

The **SCRIPTURE STANDARD**

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

VOL. 28. NO. 12

DECEMBER 1961

“IS THIS TO BE THE END?”

IN July, 1957, it was necessary for us to ask readers this question, and we were delighted with the answer. During the months of July, August and September of that year, seventy-seven brothers and sisters and churches contributed over £300. By the end of our financial year, March 31st, 1958, a total of £412 had come in from one hundred and forty-eight brethren and churches. If we had feared that the end of 1957 would also see the end of the “Scripture Standard” we were clearly told what its readers desired.

In an effort to keep the magazine solvent, and in the hope of avoiding the need to repeat our appeal, certain economies were introduced. The printer, Brother Barker, produced a more compact issue, containing almost as much material but using fewer pages. Further, we asked the forty-three churches, who receive their “Standards” through an agent, to pay their own postage. This had previously been borne by “S.S.” funds. A further suggestion was made to the effect that churches and individuals should contribute a small amount for such items as Forthcoming Events, and Personal Notices. As the Editor and the Treasurer do not claim anything in the way of expenses except for postage and stationery, it was not possible to economise further in that direction. We thank the churches and individuals who have responded to these requests.

As a result of this wonderful giving, the slight austerity imposed on the magazine and the shedding of some of the expense load, we have been able to keep the price of the paper at sixpence per copy until the present time. It is, however, with great reluctance that we have to inform readers that the price must now rise.

At present, we are receiving payment for about 850 copies. Printing is costing £29 12s. per issue. That is almost 8½d. a copy. Due to wage increases and increased cost of paper, prices will rise further with the January, 1962 issue. (They have risen already, but Brother Barker is bearing the increase until the end of this year). Postage on single and double copies for inland delivery has risen by 25 per cent.

The rise in costs is one side only of the picture. Since the “Scripture Standard” was increased in price to sixpence per copy, average earnings have greatly increased all round, and it is because of this fact that I am confident that readers will accept the new prices willingly, if thereby the “Scripture Standard” can still be had and read.

In arriving at the new charges, many aspects of the matter have had to be considered. Some brethren advocate charging 1/- per copy to get some money in hand. One small church has paid 1/- for its copies since July 1957. To ensure that the paper shall pay its way this is perhaps the simplest and most obvious way. But,

and it is a big But, what of those brethren who purchase several copies to distribute to widows and pensioners in our assemblies? We must keep the price as low as possible to be practicable. In seeking a reasonable charge what allowance should be made for the generosity of churches and brethren? Ought we to be confident that gifts will still be received? Since the start of this financial year, April 1st, 1961, we have received £18 in gifts from an aggregate of fifteen brethren and churches. One brother alone has contributed £10 of that amount, but we remain confident that you readers will respond to the need. Here are the new prices suggested:

"SCRIPTURE STANDARD" SUBSCRIPTION RATES

Commencing January, 1962. (All Post Paid).

Home and Overseas (Except Canada and U.S.).—	U.S.A. and Canada—	
Single copy	Single Subscription	\$1.50
Two copies	Double Subscription	\$2.50
Three copies.....	Treble Subscription	\$3.50
10/6d. per year		
18/6d. per year		
26/6d. per year		

Subscription rate if taken through an agent: 10/- Single copy; 17/6 Two copies; 25/- Three copies.

PAUL JONES, Agent and Treasurer.

A DECLARATION.

Of things most surely believed among us.

The Bible

WE hold that it is the Word of God, revealing His will in different dispensations; the New Testament revealing more particularly the New and Better Covenant.

The Foundation

"Jesus is the Christ, the Son of God." This truth is the foundation of the Church, and must be believed and confessed in order to salvation (Matt. 16:16; John 20:30-31; Rom. 10:9-10).

The Gospel

Is "the power of God unto salvation," it is concerning God's Son (Rom. 1:1-4), and so includes the foundation truth above; and also the redeeming work of Christ—His death for our sins and His resurrection (1 Cor. 15:1-3).

The Baptism

Commanded by Christ to be administered to all disciples (Matt. 28:19), is an immersion in water (Acts 8:36-38; Rom. 6:4). It is for induction into the Divine Name, into Christ, into Christ's death, and so "into the remission of sins" (Matt. 28:19; Rom. 6:1-11; Acts 2:38). Penitent believers only are qualified for Christian baptism (Mark 16:16). Hence we reject infant sprinkling as unauthorised alike in action and subject.

The Church

Consists of those who have believed the Gospel, repented of their sins, and been baptised. This appears from the fact that the church was formed by obeying the great commission (Matt. 28:19-20; Mark 16:16), from the account of the origin of churches, as in Acts 2:38-42; 18:8 and from the references in the Epistles to members as baptised believers (Rom. 6:1-11).

