

The SCRIPTURE STANDARD

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

VOL. 36. No. 3.

MARCH, 1969

THOUGHTS ABOUT CHRIST (1)

THOUGHTS on Christ are vital to the spiritual health of the Christian. Study in private can provide wonderful thoughts, a meditation on a scripture passage with other Christians is a stimulant to greater faith; and even in situations in life where no scripture can be read, or spoken of, when the Christian is under pressure from the temptations and trials of the world, his thoughts on what Christ did on Calvary, and how He would react to the worldly pressures, can help Christians to overcome them. It isn't easy when we get involved in the welter of idle words and happenings around us, but we must needs be in the world; and the best way to be in, but not of, is to think on Christ. I have never subscribed to the theory that Christians can be seen in a crowd.

There are many people, who live good, honest, and helpful lives, content with the simple pleasures of this world, who yet have no religious thoughts at all. The only difference then is a carnal or a spiritual mind; life or death:—Romans 8:6 "For to be carnally minded is death, but to be spiritually minded is life and peace." No difference at all outwardly: but one individual ready and waiting for Christ through submission and thought; the other totally unprepared in a spiritual sense. Preparedness is a N.T. exhortation given by Christ in parables. He spoke of two in a field, one being taken, the other left; two women grinding at the mill, one taken, the other left. People in similar situations, outwardly the same: yet one lost, the other saved because of a readiness of mind in obedience, knowledge, and thought concerning Christ and His love. Psalm 1:2 tells us what God expects of His servants, "His delight is in the law of the Lord, and in His law he meditates day and night." There's the essential difference between two people who appear to the onlooker to be the same in temperament and attitude. Thoughts. Thoughts on the blessings of being in Christ in this life, and in the life to come. We see a wonderful promise, in Peter's 1st epistle, of "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you." All the faithful look forward to that time, when in the presence of God and Christ, there will be no more tears, sorrow, sin, or death.

Blessings in this Life

But there are blessings *now*, this very moment, to have thoughts upon. The apostle Paul's contentment came from this knowledge of present blessings. His food and drink, the situation he was in at any time, were incidentals in the joy through the blessings of Christianity. "For me to live is Christ, to die is gain." It is this awareness and appreciation of Christian blessings through submission, knowledge, and thought, which Paul had, that can help the individual to overcome disillusion and disappointment in life and the temptations which come from time to time. This is what makes him aware that he "can do all things through Christ who strengtheneth." The blessings are not

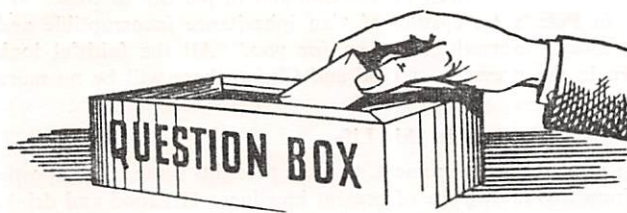
only future, but *Now*. *Now* is always, in this present age. We often hear the gospel cry, "*Now* is the day of salvation." Whenever the gospel is preached, that scripture applies. It is the very essence of the gospel invitation, and of all spiritual blessings. *Now*, we have blessings to think about. The apostle, to the Romans, produced reasons concerning the Jewish law, and the liberty and blessings in Christ. Salvation, grace, and justification are in Christ, and not in Old Testament law. Those who have believed and obeyed are *Now* in a new state, says Paul. *Then*, they were slaves to law; *Now* they are free in Christ. *Then* they were condemned by a law which could not save; *Now* "there is no condemnation to them which are in Christ Jesus." *Then*, no one was justified by the law; *Now* they are justified by His blood shed on Calvary. *Then*, they were in bondage to the law, *Now*, they are delivered from the law by Christ. We as Gentiles were outside of the commonwealth of Israel, without Christ, without hope, without God (Eph. 2:12). *Now*, in Christ Jesus "we who were so far away are made nigh by the blood of Christ" (v. 13).

