

# The SCRIPTURE STANDARD

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

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## Rise Up, O Men of God!

ALL the parables of Jesus were taught for a specific purpose. Each contains some main lesson which we are intended to learn, even if the details be missed. If we can discern what this lesson is we have gone far to realising the object of Jesus in telling the parable.

### The Parable of the Talents

In such books as *Helps to the Study of the Bible* or in supplements to "Teachers' Bibles" we find the parables tabulated. Under the Parable of the Talents it is suggested that the leading lesson of this parable is "Use of Advantages"—the advantages and privileges which at the first were enjoyed by the apostles, to whom the Saviour spoke the parable, and which are in some measure still the possession of those who learn of Christ to-day.

Archbishop Trench in his great book, *Notes on the Parables*, introduces that on the talents with these words: "While the virgins were represented as *waiting* for their Lord, we have here the servants *working* for Him. There the inward spiritual life of the faithful was described, here their external activity. There, by the fate of the foolish virgins, we were warned against negligences and decays in the inner life: here, by the doom of the slothful servant, against indolence in our outward vocation and work. That parable enforced the need of keeping the heart with all diligence; this of putting all diligence also into our outward service, if we would give our account with joy . . . Very fitly, therefore, the other precedes and this follows, since the maintenance of the life of God in the heart is the sole condition of a profitable outward activity for the Kingdom of God."

It is not our intention to give an exposition of the parable. We feel that the finest exposition, as with much of Christ's teaching, is simply to read it. We therefore ask that, before reading further into this article, you read carefully Matthew 25:14-30.

The action of the parable takes place between Christ's going to His Father, after His sojourn on earth, and His final coming. This second appearing has been a subject of much fantastic and absurd speculation by many lovers of Christ. So ridiculous are some of these expositions that we have tended to neglect the many parts of Scripture which point to this great event. In teaching and preaching we have not given it the prominence it has in the word of God. The result is that we regard it as some dim and distant event which will never concern us—no doubt it will come to pass, but it has no practical import to ourselves. The certainty of Christ's second coming is not a reality as it should be. We do not live our lives in the light of that great day of judgment and consummation of all things.

### No Slacking in Christ's Services

Many in their daily work look upon the absence of "the boss" as an excuse for dodging work. "There's no need to exert yourself when he isn't there." It is tragically true also, that many Christians act in the same way in the absence of Christ. True,

He is present in His Holy Spirit, but He is intangible to the physical senses. So many feel they could live much better lives if they had the realisation and encouragement of the physical presence of Jesus. We think, with the Sunday School hymn:

“ . . . When Jesus was here among men . . .  
I should like to have been with Him then.  
I wish that His hands had been placed on my head,  
That His arms had been thrown around me,  
And that I might have seen His kind look when He said  
‘Let the little ones come unto Me.’”

It is easy to allow the Lord's absence to be a temptation to sloth. This parable of the talents shows us this danger—that the interval between Christ's going and His second coming can easily be made into a time of inactivity. Most of the parable is taken up with the warning of the condemnation that falls upon those who do not use the abilities and opportunities they have to send forward the cause of Christ. Do you notice that it was he who had the least given to his charge who felt it least worthwhile to try to do anything, and who made excuses to justify his lack of effort? Infallibly, Christ points to the same tendency in all ages, for it is fatally easy to excuse ourselves with the thought that we have no abilities or responsibilities to serve Christ in His church, in our homes, at work, in pleasures, among friends. But there is much truth in the old children's hymn which contradicts these illusions of ours:

“God entrusts to all talents few or many:  
None so young and small that they have not any.  
“Though the great and wise have a greater number,  
Yet my one I prize, and it must not slumber.  
God will surely ask ere I enter heaven,  
Have I done the task which to me was given?”

“Ye are not your own”

All our abilities, inherited or developed, come in the ultimate from God. “What hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou hadst not . . . ?” (1 Cor. 4:7). “Every good gift . . . and perfect boon is from above . . . from the Father.” (James 1:17). “We give Thee but Thine own, whate'er the gift may be” applies to much more than money contributed to the collection on the Lord's Day. It applies to all that we have, are and do. The talents, abilities we may possess are ours to use not for our own advancement or profit, but for Him who gave them. And this, not because God needs or grasps at anything we bring Him, but because, used in His name, these gifts are for our highest good.

Of course, the talent above all others given to God's servants is the gospel of Jesus Christ. This is not to be hidden but to be “traded with”, put to work. The servants in the parable were not all entrusted with the same number of talents, the same amount of their Lord's wealth, but “according to their ability.” The same results were not expected from all: “To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.” (Luke 12:48).