The Organisation

Each of the "churches of Christ" (Rom. 16:16) is a local independent community. Hence each is spoken of as "The church of God" in its locality (1 Cor. 1:2, etc) and is under no authority except the Lord Jesus, its Head, and His authorised Apostles. We, therefore refuse all control of the church by Conferences, Synods, Councils, Parliaments, Monarchs or Popes.

The Names

Sectarian names are held to be sinful (1 Cor. 1:10-17); 3:1-5). Only names approved in the New Testament are used by us for the local community—"church of

God," or "church of Christ," or the plural for all such churches in a given area, as "the churches of Galatia" (Gal. 1:2). For the individual member we use "disciple," "Christian," etc. (Acts 11:26; 1 Peter 4:16).

The Lord's Supper

We attend to this ordinance every first day of the week (Acts 20:7; 1 Cor. 11:17-34). We regard it as among the "all things" to be observed by those who have been discipled and baptised (Matt. 28:19-20), and therefore we have no authority for admitting to "the table of the Lord" any but baptised believers.

The Ministry

A separate "order" of priests, "clergy," or "ministers," we hold is unscriptural. All in Christ are priests (1 Peter 2:5-9; Rev. 1:6). Each church of Christ seeks to have scripturally qualified elders or bishops, under whom all the members, according to their gifts, edify one another in love. Those appointed specially to minister in temporal things are termed deacons.

The Means

The expenses of evangelisation and worship, and help to members when in need, are supplied by the free-will offerings of the church only.

The Plea for Unity

It is held that Christ wills all believers to be visibly united—One in Him (John 17:21). In New Testament days this was so (Eph. 4:4-6); variety of opinion outside clearly revealed things not being regarded as breaking the unity (Rom. 14).

These Features

Of our plea, while not exhaustive, shows how sectarianism can be done away, and a real unity of believers, in obedience to the will of Christ, take its place. We submit that a return to New Testament Christianity affords the only true **Basis of Christian Union.**

SAMUEL WILSON.

A QUESTION OF INTERPRETATION.

WHEN returning the article headed as above to me to be printed in November S.S., the Editor wrote of the impression left on him by statements made therein. He set two questions and a comment suggested to him by what he had read. Here they are :—

(1) Do you mean to convey that the Holy Spirit and the Word are identical? I know brethren who believe this. I was told by one brother who, speaking of the personality of the Spirit, said: "The only Holy Spirit I know is this that I carry in my pocket" (touching his N.T.).

(2) There are different views of what is now meant by "promise" in Acts 2:39. Some think it means salvation, some forgiveness of sins, and others eternal life. In view of your enlarging on "to you and your children," would you care to demonstrate that, grammatically, the promise means "Ye shall receive the gift of the Holy Spirit"?

(3) A general comment. I fear that your article might be taken as meaning that the Christian does not receive the Holy Spirit . . . Could you explain that the Spirit is not received automatically at immersion, nor with miraculous gifts, but that, nevertheless, He is vital to the Christian's life? There are some who accuse us of not believing in the Holy Spirit.

My replies, for what they are worth, must be given in my own way. They will not be *seriatim*. Those who look for specific answers to their own question within those asked by the Editor, may not easily find them, but I am hopeful that the answers will be there nonetheless.

I begin with a statement of belief, according to my understanding of what the Scriptures teach.

- (1) Genesis. "In the beginning God created . . ."
- (2) Genesis. "The Spirit of God moved . . ."
- (3) Genesis. "And God said . . ."

To this last I supplement John's statement: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that was made."

There, clearly stated, is a three-fold divinity. God, whose will is law; the Spirit of God, pulsating with life and power; eager to put in motion God's law as and when it is declared; the Word, by whom the work to be done is initiated.

Should there be any reader of this, who as stated in one of the questions put to me does not believe in the personality of the Spirit, he is asked how he would explain the words, "the Spirit of God moved"? Rotherham translates that passage, "but the Spirit of God was brooding." He has a note on the word, and comments: "The beautiful word 'brooding'—an exact rendering of the Hebrew—is most suggestive, since it vividly describes the cherishing of incipient life, as a preparation for its outburst," etc. (Look it up). That is in creation, but so it is all through the Book. The Spirit of God is shown to be the active agent in the revelation of God's will, intrinsic with life and power. There is nothing there to suggest the immobility of a book in a man's pocket. A N.T. so placed is an object imprisoned, moving only when the wearer moves. It is light shining out of an open book which illumines the mind and creates the life it is intended to produce.