Becoming Like Jesus

Concerning holiness in living, the apostle contrasts the former and present states: *Then*, you were in sin; *Now*, "being made free from sin, ye have your fruit unto holiness." Previous to our being added to the church we were outside of the family; *Now*, having been born again through baptism we are called by John God's children. *Now* are we sons of God. This is not future, it's *Now*. We don't have to wait to become God's children: *now*, we are fellow citizens with the saints of all the Christian age. Christ has achieved all of these things for us, and through thoughts of Him we get spiritual strength. It's the knowledge and appreciation of His Love, His victory, and the joy one gets in His service, which draws us near to Him. The Christian's victory is in thought. All decisions are made through thought, every action is preceded by thought, every word spoken is the product of the thought in the mind. If we think of Christ, we shall do those things which are Christlike. We await the hope to be realised concerning the ultimate end of all things upon earth, but until then we need to appreciate our position here and *now*. These few passages of scripture containing this word *now* cover a tremendous field. Justification *now*; no condemnation *now*; deliverance from the law *now*; union with Christ *now*; assurance that we are God's children *now*; fruit unto holiness *now*. We waste too much time looking and probing for each other's faults, instead of looking and thinking of Christ, who adds to His church, and who alone can remove one's name from the scroll. The early church consisted of people who were content to let their minds dwell on Him who gave His life for them, and who preached with forthright simplicity, the good news that He who died was now alive, and redemption was available to all through His blood. In this simplicity of thought, the Church grew and was strengthened. It was when tradition, law, and self-elevation crept in, that division came, and some of the N.T. letters became necessary for instruction.

(To be continued)

M. MANNION



Conducted by
James Gardiner

"Could you please explain Acts 9:17 where Ananias said 'Brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me' Why did Ananias address Saul as 'brother' even before his baptism?"

The sons of one father and mother are brethren in the natural, material sense. In

Gen. chap. 42 we read of Joseph who, when interviewing his brothers who sold him, was told by them (v. 32) "We be brethren, sons of our father . . ."

In Gen. 13:8 neighbours and kinsmen closely banded together are also described as "brothers": "And Abram said unto Lot, 'Let there be no strife, I pray thee, between my herdmen and thy herdmen, *for we are brethren.*'" The Mosaic law (Deut. 23:7) said to the Jews "Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land." The Jews, of course, looked upon themselves as brethren: "Unto a stranger thou mayest lend upon usury; but unto *thy brother* shalt thou not lend upon usury" (Deut. 23:20). They could lend to other nations (strangers) and charge interest, but they could not charge interest on a loan to a brother Jew, neither upon money, food, nor any other things (v. 19).

We therefore call a man "brother" on account of a physical tie, brothers in the flesh; on account of shared racial or national roots; or in a religious and spiritual sense.

In Acts 1:16 (*before* the coming into being of the Lord's body and *before* the formal announcement to the world of the terms of entry) Peter could address those in the upper room as "men and brethren." "Brethren" in the Jewish sense, albeit becoming brethren in another sense. Again in Acts 2:29 Peter addressed that mighty throng of "Jews . . . out of every nation under heaven" (v. 5) as "Men and *brethren.*" They were not "brothers in Christ" for he had not yet even preached the gospel which made them so, but were brother Jews.

When Paul made his defence speech to that murderous mob of Jews, from the stairs of the castle prison in Jerusalem, he addressed them as "Men and *brethren.*" They were certainly not his "brothers in Christ" for they had just tried to beat him to death. They were, however, his *brother Jews* (Acts 22:1). Similarly in Acts 23:1 Paul addressed the Council in exactly the same way. Such instances could be multiplied, but these should suffice in showing that many times in the New Testament, after Pentecost, the term "brother" was used in the sense indicated, between Jew and Jew.

Thus Ananias addressed Saul as a *brother Jew* and not as a brother in Christ. Ananias would know, better than anyone at that time, that Saul was not yet entitled to such a description.

"For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them *brethren.*" (Heb. 2:11).

The nature of the above question has allowed a brief answer, which gives me the opportunity to mention a letter I received recently from America disagreeing with my answer on the divorce question dealt with in the September issue of "S.S." I quote from this good brother's letter — "Christ didn't teach his disciples what he told the Pharisees (Mark 10:10) and the Holy Spirit was to guide them in what to teach us, and so we go by what they taught us *after* the church was established. The church here in America is full of adultery because so many false teachers say divorce is all right in these circumstances (for fornication)."

I thank our brother for expressing this point of view and am glad to present it to readers just as was my original article. I trust that the answers given in "Question Box" will always be looked upon as merely a starting-point for further study of the question at the time, and that they will have no such injurious effects as those mentioned. I recall that in my September answer I urged that each should study the question and be persuaded in his or her own mind.

Whether Jesus was speaking but to the Pharisees or to the disciples does not, it seems to me, invalidate the teaching. The contrast is between *two covenants* (the first with the Jews, the second with all nations) and between *two laws*, Moses' law and Christ's.

Jesus referred, it appears, to divorce as applicable under *Moses'* law, and then stated how things would be under *His* law. Not only on divorce, but on many subjects, Jesus quoted what *Moses'* law said on the matter and then immediately supplanted that arrangement by saying, "*But I say unto you.*" Are we to suppose that Jesus' amendment to *Moses'* law on divorce (Matt. 19:9) was to last only until He abrogated the Jewish law on the cross? Surely not.