#### A Serious Appeal

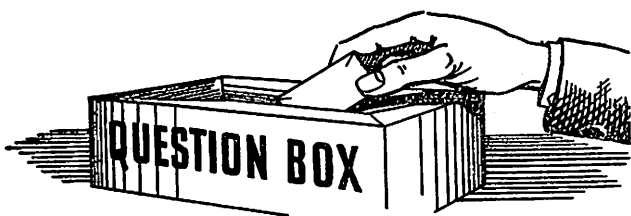
We make a serious appeal to all in the church of Christ, especially to the younger brothers and sisters. Last month, in reporting on this year's Hindley Bible School, we mentioned the encouragement and gratification which came from seeing so many young brethren at the School. But now we speak to the wider circle throughout the churches.

We may sometimes lament the fact that so little of the money possessed by brethren and so few bequests made go to the cause of the church or the gospel. In the same way, so little of the greatly increased education and of the highly developed abilities of our young brethren are of benefit to the church. Very often promising brothers and sisters, who were beginning to be of useful service to the

Lord in His church, abandon or lose interest in such spiritual work in order to set themselves to a career. A life that could have been of great blessing to others is hidden for more "profitable" interests in the service of self. And not only in such cases. For it is sad indeed to think of the terrible waste of time, abilities, energy, money, and life itself, of which many of us are guilty in taking part with the world in doing the same things, enjoying the same pleasures, going to the same places, talking the same things, having the same habits, and with the same outlook.

O, my brethren, let us dare to be different, to stand alone, to be unpopular. Let us be no longer held in slavery by the tyranny of the conventional, by what everybody else does, the fashion of the moment and the fascination of the world which crucified its Saviour. The day of the Lord approaches; "the coming of the Lord draweth nigh." Time is earnest and urgent; too quickly flown to be frittered away in unprofitable foolishness. "It is high time for us to awake . . . for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness and . . . put on the armour of light." (Rom. 13:11-12).

EDITOR.



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**Q.** In view of an answer given in the Question Box in May, as a confirmed believer in the doctrine of conditional immortality, I would be interested to know how the undermentioned passages of scripture can be explained. I expect a plain meaning of plain words. I have abbreviated the passages in order to save space. They are, (a) "Kill the body . . . destroy both body and soul." (Matt. 10:28). (b) "Perish" as the opposite of eternal life (John 3:16). (c) "Punishment even eternal destruction" (2 Thes. 1:9). (d) "Who only hath immortality" (1 Tim 6:16).

**A.** This question is supplementary to one in regard to the state of the dead. As such we welcome the opportunity to give a plain meaning to plain passages of scripture, and trust that the answers given in this column are always without ambiguity. However, the plain meaning of the passages quoted, or any other scriptures, does not support the doctrine of conditional immortality.

(a) "Kill the body . . . destroy both body and soul" The word here translated "destroy" is the Greek word *apolesai*, from the roots *apo* and *ollumi*. The best definition of this word is given in Vine's "Dictionary of Words": "The idea is not extinction but ruin; loss, not of being, but of well-being." So agree Thayer, Robertson, Bagster, Strong, and Parkhurst. The meaning of the word is plainly indicated by its use in the New Testament. The same word is translated "lost" or "lose" in connection with the lost sheep (Luke 15:4-6), the lost piece of silver (Luke 15:8-9), the lost son (Luke 15:24), "perish" or "perisheth" in the spoiling of the wine skins (Luke 5:37), perishing of food (John 6:27), of gold (1 Pet. 1:7), to quote only a few examples. The thought of annihilation is unsupported by the context of the passage, for Jesus carefully avoids implying that anything can kill the soul; it is also unsupported, as we have seen, by the general use of the same Greek word throughout the New Testament.

(b and c) "Perish," "Punishment, even eternal destruction." What has been said of the former passage applies to these also. The same Greek word is used in John 3:16, translated "perish" In 1 Thes. 1:9 *olothros*, from the same root *ollumi*, is used, and translated by the word "destruction."

But there is also another word used in these two passages which does not support the questioner's view. It is the Greek word *aiōnios*, translated "eternal" in John 3:16, and "everlasting" in 1 Thes. 1:9. It means perpetuity, either past or present. The same word is applied to God (Rom. 16:26), to the Spirit (Heb. 9:14), and the root *aion* is applied to Christ (Rom. 9:25). The same word is also used in connection with the reward of the righteous and the punishment of the wicked (Matt. 25:46, R.V.): "But these shall go away into eternal punishment, but the righteous into eternal life". If there is a limitation on the word "eternal" in connection with the punishment of the wicked, then, to be consistent, there must also be the same limitation in regard to the eternity of God, Christ, the Holy Spirit, and the reward of the righteous.

It will not do to argue that the unrighteous are to be eternally punished in being eternally annihilated. Annihilation is not a continuing punishment, but a single act. That which has ceased to be cannot continue to be punished. The same truth is seen in John 3:36, R.V.: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Divine wrath cannot abide on a nonentity!