"Behold, a sower went forth to sow . . ." Seed in the barn is worthless in comparison with that which is sown. It is the life, hidden and secret, lying within the seed, from which springs the corn in the ear. The seed is the word. And in choosing that figure of speech Jesus shows that the life which springs from the seed, the corn, has its parallel in the spiritual life which springs from its seed, the word, and as like produces like, it is spiritual life that is produced. The Word is not the Spirit, and the Spirit is not the Word . . . they each need the other. The Word is that within which the Spirit lies hidden, but it is the Spirit which is the source of life. As John writes: "These [things] are written that ye might believe. Belief is an action of the mind, and it is the action of the spirit through the word—creating belief in the human mind by what is written—which combine to make a new creation in Christ Jesus. He is born anew.

Paul widens the Word beyond that written by John: but the same truth is there. He writes: "All scripture is given by inspiration of God," and in that inbreathing of the Spirit of God within the Word, he has written therein His own personality. That personality is passed to the new life that is born, and there you have the real secret of the indwelling of the Spirit. In the life of the Spirit which God thus offers to man, in His wisdom, He uses the order of natural life—which He Himself created—in the creation of the spiritual and carries the analogy through to its end. See a mother and her newly-born child. The babe whimpers, the mother draws it to her and, in the way which nature provides, she who was the source of life to the child, becomes its sustainer. It feeds upon what she provides. So it is spiritually. For that written word which, believed in, becomes the origin of spiritual life in the human mind, becomes also the source from which the continuance of that life must depend. The analogy goes further still.

It is beyond me to imagine by what strange alchemy of digestion and assimilation (significant word) that food of which the child partakes is changed into flesh and blood and bones, but it is that secret process dwelling within the body of the child which secures its continued existence, and by which it grows. The spiritual counterpart of that, expressed in old-fashioned terms, is that we should "read, mark, learn, and inwardly digest the word of truth." Not only must there be comprehension of what is offered for belief, there must be apprehension of it. Mentally, by apprehension we make a thought, an idea, or a principle our own. A truth apprehended is, for us, indestructible. It is not something outside of ourselves—the grasp of which we might lose—it is something deep-seated, indwelling, abiding within the mind; and, because it is of the mind, and being truth, it is of God; an indwelling of the Spirit, begotten within us by the Spirit of God, through His word.

With that in mind, we will read once again the words of Paul as given last month, and as you read, question yourself as to whether you believe it to be true what Paul writes. "All Scripture is given by inspiration of God, and is profitable for

teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for every good work."

If that is true, there is no place for the interpretation of Peter's words which applies them to the present day. Understood in that way, they flatly contradict what Paul writes. This needs to be understood. According to Paul the Scriptures are sufficient to "thoroughly furnish the man of God for every good work." The interpretation of Peter's words about which we differ insists that that is not so. The spirit of God, at baptism, is directly bestowed or imparted on the convert for the same purpose. Accept that and we instantly destroy the unity which hitherto we have claimed for the Scriptures. "The man of God is thoroughly furnished for every good work" or he is not. The idea ascribed to Peter's words means that he is not.

We will have another look at that baby. We saw him last in his mother's arms. As always, I suppose—being a good baby—after feeding, he slept, and mother takes the opportunity to do some daily chores. After a time—long or short—the child awakes, lies quiet, but not for long. He whimpers, cries, sobs. There is something he needs and cannot get for himself. But mother hears him and comes with a run. She knows what he wants and sees that he has it. As with the babe, so with all of us. We must be fed or we die. Not at one particular time, to last a lifetime, but day by day we want and need our daily bread. As with natural life, again so is it with the spiritual. It is seeing this, with its implications that makes me so sure that the interpretation placed on Peter's words cannot be true. It denies Scripture teaching that spiritual life comes by birth, and that it is kept alive by being fed on the milk of the word. Instead of that, we are offered for belief an impartation of the Holy Spirit, which is miracle, for it is an impartation of life—at a particular moment (baptism)—and apparently, once imparted, continues for the natural term of human life. This I cannot believe.

So we come to Pentecost.

I do believe, and I am venturing to say so, that Acts 2, while appearing to offer good material for a Gospel address, is perhaps the most unsuitable, for that purpose, of any to be found in the N.T. This, because it requires so much explanation before it becomes understandable to the uninstructed, as one has to suppose an audience to be.