Moses' Law and Christ's

Jesus in fact said (Matt. 5:8) that one jot or one tittle would not pass from the law until it was all fulfilled (and taken away at the cross). His laws and teachings therefore on divorce, and many other things, only became effective *after* the events at Calvary. This is supported by Heb. 9:16-17: "For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Therefore the rules applicable to divorce under *Moses'* law lasted until the cross as part of the old covenant—the rules applicable to divorce under the law of Christ, as expounded by Jesus himself, apply after Calvary as part of the New Covenant.

It would seem not to matter, therefore, whether in any particular instance, the actual expounding was given to the disciples or to the Pharisees. All the pronouncements of Jesus which have been recorded are for our information and attention.

I have always understood that we are to be led and governed by the words of *Jesus and the apostles*—the two never contradict but rather are complementary and supplementary to each other.

If the "exception rule" ("*except* it be for fornication") is mentioned in one of Jesus' discourses and not in another, is this any reason for us to ignore or reject the exception, or to regard it as being solely directed to the Pharisees? Does a statement such as "Believe on the Lord Jesus and thou shalt be saved" justify us in rejecting N.T. statements which mention repentance and immersion?

Jesus said, without qualifying his statements in any way, "The words that I speak unto you, they are spirit and they are life" (John 6:36); "My words shall not pass away" (Matt. 24:35); "He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken the same shall judge him in the last day" (John 12:48). And *God* said, "This is my beloved Son, in whom I am well pleased, *hear ye him*" (Matt. 17:5).

I thank again our brother for the expression of his views on this important matter, and hope that we shall all give them our earnest consideration. I have expressed my feelings on the question but each of us must study the issue individually and come to his own judgement in the light of God's word.

Questions please to:— James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

SCRIPTURE READINGS

MARCH 1969

2—Genesis 6	Romans 1:18-32
9—Psalm 106:1-23	Romans 2:1-16
16—Isaiah 1:1-17	Romans 2:17-29
23—Psalm 53	Romans 3:1-18
30—Psalm 51	Romans 3:19-31

INTRODUCTION TO "ROMANS"

I like the term used by the translator, J. B. Phillips, in "Letters to Young

Churches." The word "letter" is better than "epistle" as applied to the New Testament writings of that kind, and "book" gives a wrong impression. We nearly all write letters and receive them. This "book" is a letter and the circumstances of its writing help us to understand its messages. In spite of some critical objections and a disposition in some quarters to regard a Pauline gospel as different and inferior to a Petrine or other type, we are quite certain we have divine authority here. We would otherwise, in fact, have to regard Paul as an impostor of a low and subtle type. His

claims, "we speak in words which the Spirit teaches" (1 Cor. 2:13) and "we have the mind of Christ" (verse 16), and again "the things which I write unto you are the commandment of the Lord" (1 Cor. 14:37), and his repeated claim to inspiration, must be either true or a most terrible fraud, which is inconceivable to a believer.

We then approach this letter with profound reverence, yet with anxiety to apply every power of reasoning and commonsense to its words and thus its thoughts. Of course we know the words in our translations are not the words originally written but we have every confidence that the combined efforts of so many godly men to give us their meaning in our own tongue brings the thoughts of the writer very close to our own minds.

It is good and largely necessary to know all we can about the writer, the readers and the circumstances surrounding all concerned. Luke's story of the work and journeyings of the apostle Paul form a background indispensable for this, and we refer to chapters 20 and 21 of the "Acts." Help comes to us also from his letters to the Corinthian church, and of course from this letter itself. We learn that he had not been to Rome (1:9-11ff.), but knew of the work of that church and many of the brethren and sisters there (ch. 16). It was a very special desire to give spiritual help and encouragement to them. We can readily understand this wish, for Paul had already been to some of the most important towns in the civilised world of his day, and we cannot think of any more important than the then Capital of the Empire. It was the centre of political and civil power. The decisions in all important matters were taken there. The final court of appeal was there—"I appeal unto Caesar." Paul's thought was to present there the news which eclipsed in importance every other power or policy in the world—"the power of God unto salvation" for all mankind over which Rome ruled with complete and despotic power. That power with all its might and glory could not save one soul but he had a message whose power extended to man's uttermost need, and gave certain hope of eternal life.