(d) "Who only hath immortality." This passage simply means that God alone is immortal, in that He is so not derivatively, nor by participation. All other immortality is derived. It does not follow that none others are immortal, for God may bestow immortality on others. Hence, men may be immortal in spirit but mortal in body. Rev. 15:4 says, speaking of the Lord, "For thou only art holy." Does it follow then that there are no saints or holy ones? Of course not! It means that the Lord is essentially holy, and that all other holiness is derived.

But there is also a further truth in this passage. The word translated "immortality," is the Greek word *athanasia*. In the New Testament it expresses more than mere deathlessness, but suggests the quality of the life enjoyed. So here in this passage. The Eternal One is described as "... dwelling in light unapproachable." (R.V.). To dwell in the presence of such a One is the lot of the righteous (1 John 3:2). To be banished forever (not annihilated) from the presence of such a One, is the lot of the unrighteous: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thes. 1:9).

The believer in conditional immortality faces insuperable difficulties. We mention just two: (1) The theory sets aside everything the Bible reveals concerning continued existence after death (Matt. 22:32; 2 Cor. 5:1-6); consciousness after death (Luke 16:19-31); and conscious punishment of the wicked after the judgement (Matt. 24:51; 25:30; Rom. 2:8-9; Mark 9:45-46). (2) It makes nonsense of the resurrection, for if true it would mean that God would have to bring into being a life already extinguished, in order that He might annihilate it again.

**Q. Is it un-scriptural or anti-scriptural to pray at Gospel Meetings? Some say that it is unwise, as the alien sinners present may consider themselves included in such prayers, and so think they are all right, and do not require to do anything for salvation. The fact that our Lord prayed in the presence of unbelievers is not considered to be an example or guide for us to do so at Gospel Meetings."**

A. There are a number of requirements shown by the scriptures to be necessary before a prayer becomes acceptable to God. They are: that a prayer should be offered in the Saviour's name, and according to His will (John 16:24-25), which cannot be done by those who have not availed themselves of Christ's High Priestly intercession; in faith (James 1:6); with pure motives (James 4:3); and in obedience to the Lord's will (1 John 3:22). However, this concerns *participation* in prayer, and not merely *hearing* prayer, which is an entirely different matter.

The scriptures show that unbelievers may be present whilst the prayers of the saints are being offered. The Saviour's prayers cannot be dismissed so lightly, for, if it is wrong in principle to pray in public before the unsaved, it is wrong in the Saviour's case. Again, Stephen prayed before those who manifested unbelief (Acts 7:59:60). Paul and Silas so prayed that pagan prisoners heard them (Acts 16:25). In 1 Cor. 14:13-15 Paul speaks of praying under the influence of the Spirit. At that

time he allows for the fact that unbelievers might very well be present (see verses 23-24). If praying before such people is wrong, then not only was Paul wrong in admitting such a possibility, but he ought to have forbidden it.

But this goes further. The gathering at which such gifts of the Holy Spirit were often manifested was when the church assembled for the Breaking of Bread. This is the only gathering for which we have direct precedent in the New Testament, except, perhaps, for prayer meetings. The so-called gospel meeting is a useful expedient, an accommodation to modern custom. Here then, Paul admitted the possibility, and without rebuke, of the presence of unbelievers at the Breaking of Bread, where most certainly the prayers of the saints would be offered.

The question confuses two different issues: the *practice* of praying in public with *how* we pray in public. The Lord's prayers show no ambiguity. He distinctly shows for whom He is praying, and why (John 17:9 etc.). Stephen's prayer is another example (Acts 7:59-60). Again, if prayer before an unbeliever is wrong, then one must never pray for a sick man who is not in Christ, on behalf of him, and in his hearing. Of course this is not wrong. But what is wrong is so to pray as to give him the impression that he has equal access to the Throne of Grace. So in the gospel meetings, there is no reason at all why Christians should not pray for the enlightenment and conviction of unsaved souls in their presence, provided it is done lovingly and tactfully. This is in itself a testimony.

The question puts forward the reason for not praying in public at a gospel meeting, lest the unsaved might "think that they are all right, and do not require to do anything for salvation." But surely the primary purpose of the declaration of the gospel at such a meeting is to show the unsaved their need and how to satisfy it. If the unsaved person goes away under the impression he has nothing to do in order to be saved, it is not because prayer is uttered in his hearing that is at fault, but the inadequate preaching of the Word of God.

## Why I Became a Christian

(The personal testimony of a former Moslem).

"I, Moosa Van Rooyen, brought up as a child in the Moslem religion, am indeed proud to take this privilege, now 32 years of age, to tell friends and brethren, how happy I am in that I have accepted Christ as my personal Saviour. Though just for a few years, in my home as a Moslem having observed its tradition to some extent, it seemed as if there was something else (which of course I was not aware of) being held out in the future for me, God alone knew.

