because he is seeing Christianity, the real thing, in action for the first time . . . Here we are seeing the Church in its first youth, valiant and unspoiled—a body of ordinary men and women joined in an unquarrelable fellowship . . . These men did not make "acts of faith," they believed; they did not "say their prayers"; they really prayed . . . The Spirit of God found . . . men and women so united in love and faith that He can work in them . . . without let or hindrance. Consequently it is a matter of sober historical fact that never before has any small body of ordinary people so moved the world." One feels the love, joy, sacrifice and courage of these early Christians, and longs for such a church in the world to-day.

The translation has avoided "churchy" language. It is all the more to be regretted that Mr. Phillips has not had the courage to reject the ecclesiastical terms baptize, baptism, etc., and translate by our everyday immerse, immersion, etc. But to have done so would be to cut across the traditions of denominationalism.

An appendix to the book contains expanded versions of four addresses in Acts: Peter's at Pentecost, Stephen's defence, Paul's sermon on Mars' Hill, and his speech before Agrippa. In our opinion the book would have been better without these. Although adhering in the main to the versions reported by Luke, the translator has inserted some imaginary details, obviously of no authority. Perhaps the best indication of the accuracy and worth of the translation is the contrast between these sermons as Luke gives them and the expanded versions of Mr. Phillips. It is the difference between inspired and uninspired preaching.

The book has end-paper maps and four sketch maps. A misprint appears on p.23—in the translator's heading (line 13) Peter should read Philip.

The translation should be of great help to brethren, especially as we are now reading for our N.T. lessons from the book of Acts.

NEWS FROM THE CHURCHES

Edinburgh.—A lunchtime meeting on Thursdays from 1 p.m. to 1.30 p.m. for Bible reading and prayer has been arranged in The Gould Hall, 5 St. Andrew's Square. This short time is the source of much strength and encouragement for those who work in Edinburgh or who may be shopping there. We welcome any who have the opportunity to join us. Bring your friends and work-mates too.

A. J. BROWN.

Ilkeston.—During November we had good times in the worship and service of the Lord. Brother Allan Ashurst, of Tunbridge Wells, served us well in teaching and exhortation, also the preaching of the Gospel on Lord's Days and Wednesday evenings, and helping us in the school. We are grateful that the Lord has added to the Church one young sister, Joyce Burrows, and one young brother, James Booth. The former is the daughter of our Sister Burrows, and the latter a son of our Sister Nellie Booth and a former scholar in the school. We have great expectations of both as to usefulness in the service of the Lord.

We were also favoured with a visit from Bro. A. E. Winstanley, of Tunbridge Wells. On Saturday, November 19th, he addressed a fine gathering, including brethren from Eastwood and East Kirkby. The special theme was 'What about the Millennium?' On the Lord's Day following, the Church and school benefited much from our brother's ministrations morning, afternoon and evening. On the following Wednesday evening we had another fine gathering when Bro. Winstanley gave an illustrated talk on the work of the British and Foreign Bible Society. We thank God and take courage for these refreshing times.

S. JEPSON.

Newtongrange.—On Sunday, November 27th, the Church was much encouraged in witnessing the baptism of Jean Holgate, a regular scholar in Bible School and the daughter of our widowed Sister Holgate.

A. J. BROWN.

Slamannan.—The Church here again had great cause for rejoicing when Agnes Hay, another of our Sunday School scholars, was baptised on Saturday even-

ing, November 19th. We pray that the good seed sown in the Sunday School may continue to bear fruit, and that she, along with the others, may remain steadfast.

MARY. S. NEILSON.

Wallacestone.—We are glad to report another addition to our numbers. On Sunday evening, November 6th, we had the joy of hearing Richard Brown, aged 15 years, confess Christ as his personal Saviour. He was immersed on Monday, November 7th. We thank God for this addition and press on, striving for further victories.

A. BROWN.

OBITUARY

Doncaster.—With deep sorrow we report the passing of our esteemed Brother Samuel Andrews, who fell asleep in Jesus on Lord's Day, November 27th. Brother Andrews, who had reached his seventy-eighth birthday, gave himself to Jesus Christ, and was baptised and added to the Church over sixty years ago. His early Church life was spent at Underwood, but later he moved to Dinnington, South Yorkshire, where for a time he met with a few others in the home of one of the brethren.