It can be safely assumed that the church at Rome had begun through the efforts and testimony of those who heard the gospel first at Jerusalem (Acts 2:10). Jews in Rome itself must have learned about Jesus's life and ministry, and when convinced as many at Jerusalem were, would tell the truth of the resurrection without which Christianity is impossible. We judge they had not had the advantage of personal apostolic guidance, and therefore additional spiritual gifts would be a particular need (Rom. 1:11). This Paul as an apostle had the power to give (2 Tim. 1:6). It would encourage and strengthen the witness of the church there in the centre where sin and worldliness were rife. While Roman law and justice ruled and only their maintenance could hold the empire together, real righteousness would not meet with favour, nor the condemnation of sin of all kinds be a welcome topic. Besides, it was a heathen world, and the fearful list of lust and wickedness (Rom. 1:18-32) was a true picture of the society among which the brethren and sisters in Rome lived.

For time and place of writing we turn to chap. 15 where we read that Paul had preached as far as Illyricum (west of Macedonia and Achaia), and was on the way to Jerusalem with the collection made in those two provinces. This connects with Acts 20:1-3 and a stay of three months in "Greece" (Achaia). This would seem to be the promised visit to Corinth (2 Cor. 2, 13 & 13:10), where lived Gaius (Rom. 16:23 and 1 Cor. 1:14) and Erastus (2 Tim. 4:20). The reference to "the city" probably means Corinth. Of some of these points we cannot be quite certain but they fit remarkably, and Cenchrea was the port of Corinth, whence Phoebe apparently took the letter.

The world-wide view of Jews and Gentiles and the universal operation of "salvation by faith" fittingly characterise this letter to Christians at the centre. We all likewise need its teaching and as we study it a blessing will follow.

R. B. SCOTT

There is little hope of children ever finding a home in the church unless they have previously found a church in the home.

DID YOU HEAR THIS ?

Some four weeks ago I listened to an Anglican vicar on the wireless programme "Ten to Eight." He was telling some of his experiences in "baptising" babies: his particular concern was that instead of he having to hold the baby in his arms while he sprinkled water upon it, someone else should do so. He mentioned the squalling and yelling of the baby, its wriggling in his arms, and that he had even been caught resounding whacks from the flailing hands of the baby. All this was treated as great fun, as the clergyman intended it to be.

But I wondered if he realised the way he was showing up that which he accepted. For my part I was thoroughly disgusted. I would have been pained to have heard any of my brethren speak in such a way of what is regarded as a necessary rite in the Anglican church, and other churches. Did the vicar not realise what a mockery he was making of that which, presumably, he regarded as a holy institution? If we attack the thing itself—infant sprinkling—we are regarded as un-Christian, almost as pagans. Yet this vicar could treat what to him was a vital spiritual matter with such levity, ridicule and frivolity. Who is being un-Christian here?

When will these presumably honest and sensible men realise that a rite that can be treated by its believers and followers in such a way is simply a ridiculous farce and a travesty of the sublime and meaningful teaching and command which Christ gave to His apostles, and which they faithfully carried out? When will these clergymen, and others, see that what is wrong is not who holds the baby, or the attendance of the parents, or the genuineness of the "god-parents," but the performance which has been made of baptism. We are often accused of making too much of baptism, of the water. Who is it who makes too much of the water and the rite—we, or those who will take a resisting or unconscious infant who knows nothing whatever of what is being done? To think that any clergyman will pretend that to treat a baby or a command of Christ in such a way is a double condemnation of a meaningless ritual and ceremony.

Very few of us understand at the time of our immersion all the glorious things involved in thus obeying our Saviour, but we did at least know what was being done, and it was with our own voluntary consent and our own voluntary desire. But this kind of absurd thing is inevitable when once departure from plain teaching of scripture is allowed and countenanced.

C. Melling

COMMENTS ON CORNELIUS

In the November 25th issue of the [Christian] Standard, I read and enjoyed the article by Harry H. Wiggins, entitled, "I Remember." The last thing he speaks of is the question asked of W. R. Walker: "Can a soldier be a Christian?" The answer was affirmative without a doubt. Mr. Walker mentioned Cornelius as an example.

I remember that we had other great preachers before Mr. Walker, such as the great man of God, J. W. McGarvey. So I looked in McGarvey's *Commentary on Acts* and found the following concerning Cornelius as a soldier:

"We should be glad to know more of Cornelius, so as to judge whether, even in times of peace, the profession of arms was considered by the apostles compatible with the service of the Prince of Peace. He is the only soldier of whose conversion we have an account in the New Testament, and of his subsequent career we know nothing. Not many years afterwards the army in which he held a commission visited a cruel and most unjust war upon the Jews, and whether he continued in the service through that period we can never know in this life. Let it be noted, however, that this is an instance of a soldier becoming a Christian, not a Christian becoming a soldier. It furnishes a precedent for the former, but not for the latter." (p. 218, Part First).