I then somehow did not feel satisfied, and my interest away from the Moslem religion led me to attend an English church in the vicinity of Woodstock, little knowing that some day God, through His word, would consummate my desire, and sincerity to greater and better things at the Church of Christ at Woodstock. I attended the English church for a while, then came the turning point, which seemed to be the foundation of my hopes, when I married a gentile girl whose parents were members of the Church of Christ, and so was she, and learnt unfortunately that she was a backslider. Yet I thank God that she has been a great help to me for all that, and prayed that some day my decision for Christ would cause her to return to the fold.

After being married for nine years, and during which time I was reading a Bible in my home to see whether I could find what I was seeking for in my humble way, my sister-in-law, also a member of the Church of Christ, had asked one of the brethren to come and have a meeting in my home one evening, for which I was very grateful, which served to be a great blessing to me especially, and my wife and family. My search, for better and greater things, in the things of the spirit and the true Church, I could see was drawing nearer, the scales of doubt, unbelief and tradition were gradually falling off, thank God, which made my wife also feel happy.

After many months since this meeting was held in my home, I decided I would attend the meetings at Woodstock. Then, after a few visits to my home by the

Brother who arranged the meeting in my home, and having made a sincere and prayerful study of the matter of Salvation, and attended the meetings for about six weeks, on my own, I decided to confess Christ and to be baptized.

What had also convinced me of the uncertainty of my life as an individual sinner, was how true, and wonderful, the prophecies were in the Bible of the signs of the present-day events, and that there was just no time to waste. In putting this matter off it might be too late! So having received much encouragement at the meetings by others of the brethren, I made my decision, and was baptized on Lord's Day afternoon, 4th May, 1958, confessing Christ boldly, amid the encouraged gathering of brethren present. The beautiful hymns sung and the rain pouring outside were to me "Showers of blessings," and the greatest moment in my life having come, with rejoicing in Heaven, amongst the brethren everywhere who shall read my testimony, my wife and family thank God. I realize this is going to be my greatest test, in now having turned to Christ, because I know I shall receive much persecution and temptations from many friends, with whom I once associated, but I do not mind, as by the grace of God, I shall wait for the coming of Christ to take me and many others unto Himself.

Moreover, I am happy that I have found the only hope and satisfaction which this world of sin could not give me, and shall continue to feed on the Word of God, which has been the source to guide me to Christ and His Church. Since Psalm 23 has been a blessing to me (the difference was I did not know the Shepherd) but thank God, He will now be my Shepherd in reality. I ask to publish this Psalm, please:

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

(Signed) MOOSA VAN ROOYEN.

## Where can I find this Tune?

Key—1 Bristol, 2 Christian Hymnary, 3 Sankey 1200, 4 Sunday School (Carey Bonner), 5 Redemption Hymnal.

4.4.7.8.7.

See 8.7.8.7. Iambic for this meter.

	1	2	3	4	5
	<b>5.5.5.5.6.5.6.5.</b>				
2 Hanover .....	121	290	13	—	9
2 Houghton .....	122	—	11	419	10
	<b>6.4.6.4.6.7.6.4.</b>				
1 Broomsgrove .....	727	—	—	—	—
1 Clarion .....	—	—	—	534	—
	<b>6.4.6.4.10.10.</b>				
1 Sursum Corda .....	430	93	—	—	92
	<b>6.5.6.5.</b>				
2 Derby .....	130	—	—	38	—
1 Downston Castle .....	—	—	—	—	90
2 Eudoxea .....	—	—	296	150	—
3 North Coates .....	—	96	—	150	674
	<b>6.5.6.5.D.</b>				
3 Franconia .....	129	—	—	79	—
1 Jesus Knows Thy Sorrows .....	—	—	48	—	—
3 Ruth .....	—	99	—	327	121