About forty-five years ago, he, along with several other Nottinghamshire brethren, with their families, moved to the newly-opened coalfield at Bentley, and his was one of the homes in which the newly-formed Bentley Church met. For the past twenty-five years or so he had been in fellowship with the Church at Doncaster. Through all the years he was a faithful God-fearing Christian, trying by Divine grace to live a consistent Christian life and to serve the Church in any way he could. Brother Andrews was loyal to the witness and plea of the Churches of Christ and deplored any departure from the New Testament standard. He loved his Bible and made the Word of God his constant companion and guide. He lived daily in readiness for the coming of his Lord, and often expressed the wish that he might hear the Lord's word of commendation, 'Enter thou into the joy of thy Lord.' He has now gone to his eternal rest, and we are left with happy memories of a brother who through the years had tried to 'adorn the doctrine of God our Saviour in all things.'

We extend our sincere sympathy to our Sister Andrews and the members of his family, in the loss they have sustained.

J. GARNETT.

[From four and a half years close fellowship in the same congregation with Bro. Andrews, we can endorse all that is said above of his faithfulness, love, and devotion to Christ and His word.—Ed.]

"SCRIPTURE STANDARD" LIST OF CHURCHES OF CHRIST.**MARCH, 1955, corrected December.**

(This list will be published in future at regular intervals. Will church secretaries please keep us informed of any alterations in details? We shall be glad, too, to have particulars of times of meetings.)

ENGLAND.

- Aylesbury (Guide Hall, Beaconsfield Road).—W. J. Cole, 13 Coronation Villas, Aylesbury.
- Birmingham (Summer Lane).—F. C. Day, 69b, Stamford Road, Handsworth, B.20.
- Blackburn.—H. Wilson, "Prospect View," Ribchester Road, Clayton-le-Dale.
- *Brighton (Oxford Street).—E. T. Thorpe, 32 Wilbury Crescent, Hove, 4, Sussex.
- *Bristol (St. John's Lane).—F. W. Wills, 46 Davenry Road, Knowle, Bristol, 4.
- Cleveleys (Co-op. Hall, Beach Road).—E. Winter, 77 Kelvin Road, Norbreck, Blackpool.
- Devonport (Oddfellows' Hall, Ker Street).—W. F. M. Lakeman, 69 Woodville Road, Swilly, Plymouth.
- Dewsbury (Friends' House, Bradford Road).—R. McDonald, 4 Clarke Street, Westboro', Dewsbury.
- *Doncaster (The Holmes, Wheatley Lane).—J. Garnett, 6 Bellwood Crescent, Thorne, Nr. Doncaster.
- East Ardsley (Main Street).—E. Pickersgil, 29 Back Oxford Street, E. Ardsley, Yorks.
- East Kirkby (Beulah Road).—T. Woodhouse, "Jesmond" 8 Shoulder of Mutton Hill, E. Kirkby, Notts.
- Eastwood (New Meeting House).—C. Limb, 32 Chewton Street, Eastwood, Notts.
- Hereford (72 Whitehorse Street).—Mrs. A. Sprake, at the same address.
- Hindley (Argyle Street).—L. Morgan, "Glen-Iris" 44 Lord Street, Hindley, Lancs.
- Ilkeston (Burns Street).—S. Jepson, 40 West End Drive, Ilkeston, Derbys.
- Ince (Co-operative Hall, Keble Street).—W. Hurcomb, 20 Castle Hill Road, Hindley.
- Leicester (Adult School, Churchgate).—S. Harbottle, 43 St. Barnabas Road, Leics.
- London (Hope Chapel, Kentish Town).—R. B. Scott, 96 Chetwynd Road, N.W.5. (Gul.1176).
- *Lyddington.—B. of B. in home of Mrs. Cheatile, Lyddington, Uppingham, Rutland.
- Morley (Zoar Street).—F. Sugden, 40 Wakefield Road, Gildersome, Nr. Leeds.
- Tunbridge Wells (Y.M.C.A., 5 Mt. Ephraim Road).—A. E. Winstanley, 43a Church Road, Tunbridge Wells.
- Ulverston (Burlington Street Hall).—W. Crosthwaite, Ford Villa, Hart Street, Ulverston.
- Wigan (Albert Street, Newtown).—W. Smith, 262 Scot Lane, Marsh Green, Wigan.
- Wigan (Jackson's Square, Scholes).—R. Ratcliffe, 254 Bolton Road, Aspull, Nr. Wigan.

NORTHERN IRELAND.

- Belfast (Berlin Street, Shankhill Road).—C. I. Hendren, 78 Broom Street, Woodvale Road.
- Belfast (Band Hall, Ceylon Street).—Miss R. McConnell, 33 Ainsworth Street, Woodvale Road.