Mr. Walker seemed very sure, but McGarvey not so sure. The question arises in my mind, would it be right today for a Christian in North Vietnam and another of South Vietnam to sit down at Thanksgiving time and read in the Bible about how God loves every man, and then go out the next day and kill one another? I think McGarvey has the better comment on Cornelius.

F. L. Schenk in *Christian Standard*

REVISED DIRECTORY OF CHURCHES AND ISOLATED MEMBERS

On page 20, column 2, of the February "S.S." a notice appeared under the above heading. In the light of occurrences since that notice some explanation is called for.

In the first place the notice appeared by mistake. After sending it to the printer the editor had second thoughts on the matter. Realising that many doubts and difficulties would be involved in publishing a revised list, we decided to withhold publication until these points had been looked into. Accordingly when the proofs were received from the printer the proof of this item was not returned for publication, but was held back. The printer, no doubt thinking that the proof had been accidentally omitted, must have included the notice from his own proof.

The reasons why it was not deemed appropriate to publish the notice are:—

1. A list of churches, addresses, secretaries and times of meetings was issued several years ago under the auspices of the "S.S.," and was hence sometimes termed the "Scripture Standard List." So far as regards the proposed revision we do not wish the "S.S." as such to be identified with it, in the sense of sponsoring or being in any way responsible for the "directory."

2. The situation in the churches is so divided and confused that the "S.S." cannot conscientiously recommend brethren to meet with some churches which would be listed. We need not enter again into the causes of these divisions, and it is needless to state reasons for our attitude—they are well enough known.

3. We were under the impression that the proposed list was a purely personal and voluntary undertaking. However, since the notice appeared the churches have received from Bro. Vic Hunter, evangelist in Wembley, a circular inviting secretaries to send details for inclusion in the "directory." This circular speaks of the previous "S.S." list as being out-of-date. Yet the "S.S." has received from Bro. Hunter no communication on the matter, nor any information concerning the project.

We deplore the somewhat thoughtless

way in which the project is being carried out, without consideration of brethren or of issues involved.

For these reasons the "S.S." is having nothing to do with this matter. This is not interfering with the desire of any brother, sister or church to be identified with this revised list of churches.

EDITOR

We choose to speak of Bible things in Bible words, because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words, and under the names, which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches.

Alexander Campbell

CORRESPONDENCE

"The Office of Evangelist"

Dear Brother Editor,

We have examined the above article by Bro. Ferguson in January "S.S." and can only conclude it is misleading, to say the least. In Eph. 4:11-13 Paul puts a time limit on these "offices"—"till," that is, till perfection of polity and organisation has been reached, and "that which is perfect is come." Now this time limit has been reached; otherwise those in the religious world who claim to be Apostles, etc., have some Scripture support.

We believe this limit has been reached and that which is perfect has arrived in the form of our New Testament, containing its appointed Elders and Deacons, their qualifications and work carefully stated. But no Evangelist is described or instructed.

As our brother has pointed out, Timothy is at work in a church having Elders. Why? Our brother does not say. Well, because of false teachers (1 Tim. 1:3-7). What had brought about this situation? Failure by those whose duty it was to

prevent it (Acts 20:28-30). This appears to be the reason why elders' qualifications are so carefully stated. Had they done their work, would Timothy have been needed there? Also these instructions served a dual purpose. First of correcting matters at Ephesus, and then for the future guidance of churches. For Bro. Ferguson to take the qualifications of Elders and make them qualifications of Evangelists shows the poverty of his claim.

As we have pointed out in another place, those N.T. churches did not have the New Testament scriptures, but they had Timothy. We have our N.T. but not Timothy. Now, everyone, saint or sinner, can open his N.T. and find out God's will concerning him. The unsaved can hear the Ambassadors of Christ and be saved. The saint or church can hear them as teachers, and later grow to full stature of men in Christ Jesus. All are listening to "gifted" individuals in so doing.

Our brother writes: "The evangelistic gift belongs to all ages of the church." Well, will he show it in operation between the times of the New Testament and the appearance of the Reformers? Was the Reformation brought about by evangelistic effort, or by an open Bible? According to Paul, by an open Bible (2 Thess. 2:8). The mistake of our brother is that he wants to take all that happened under personal Apostolic guidance, all the "gifts" that Jesus bestowed upon His church, all the means used for its instruction to build it up from an infant to a "perfect man" in Christ—so that it could do battle after the removal of all "gifted" individuals by the assistance and guidance of the New Testament—and wishes to re-live them, as though their purpose had not been realised. It appears to us that were so-called Evangelists and Elders to remain in the church in which they were born (Psalm 87:3) and spend their energies there (Eph. 4:16) we may possibly hope for results.