		<b>6.5.6.5. (12 lines)</b>				
1	Armageddon	—	—	341	431	
1	Hermas	—	—	87	264	
1	Rachie	—	—	—	197	
1	St. Gertrude	439	101	706	557	
		<b>6.6.4.6.6.6.4.</b>				
2	Harlan (Olivet)	—	102	235	474	
2	Moscow	132	103	5	416	
		<b>6.6.6.6.8.6.</b>				
1	Kemerton	445	106	—	—	
1	Ravenshaw	—	—	—	262	
		<b>6.6.6.6.</b>				
1	Baca	—	110	621	580	
1	Thy Life Was Given	—	—	78	—	
3	Adoration	138	—	313	178	
1	Gopsal	745	—	—	195	
2	Millenium	—	—	—	154	
2	Samuel	746	115	1148	117	
		<b>6.6.6.6.8.8.</b>				
1	Verbum Pacis	452	116	—	569	
		<b>6.6.8.4.</b>				
			<b>6.6.8.4.D.</b>			
1	Leoni	144	117	4	455	
		<b>6.6.8.6.6.8.</b>				
2	Ascalon	147	118	271	562	
		<b>6.7.6.7.6.6.6.6.</b>				
1	Wittemberg	151	122	—	454	
		<b>6.10.6.10.</b>				
1	Benedictus	—	466	124	—	
		<b>7.6.7.6.</b>				
1	Barton	471	—	494	286	
3	St. Alphage	156	136	284	597	
2	St. Philip	157	—	—	—	
		<b>7.6.7.6.D.</b>				
6	Aurelia	474	136	228	97	
2	Crüger	—	138	—	—	
4	Day of Rest	763	139	606	155	
5	Ewing	159	140	217	498	
1	Fairford	476	—	—	336	
2	Lymington	477	—	270	163	
3	Missionary	160	—	1070	9	
3	Munich	161	—	637	86	
1	New York	—	—	—	321	
1	Passion Chorale	—	142	126	—	
2	Penlan	—	—	—	313	
3	Petition	—	—	—	606	
3	Rutherford	473	—	975	585	
3	St. Theodulph	162	143	723	233	

## ‘Light Affliction . . . Eternal Glory

There is a day of sunny rest  
 For every dark and troubled night;  
 And grief may hide an evening guest,  
 But joy shall come with morning light.

For God hath marked each sorrowing day,  
 And numbered every secret tear;  
 And heaven's long age of bliss shall pay  
 For all His children suffer here.

# SCRIPTURE READINGS

3—Psalm 2.	Acts 4:23-37.
10—Proverbs 30:1-14.	” 5: 1-16.
17—Lamentations 3:19-42.	” 5:17-32.
24—Proverbs 21:15-31.	” 5:33-42.
31—2 Kings 21:1-16.	” 6.

## “THEIR OWN COMPANY”

Peter and John had faced their first tribunal. Their boldness had astonished and confounded the tribunal. They had spoken the plain truth, and had accused their judges of murder. They could not be under any misapprehension about the power exercised against them—it was the same power that had put Christ to death. It was entirely relentless and unscrupulous. So they might well fear. Like us they found consolation and encouragement by contact with those of the same mind, and the still greater consolation in confiding their fears to God. So they prayed unitedly, not for escape, but for **BOLDNESS**.

How seriously must the remaining apostles and the new company of the redeemed have regarded this attack upon their chief leaders. So much seemed to depend upon their leadership. But the multitude of them that believed were of one heart and of one soul, so they held together with a firm trust in the God who was the Almighty Creator (4:24), whose will was fulfilled by the raging of the ‘powers that be’ (and of course always will be). What God permitted to come upon them they were prepared to suffer without resentment, according to the example of the Saviour Himself. This would be the first of many ‘being let go, they came to their own company’. Christians soon became the persecuted few bound together in a wonderful companionship, not bounded by this earthly scene, but to be consummated in that company ‘which no man could number’ (Rev. 7:9).

We observe that Peter, delivered miraculously on a later occasion, upon consideration sought ‘his own company’. Here (12:12) again was a gathering prayerfully waiting upon God, and undoubtedly asking for Peter’s deliverance—subject to that same will of God, which they knew was always best. He had not chosen to save James from

Herod’s sword, but that did not disturb their faith because they knew that James had gone to the place prepared (John 14:3), and that Peter was in the safe keeping; but how earnestly they must have prayed, for the sake of the cause, that God would spare Peter longer. The thrilling joy which Rhoda experienced can be shared by Christians today when they meet one another in difficult circumstances, and realise that they are of the same company, ‘when love in one delightful stream through every bosom flows’. We are too apt to take Christianity ‘easy’, living quietly and comfortably, and therefore missing the thrills of those early believers.

There are many evidences of this consciousness of the bonds of Christian unity in the Acts of the Apostles. We note how Paul and Barnabas on the first journey into Asia Minor went back over the ground, ‘confirming the souls of the disciples’, and then reported how God had used them (14:27). As the gospel spread, so did this new sense of a common bond and interest. Very soon there was the contribution for the poor saints in Jerusalem, relief from the Gentile churches sent to the Jewish, messages of goodwill from one place to another (16:5). Paul in his journey from Macedonia to Jerusalem illustrates this by his seven days’ stay at Troas (20:6), his call to the elders of Ephesus (20:17), the search for ‘his own company’ at Tyre (21:4), saluting the brethren and abiding with them at Ptolemais (20:7), abiding in the home of Philip at Caesarea (20:8); and we touch finally upon ‘his own company’ at Puteoli (28:14) and coming to meet him as far as the market of Appius (forty miles). No wonder this demonstration of fellowship brought joy and new strength to the apostle’s heart!