SCOTLAND

- Bathgate.—C. Fleming, Gayfield Terrace, Mid Street, Bathgate, W. Lothian.
- Blackridge.—John Steele, 8 Viewfield Street, Harthill, Lanarks.
- Buckie (Town House).—John Geddes, Elmbank, Tanatown, Buckie, Banffs.
- Dennyloanhead (205 Glasgow Road).—Miss B. Davidson, 36 Main Street, Bonnybride, Stirlings.
- Fauldhouse.—D. W. Stewart, 63 Murraysgate Crescent, Whitburn, W. Lothian.
- Glasgow (71 Hospital Street, C.5).—A. B. Morton, 183, Pollock Street, Glasgow, C.5.
- Haddington (8 Haldane Avenue).—J. Nisbet, 22 Herdmanflatt, Tranent, E. Lothian.
- Kilbirnie (Masonic Hall, Newton Street).—W. Ferguson, 13 Stoneyholm Road, Kilbirnie, Ayr.
- Kirkcaldy (Rose Street).—J. Inglis, 77 Salisbury Street, Kirkcaldy, Fife.
- Dalmellington (9 Knoehead).—W. Black, 37 Craiglea Crescent, Ayrshire.
- Leith (Lansbury Halls).—Tom Jamieson, "Broomfield," Balerno, Midlothian.
- Leven (Crossroads, three miles from Leven).—J. W. Davidson, 4 Sandy Brae, Kennoway, Fife.
- Motherwell (Union Street).—L. Purcell, 98 Addie Street, Motherwell, Nr. Glasgow.
- Newtongrange (St. David's).—A. J. Brown, 9 McLean Place, Gorebridge, Midlothian.
- Peterhead.—A. Strachan, 94 Balmoor Terrace, Peterhead, Aberdeenshire.
- Rosyth (Nethertown Broad Street Institute).—W. Brown, 34 Halkett Crescent, Dunfermline, Fife.
- Slamannan.—Miss M. Neilson, Binniehill Road, Slamannan, Stirlings.
- Tranent (Loch Road).—D. Scott, 33 Ormiston Crescent, Tranent, E. Lothian.
- Wallacestone Brae.—Alex. Brown, "Fernbank," Wallacestone, Stirlings.

WELSH BORDER.

- Newport (4 Commercial Road).—D. H. Berry, 103 Malpas Road, Newport, Monmouths.
- *Still included in Year Book of Association of Churches of Christ.

AN APOLOGY

We express regret to our readers for any delay in receiving their copies of the S.S. this month. Such delay is due to mail being held up owing to the Christmas rush.

BIRTH

On Wednesday, November 30th, at Falkirk Royal Infirmary, a daughter (Isobel) to Bro. and Sis. George Gardiner, 7 Binniehill Road, Slamannan.

CHANGE OF SECRETARY

Rosyth: W. Brown, 34 Halkett Crescent, Dunfermline, Fife. Bro. Brown is back in our midst after being on special duty in our midst after being on special duty in Ceylon. He comes at a time when he is badly needed. Many know him as an able, faithful and untiring labourer in the Lord's vineyard, and will be pleased to know of his return. J. M. WOOD.

Wigan, Scholes: Richard Ratcliffe, 254 Bolton Road, Aspull, Nr. Wigan.

DIAMOND WEDDING

On December 31st, 1895, John Nisbet and Elizabeth Rutherford were married at Meadowmill, in the parish of Tranent, East Lothian. Of the sixty years of their partnership, they have been members of the Lord's Church in Tranent, for forty-seven years James Hoggan, then a coal-miner, was the preacher whose dispensing of the Word of God influenced our brother and sister to seek the Kingdom of Heaven. We are happy to have the three generations of this family in active service with us in our Lord's business.

COMING EVENTS

Rosyth.—Annual social to be held (D.V.) on January 14th, 4 p.m., at Nethertown Broad Street Institute, Dunfermline. Proposed speakers: Bro. A. E. Winstanley and Bro. J. McLaren, Crossroads, Fife. Those coming please indicate to secretary as follows.

Please note change of secretary: W. Brown, 34 Halkett Crescent, Dunfermline, Fife.

TRAIN UP YOUR CHILD

Some parents say, 'We won't influence our children in making a decision in the matter of religion.' Why not?

The Press will.

The drink industry will.

The cinema will.

The religious denominations will.

The politicians will.

The schools will.

We use our influence in training flowers, vegetables, cattle, and dogs. Aren't our children as important as these? —*Just a Moment.*

WANTED

'The Emphasised Bible,' by Rotherham. 'Bible Commentary for English Readers,' by C. J. Ellicott. 'A Critical Lexicon and Concordance to the English Greek N.T.,' by Bullinger.—Prices please to: C. Leyland, 30 Grovehill Road, Tunbridge Wells, Kent.

HOW beautiful upon the mountains are the feet of Him that bringeth good tidings: that publisheth peace, that bringeth good tidings of good.

That publisheth salvation: that saith unto Zion, Thy God reigneth.

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All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 76 Tickhill Street, Denaby Main, nr. Doncaster.

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.

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