Perhaps it may not be amiss to draw attention to a fact which seems to have escaped quite a lot of folk. Quite a stir is made of needing Evangelists to "break up new ground." Where is this "new ground"? All we hear and read of is of them going to places where "Christ is named." Evangelist _____ is serving

the church at _____. Yet according to the Apostle Paul this should be avoided. Let us hear him: "But so making it a point of honour, I have preached the gospel not where Christ was named, that I might not build on another's foundation" (Rom. 13:20). Comment is needless.

ALFRED JACKSON

"Hillcrest,"

48 Madeira Park,

Tunbridge Wells, Kent.

February 11th, 1969

Dear Editor,

Re our late Sister Bailey: I don't remember her baptism, but I do recollect some mountain top experiences at South Wigston. My father, George West, and his brother Tom were members of the Salvation Army, and every holiday we spent a happy time singing at tea parties such hymns as:

For the Lion of Judah shall break
every chain,

And give us the victory again and
again.

and

One more river, and that's the river
of Jordan;

One more river, there's one more
river to cross.

The West family were singers, and my father's deep bass voice and his brother Tom's tenor gave us mountain top experiences.

My saintly mother took me each Lord's Day two miles across Leicester to break bread at Grafton Street. But when that great stalwart for the truth, Bro. Bartley Ellis, preached in the open air, he won over my father from the Salvation Army and baptised him.

After a few months my father and mother transferred from Grafton Street to the Andrews Street Church, where Bro. T. E. Hambury of revered memory was elder. He baptised me when I was 12 years old. It was about that time, I remember, Bro. and Sis. Bailey left South Wigston to go abroad.

Our visits to South Wigston will live long in my memory and I feel sure our heavenly Father has records of the lovely hymns rendered by the natural organ God has given us.

At the age of 21 I married Arthur Charles Hill, a fellow elder with Bro. T. E. Bambury. But the Lord called him home at the age of 56, after many years preaching the truth as an evangelist.

I am full of the joy of the Lord: I hope to hear of others who knew our Bro. and Sis. Bailey.

Yours in Christ Jesus,
Gertrude Hill

RESTORATION (OF THE ONE FAITH)

This is the title of a publication of which the fourth issue has been published by Bro. Elangwe and helpers in the churches in the Cameroons, Central Africa. It is full of "sound doctrine," setting out clear scripture teaching on the various subjects dealt with. It is written in the simplest language and clearly printed so that it is easy to read.

It is of interest to "S.S." readers that the magazine is printed on the press purchased for and sent out to Bro. Elangwe from the gifts of readers and churches in response to appeals for the purpose in the "S.S." It is good to know that the gifts are producing such ample fruits. Bro. James Gardiner reports regularly on this gospel activity, and would welcome your continued gifts addressed to him at 88 Davidson Terrace, Haddington, East Lothian.

NEWS FROM THE CHURCHES

Bedminster, Bristol.—We are pleased to report six additions by baptism — three brothers and their wives. We pray they may be kept faithful.

Tranent.—We are very happy to report another decision for Christ — a young woman, Mrs. Jean Forrest, daughter of the late Sister E. Plain. We pray that having started the Christian journey Jean may be found faithful at the coming of our Lord and Saviour Jesus Christ. Jean's baptism was the climax of a mission with Brother David Dougall during January. We thank our brother for his good sound

teaching and preaching during his work with the church and also his visitation of those members physically and spiritually sick. We thank God and give Him all praise for another time of spiritual uplift and refreshing and a further realisation of the saving power of the Gospel.

We are now looking forward to another mission with Brother Paul Jones during April. Brother Jones served the church well during his last mission and so we know that the church will be spiritually blessed when he comes to work with us toward the saving of souls. Brethren, remember our efforts in your prayers to our heavenly Father.

Woodstock (Capetown, S.A.).—Mariano Serra was baptised on 6th December, 1968; and on Lord's Day morning, 8th December, before the Lord's Supper, a young married man, Rowlan Rhooode, was baptised.

Church of Christ,
meeting at
60 Kenwood Road, Stretford,
Manchester. M32 8PT

Dear Brother Editor,

Several kind brethren have expressed their interest in the work we have begun for the Lord in Stretford, and we would like to give, through the "Scripture Standard," our thanks for their encouragement and prayers.

It is our intention to arrange (D.V.) a monthly weekend of discussion in our home, to which we can invite our friends, at which a visiting speaker will introduce a pre-arranged topic.

On Saturday, the 25th of January, Brother Philip Partington introduced the subject "Do we need a God?" This was followed by an interesting discussion. Sixteen were present, of whom four were non-members.