We have proverbs suitably applied to our lesson—‘Birds of a feather flock together’ and ‘You may judge a man by the company he keeps’. ‘Cliques’ are objectionable because they are exclusive, but the Christian ‘company’ is more than open to receive new members. It almost exists for that purpose. But it can be ruined easily by infiltration, and the conditions of entry are fixed by divine wisdom, as are also the conditions of remaining in it—no society can exist without these restrictions.

The disastrous apostasy has overgrown or superseded the simple New Testament organism with a vast system of diverse



organisations, spending enormous sums of money on professional officers and large buildings, instead of manifesting the humble and self-sacrificing spirit of the Christ in multitudes of daily lives, all showing that they are of one heart and one mind by worshipping God, and loving and serving one another. Do we all regard our spiritual relationship as the supremely important one? Do we find our greatest joy in one another's company? Do we value the esteem of our brethren more than that of our worldly friends? Do we when together talk and think sufficiently of the heavenly realities, or do we find it easier to speak of the weather, politics, or the news?

'How sweet, how heavenly is the sight,  
When those that love the Lord  
In one another's peace delight,  
And so fulfil the word.

'When love in one delightful stream  
Through every bosom flows,  
When union sweet and dear esteem  
In every action glows.'

R. B. SCOTT.



## Wine Jar Clue to Gibeon

An inscription on the handle of a wine jar, buried deep in the Arab village of Al Jib, eight miles north of Jerusalem, has led to the village being identified as the biblical city of Gibeon. An account of two years' excavation of the sixteen acres of Al Jib has been issued by Professor J. B. Pritchard, late of the American School of Oriental Research, Jerusalem, who directed the diggings.

Twenty-four inscriptions with the name 'Gibeon' were found as labels on jars which a wine exporter in the city used as his trade name. Gibeon was known for its fine wine. Names of prominent citizens with biblical names such as Azariah, Nahum, and Meshullam were also discovered, and one important pottery reference gave the name of Hananiah referred to by Jeremiah in chapter 28 of his prophecy.

The Gibeon water system, long famous in Hebrew tradition, was even more impressive than the references in the books of Samuel, Chronicles and Jeremiah suggest. A system of tunnels through 389 feet of solid rock and a spiral stairway of 172 steps led to the inner cham-

ber of water in the heart of the rocky hill on which the city is built. The water was still sweet and cool, although the inner chamber had been closed for twenty-five centuries.

The title of the Gibeonites as 'drawers of water' was well earned, comments Professor Pritchard, because the earthen water jars had to be carried individually through the rocky tunnels. But their pool provided an almost invulnerable supply of water for the Gibeonites, even when their enemies were encamped on the plain above them.

*Manchester Guardian*, June 24, 1958.

[Gibeon and the Gibeonites are often mentioned in the Old Testament. Joshua 9 records how the Gibeonites became 'hewers of wood and drawers of water' for the Israelites. Gibeon became a Levitical city (Josh. 21:17). Of particular interest in the above article are the references to the water supply of Gibeon, bearing out what is said on this subject in 2 Samuel 2:13 and Jeremiah 41:12. Thus again 'the stones cry out' to confirm the detailed accuracy of the Scripture records of long-past events, wonderfully fulfilling the words in Psalm 85:11—'Truth will spring out of the earth'.]

## NEWS FROM THE CHURCHES

**Aylesbury.** We rejoice to report that on June 18th, Miss Tegwen Rogers was baptised into Christ. Our new sister had been a Baptist but for some time had been studying the scriptural way of salvation. Sister Rogers has already proved herself zealous for the Lord, and we pray that she might be blessed with a long and fruitful life in His service.

L. CHANNING.

**Bedminster, Bristol.** Sixty-four years of service for the Lord were remembered on Saturday, May 17th, when a goodly company partook of tea, and afterwards joined in singing the grand hymns which are loved so well. Bro. F. C. Day, of Birmingham, was our speaker, and he remembered that this was also the sixty-fourth address which he had delivered in our chapel. Our brother also exhorted the church on Lord's Day morning and

gave the Gospel message in the evening. We thank God for those who in the past have maintained the witness to the truth of the Scriptures, and we look forward with confidence to the tasks which lie ahead, until the great day when our Lord shall come.

A. L. D.

**Buckie.** On June 16th William Pirie (son-in-law of Bro. Sam Hunter) put on the Lord Jesus Christ in baptism. Our brother made his decision after careful study, and we thank our heavenly Father for his willing acceptance of the truth. May the Lord bless and use him for His glory. We thank our brethren in Peterhead for placing their meeting-house at our disposal.

We again rejoice that another soul has been added to the Church. On June 23rd Margaret Reid was immersed. To God be the glory.

JOHN GEDDES.

**Dalmellington (Ayrshire).** It is with joy that we report the immersion, on Lord's Day, June 8th, of one of our former Lord's Day School scholars, Agnes Chalmers, daughter of Bro. and Sis. D. Chalmers. Our young sister's baptism brought to a close a day of rich and joyous fellowship with the Hunter family, on holiday from Buckie. We pray our young sister may grow in grace and knowledge of our Lord and Saviour, Jesus Christ.

WM. BLACK.

**Eastwood.** On May 3rd and 4th we celebrated the fourth anniversary of the opening of our meeting-house. Our hearts were gladdened by the support given by brethren from far and near. Over one hundred assembled for tea. This number was increased at the meeting following at which Bren. T. Nisbet of Haddington, Scotland and R. McDonald of Dewsbury ministered the Word out of a depth of knowledge and experience. The spirit and enthusiasm were sustained over the Lord's Day, when Bro. Nisbet ministered by exhortation and Gospel message. We thank God and take courage, and would express our gratitude to the brotherhood. The praise and the glory are the Lord's.

CHAS. LIMB.

**Hindley.** We are pleased to report that the four from the Bible School have obeyed the Gospel and one brother has been restored to fellowship. We pray they may continue faithfully.

On Lord's Day morning, June 1st, we again rejoiced to see two more, a hus-

band and wife, obey the Saviour. For some years they had attended regularly at a Methodist chapel at Eccles, near Manchester, but having come to a more perfect knowledge they desired to comply with Scriptural teaching. May they long continue to serve the Lord.

**Ilkeston.** The church's 78th anniversary meetings were a joy and inspiration. On Saturday May 31st, over ninety members, from churches as far apart as Birmingham, Leicester, Loughborough, Kirkby-in-Ashfield, Eastwood and Derby sat down for tea. This was followed by a social gathering of over one hundred people, at which Bro. F. C. Day (Birmingham) spoke on 'The Pre-eminent Christ' and Bro. Andrew Gardiner (Scotland) 'The new Name at Antioch'. Both gave thought-provoking addresses which were greatly appreciated. Sisters S. Gregory and D. Gee rendered a duet and the meeting was ably presided over by Bro. A. Gregory (Ilkeston).

Lord's Day, June 1st, was a full day of worship and service. Around the Lord's Table about 56 members gathered. Bro. Gardiner exhorted the Church on 'The Abundant Life', bringing home to us the need of constant and faithful service in the assembling of ourselves together that we might inherit that life which He has promised to all who are faithful.

At the afternoon and evening services, the children sang special hymns and choruses, and gave recitations which included the 23rd and the 121st Psalms. Bro. Gardiner spoke about God's deliverance of Israel through Gideon.

At the evening service, a large gathering listened to a powerful and inspiring address from Bro. Gardiner on 'Who shall deliver me?' He pointed out that the only one who has power to deliver men and women from the bondage of sin and give them eternal life is Jesus Christ. We feel that such faithful and efficient preaching of the Word should bear fruit in the future. We tender our grateful thanks to the brethren who have served us so well, and all who supported us by their presence and prayers. We thank God and take courage.

F. G.

**Peterhead.** During June we have had visits from Brethren P. Jones (Birmingham), Don Daugherty (U.S.A.) and A. Gardiner (Edinburgh). Bro. P. Jones, with his wife and family, were on holiday, but he addressed all the meetings

whilst he was in Peterhead. The brethren very much appreciated his services.

It was decided to advertise through the press and by leaflets and invitation cards the visits of Bro. Daugherty and Gardiner. Bro. Daugherty spoke at Wednesday and Thursday meetings to audiences including a good number of friends.

Bro. Gardiner spoke on Saturday evening and at all the services on Lord's Day.

The meeting-house on Sunday was almost full and over twenty friends were present. Although we do not know of any giving their lives to Christ, the seed has been sown and we await the harvest. We thank the brethren for their services.

A. STRACHAN.

**Wigan, Scholes.** We have concluded a mission, extending from April 27th to May 21st, with Bro. Tom Kemp of Hindley teaching and preaching at no fewer than twenty-two meetings, consisting of prayer, gospel and cottage meetings and Bible studies. Subjects with which our brother dealt and which raised interesting and enlightening discussions were: The Church; its nature and organisation and life; and elders and deacons; their qualifications and work. The seed of the Word, too, was faithfully sowed in the gospel meetings. We enjoyed a season of rare fellowship and the church has been built up in the faith. Our one sorrow is that no conversions can yet be reported, but we shall reap if we faint not.

R. RATCLIFFE.

**Woodstock, Capetown.** Just a brief and very interesting report on behalf of the Church of Christ at Woodstock. We are very happy to say that on May 4th a young Moslem man confessed Jesus Christ, and was united with Him in baptism, for which we rejoice and praise the Lord. This came about in this way: Eighteen months ago, this man's sister-in-law invited the writer to convene a meeting in his home. His wife is a Christian and had been of spiritual help to him. He started coming to the meetings at Woodstock on his own and, after a few visits from the brethren, he was baptised on the above date. The result of his decision has caused his wife, who had backslidden, to repent and express her desire to return to the fold. They have seven children, which means that a real revival has taken place in this home. We pray that God might use this brother mightily in His service. I am in contact with a number who have ex-

pressed their desire to be baptised. Obstacles in their way we pray may be removed.