On the Lord's Day morning Brother Partington taught Sister Ashurst's Bible class, and afterwards at the breaking of bread gave an encouraging and instructive talk on the mission of the church. In the evening he addressed a gathering of twelve, including four non-members, two of whom had been present on the previous evening.

Brother Partington and I spent the afternoon visiting contacts.

We are very grateful to Bro. Partington for his assistance. He handled his subjects very ably. It was evident that much careful preparation had gone into them. We pray that the seed sown will be blessed to God's glory.

No non-members have joined with us this year in the Gospel Discussions on the other Lord's Days. So we have decided to spend the evenings in visiting our contacts to discuss the Word with them, whilst at the same time urging them to attend the monthly efforts.

The Bible classes have been much more encouraging. We now have eleven young people (which includes our own four children). One of our young friends stays behind after Bible classes to witness the breaking of the bread.

Because some of the children are required to help their mother in the morning we have set back the time for Bible classes to 11 a.m., and we now break bread at 12 noon.

Please pray for the Lord's work in this corner of the vineyard.

Yours in the Master's service,
Allan Ashurst

Sinde Mission,
P.O. Box 132,
Livingstone, Zambia.
November 26, 1968

Romans 8:28; Psalm 29:11

**"The Lord will give strength unto
His people"**

Greetings through our Saviour!

Your remembrance of the Lord's work in this area by your prayers, fellowship, and encouraging letters has brought a great blessing to many Christians, also giving lost souls a chance to hear about God. So far this month 4 women, 4 boys and 2 girls have become Christians. They are now growing in the Christian life—thanks to you dear ones who made it possible for them to hear about Christ.

September 23rd to 27th Leonard, BaZephaniah and BaJothum conducted a men's leadership class with 30 attending. One made a confession of neglecting the Lord and rededicated his life to serving God. Now his days are filled with joy as he has a purpose in life—serving God

each day. Everyone was spiritually blessed and filled with more zeal to serve God.

October found many of the women in the villages learning Matthew 5:3-11. Even though many can't read, 25 said the verses from memory! Now they have them in their hearts to share with others. In Pisani, Inhanda, Mujala and Musokotwane they will continue meeting once a week to read God's word, sing and pray together. Now most of them have a Tonga New Testament and song-book. As the rains are beginning, the women can meet when they finish digging in their fields. Also the men are going out, and teaching others — BaEdward has gone to other villages and taught God's word, and some of those baptized this month listened as he read God's word, then obeyed God. Please pray more will be brought to Christ, and that each Christian will strive harder to use every moment of the day serving God . . .

November 9th, Brother and Sister Alvin Hobby returned to Africa and will again be at Namwianga. It is such a great blessing to have them back in Zambia, speaking with the people in Tonga. May God bless them with many more years of service here in Africa . . .

Your letters are such a treat and joy to get. It may be hard for you to believe, because I don't write very often. We pray for you often and know God will bless you richly through Christ Jesus . . .

Yours in His wonderful love,
Elaine Brittell

OBITUARY

Correction. — "S.S.," February, p. 22, col. 2. Dunfermline: Bro. Walter Gurney should be William Guiney. We regret this unfortunate error and apologise for any distress or inconvenience caused.—Ed.

Bedminster, Bristol. — We are sorry to record the passing of Sis. Hollingsworth. Our sister commenced her Christian life more than 50 years ago at Leeds, and to the end was always considerate to others. We commend her husband and family to our heavenly Father.

Bro. Collins officiated at the cemetery.

Blackridge. — With much sorrow we record the death of Sister Mary McCallum at the age of 82 years. After a very short illness she passed to her rest on February 1st. She had been a member of the church for over 60 years. Our sister was always very regular in her attendance at the Lord's Table, and to the end of her pilgrimage was faithful and loyal in the service of the Lord. Of her many virtues, humility and modesty were very prominent. Her smiling face and warm word of greeting endeared her to all our hearts. Now she has "fallen asleep in Jesus, blessed sleep, from which none ever wakes to weep." The church has suffered a heavy loss, but takes courage in the thought that the parting is only for a time. The body of our departed sister was laid to rest in Woodbank Cemetery, Armadale, on Monday, February 3rd. The service in the house was conducted by the writer, and at the graveside by Bro. Paul Jones.

To the bereaved family, our sincere sympathy is extended. May the God of all comfort and consolation turn this sad event into a blessing for them all.

'Tis grand to know God liveth,
Who rules o'er sea and land;
His own He shelter giveth,
Our times are in His hand.

David Dougall

Peterhead. — We regret the passing of our aged Sister Annie Reid. Though in the eventide of her life and, in failing health she was always found in her place at the Lord's table.