The new work at Riversdale is being encouraged. Three souls there need spiritual help, being 'babes in Christ', and there are great prospects of others being baptised. Brethren, this encouraging news makes us determined to 'press on', amid our various and many difficulties, knowing that 'in due season we shall reap if we faint not'.

I am enclosing a copy of this Moslem man's personal testimony, which he would like published in the *S.S.*, feeling assured it will be a blessing and of interest to all who read it. T. W. HARTLE.

**Woodstock, Capetown.** The Riversdale work is growing. As mentioned in the last report, three elderly women were baptised. In addition, on May 16th six were baptised in a river at 10.15 p.m., and another the following day. This makes a total of ten. Though this work is being helped as much as possible, it seems evident that someone will have to concentrate there permanently at some future date.

Then on May 28th a man was baptised at Simonstown. The church there is growing fast. At a chest hospital at West Lake Retreat, about twelve miles from Woodstock, our young people were privileged to sing anthems and hymns in the wards. Thus 260 patients heard the gospel of Christ in song. The reaction of the patients while the singing was in progress proved that it was worth while.

T. W. HARTLE.

## OBITUARY

**Glasgow: Hospital Street.** We are sorry to report the death of Sister Mrs. W. Chalmers, after severe heart trouble for over ten years. She never murmured and at the early age of fifty-five years has passed to a well-earned rest.

In 1956, during a holiday in the Slamannan district, she came in contact with Bro. Forbes, and learned the way of the Lord more perfectly. Without delay, she responded and was baptised.

Our sister was extremely happy in her new spiritual life and, although her sickness was getting more serious, she was a joy to visit and glad to receive all the literature we could give her.

She was laid to rest on Thursday, May 29th, in the sure and certain hope of a glorious resurrection.

A. B. MORTON.

**COMING EVENTS**

**Blackburn, Hamilton Street.** Brethren, come over and help us during our September mission with Bro. David Dougall. Commences Saturday, September 6th. Tuesdays and Thursdays 7.30; Saturdays 6.30. Lord's Days 6 p.m. Refreshments provided for those coming from a distance. Please let us know in good time how many we may expect from your assembly.—Harry Wilson, 10 Hollin Bridge Street, Blackburn.

**AUTUMN CONFERENCE**

**Eastwood.** Saturday, September 27th (God willing). Afternoon session two o'clock. Evening Meeting six o'clock. (See next issue for further details.) Hospitality Secretary: Bro. G. Bullock, 74 Station Road, Ilkeston, Derbyshire.

**Loughborough, Oxford Street.** 118th Anniversary Rally, Saturday, September 27th. Tea 4.30. Meeting six o'clock; addresses by Bro. A. E. Winstanley (Tunbridge Wells) and Bro. Frank Salt (Leicester).

**Morley, Zoar Street.** Autumn Rally, week-end October 4th-5th, 1958. Speakers: W. Crosthwaite and C. Melling.

**CHANGE OF SECRETARY**

**Morley, Zoar Street.** Harold Baines, 42 Garnett Street, Britannia Road, Morley, near Leeds.

The first commandment of Rome is 'Thou shalt not think', and the second, 'Thou shalt follow the Pope in all things.'

**AN INVITATION TO CLEVELEYS**

The holiday season is an appropriate time to remind brethren once more of their opportunity to have fellowship with the church in Clevelleys, who meet in the Co-operative Hall, Beach Road. Breaking of Bread is at 10.30 a.m. and Gospel Meeting 6.30 p.m. We anticipate renewing fellowship with brethren from many parts of the country, and look forward to the spiritual benefits which we derive from this meeting with kindred souls.

We understand that it has been said in the past that visiting brethren have not been afforded full opportunities to take active part in our meetings. We should like to make it plain that this is not so. On the contrary, we welcome such help. We would again ask that when a brother on holiday knows that God willing, he will be meeting with us on a particular Lord's Day, and desires to serve us in the Ministry of the Word, he contact me (Eric Winter, 77 Kelvin Road, Norbreck, Blackpool). If brethren would oblige us in this matter, we are sure that it would be to the mutual advantage of both visiting and local speaking brethren.

**... AND TO HEREFORD**

72 Whitehorse Street

Will brethren and sisters when making their holiday arrangements please bear in mind that there is a 'little flock' in Hereford who would be very glad to have their fellowship at the Lord's table on Lord's Days at 3.30 p.m. and at Bible Study and discussion at 6.30. Also at Bible Study and discussion on Thursdays at 7.30 p.m.

Speaking brethren would be particularly appreciated.

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

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