We thank God for our sister with the hope that one day we shall meet again.

Brother David Dougall conducted the funeral service. A. E. Strachan

Scholes (Wigan). — The church sorrows at the death of Bro. William Layland, very suddenly on January 21st.

Bro* Layland was very little known among the churches, for he lived a quiet peaceable life of gentleness and kindness. He never took part, except a silent one, in the service and ministry of the church. Yet he was consistent in his presence, with his family, at the Lord's table. He was a good and conscientious workman, ruled his home well, and brought up his two children in the good way. Both his son, Joseph, who is an acceptable servant

of the churches in teaching and preaching, and his daughter Helen, are a testimony to the faithfulness and qualities of their father and mother. To his widow and his son and daughter we extend our sincere love and sympathy, and rejoice in the assurance that because Christ lives our late brother will live also.

COMING EVENTS

Brighton (Oxford Street).—Anniversary meetings Saturday and Lord's Day, April 12th and 13th, when Bro. L. Channing will serve the church. Saturday: Tea 5 p.m., followed by show of slides of Palestine. Lord's Day: breaking of bread 11 a.m.; gospel meeting 6.30 p.m.

Tranent. — The church intends holding its annual social on Saturday, 29th March, at 4 p.m.

The speakers on this occasion will be Brother Leonard Morgan and Brother Jack Parker, two well-known and able brethren from the Wigan district.

There will be a programme of singing which should help to make this a wonderful time of fellowship. The two speakers will also serve the church on the Lord's Day. To ALL our brethren we give a very warm invitation to join us at our social evening. Old and new friends are more than welcome.

Wigan (Albert Street).—Gospel mission Saturday, March 15th, to Lord's Day, March 30th, 1969. Meetings on Saturday, Sunday, Tuesday, Wednesday and Thursday each week at 7.30 p.m. Speaker: Bro. Charles St. John of Coleraine.

We look forward to the Lord's blessing on the mission and request your prayer and support.

CHANGE OF DATE

Kirkcaldy (Hayfield Road).—As the date of the annual social clashes with the special meeting at Tranent the Kirkcaldy Social will now be held (D.V.) on Saturday, April 19th, 1969. The speaker on that occasion will be our own Bro. Alan Brunton.

A warm welcome awaits our brethren and their friends. We pray the time spent in fellowship will be mutually beneficial.

SPRING CONFERENCE

The brethren at Ulverston have invited the Conference, which is to be held Saturday, April 5th, 1969.

Afternoon business session to commence at 2 p.m., followed by Devotional Meeting approximately 3.30 to 4.30 p.m. when Bro. John Dodsley and Bro. G. Ellis of Kirkby-in-Ashfield will speak. Tea will follow.

Will committee members please note that the committee meeting will be held at a convenient time between tea and the evening meeting.

The evening meeting will commence at 6 p.m., Bro. Black of Dalmellington presiding, and the speakers being Bro. Alf Marsden of Wigan and Bro. Ernest Makin of Ince.

Will brethren note that the meetings will be held in the Quebec Mission Hall.

Accommodation for those brethren wishing to stay over can be arranged by writing to Bro. John Thistlethwaite, 3 Lancaster Street, Dalton in Furness, Lanes., or alternatively by writing direct to one of the following hotels:

The Sun Hotel, Ulverston. B. & B. 32/6.
The Lonsdale House, Ulverston.

B. & B. 40/-.

The Newby Bridge Hotel, near

Ulverston. B. & B. 44/-.

We hope that all brethren who are interested in Evangelism will make an effort to attend the meetings, remembering

that the Conference is for all Old Path churches and supporters; in other words YOUR Conference.

Tom Woodhouse (Secretary)

CHANGES OF MEETING TIMES

Until further notice the times of the Lord's Day meetings in the home of Bro. and Sis. A. Ashurst, 60 Kenwood RW Stretford, Manchester, M32 8PT, will be:

Bible Classes11 a.m.

Breaking of Bread 12 noon

Summer Lane (Birmingham). — The church now meets for worship at 11 a.m. and the Bible School commences at 9.45 a.m. All visitors in the district are cordially invited to attend the Bible School Adult Class.

CHANGES OF ADDRESS

Dewsbury.—The Church at Dewsbury is re-forming (D.V.) on March 2nd at the Christians' Meeting Room, Lower Peel Street, Bradford Road, Dewsbury.

Fuller details later.

Alfred Jackson, 9 Richmond Road, Kirkby-in-Ashfield, Nottm. NG17 7PR.

ENGAGEMENT

Christine Hurcombe and Brenton James (Cardiff). Wedding will take place (D.V.) at Bedminster, Bristol, on 2nd August, 1969.

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