Before Pentecost, there had taken place at Jerusalem the most disastrous event in history. A race of people who had been favoured by God, as had no other nation, when blessed with the presence amongst them of One who should have been their Redeemer and Messiah, they had slain Him. There were those, however, in the city who believed on Him, and before He died He had gathered them around Him to tell them what they should do after He was taken from them. They were to wait in Jerusalem until the power of the Holy Spirit should come upon them. This they did, and it brought them to Pentecost, on which day they were all in one place, when from heaven a sound came as of wind, filling the house to which they had come.

The Spirit not only desired their presence, others were drawn there also. A multitude made up of Jews and proselytes, "devout men out of every nation under heaven," many of them, we suppose in Jerusalem for the Passover.

God had early made preparation for the coming of this day. Long years before, a prophet, a Jew, had foretold to that nation in his day that another day should come when young men and women should prophecy and see visions, and old men dream dreams. Peter, himself a Jew, quotes this prophecy, claiming that there and then things which could be seen and heard were its fulfilment.

As is quite evident, this totally Jewish assembly was called of set purpose. He who had been slain, was slain in Jerusalem, at the hands of His own people, and it was in the mind of God that His Son should be vindicated and expiation demanded in the place where He had died, and from the very people who had crucified Him.

The response to Peter's address from many was quick and certain. They acknowledged their guilt, crying "What shall we do?" And Peter's reply came: "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children, and to all that are off, even as many as the Lord our God shall call."

Here I interpose an instruction by Paul written to a young man, which I think all will agree has a bearing on the understanding of what was said on this occasion. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [*Weymouth* rightly handling] the word of truth." That is what all of us should desire and aim to do.

After Peter made his confession, Jesus said to him . . . and I will give unto thee the keys of the kingdom of heaven." Most of us, I suppose, accept the usual interpretation of those words, that one of the keys was used on this day to open the kingdom to the Jews. If that interpretation is correct, the words spoken and the promises made were for Jews only. The key that was to open the kingdom to the rest of mankind had not yet been turned and the door was still shut. I contend, and I think it must be admitted, that whatsoever was said and promised was to Jews only, and what was promised was that such manifestations as could be seen and heard, should be theirs and their children's to possess. To quote words to Gentiles which were uttered when they were not invited to share in what was provided cannot be wise. Remember, this came about not because of any mistake by man, but by God's design.

As for the promise, that, as far as we are concerned, has been ruled out, but it is well to understand thoroughly what took place. So we ask, what did the promise consist of, and what was the extent of it? This is how we see it. As the coming of the Holy Spirit at Pentecost was according to promise, and is seen to have come with power (miracle) the promise of the Spirit offered by Peter must have been with power also to be fulfilled. But miracle is not now available, and to preach it as though it were, is a mishandling of the word of truth, on that ground also.

Another thing about this gift of the Holy-Spirit offered at Pentecost is the use by Peter of the words "seen and heard." I believe it is true to say this is characteristic of all manifestations of the Spirit of power. They are always perceivable, 'seen' or 'heard.' It is so because the work of the Spirit in this way is intended as a sign to someone or other or more, that God is in it, and a sign must be perceivable to be a sign.

There is a saying that power is dangerous, and we would suppose the greater the power the greater the danger, absolute power (the power of God) in the hands of man would be a disaster—dangerous in the extreme. We can imagine that is why the power of God we speak of as the Holy Spirit was given to a mere handful of men, specially chosen and prepared for the use of it, and even though they in turn could invest others with the same powers, it would still be to those to whom "the Lord our God should call." One part of the work the Spirit had to do with the few first chosen men was that it should bring to their remembrance the words that Jesus had spoken to them, and we visualise that when the time came that all the words remembered had been duly recorded would be the time for the Spirit to prepare for His departure, for it was not long after that signs and wonders ceased on earth.

The Word remains, and as seed is gathered for sowing so the Word is here, there and everywhere ready equipped with life to accomplish the Divine purpose waiting to be spread abroad.

W. BARKER.

SCRIPTURE READINGS

DECEMBER

3—	Zechariah 3 to 4:10.	John 4:1-30.
19—	" 12 & 13.	" 4:31-54.
17—	Malachi 1.	" 5:1-24.
24—	" 2.	" 5:25-47.
31—	" 3 & 4.	" 6:1-21.

The Woman at the Well (John 4:1-42).

John probably received the earlier details of this incident from the mouth of the Saviour Himself (of course a special direct revelation is no less possible but the divine and human in in-

spiration are so intertwined that it would be presumption to dogmatise). The record is delightfully vivid and natural.

Let us give some thought to the circumstances. Women did most of the water-carrying and other laborious tasks in that part of the world—and I understand do so still. So this was not unusual. It may however have been unusual that she came at midday in maximum and unbearable heat, and alone. She was perhaps boycotted on account of her bad life. It must have been unusual for a woman to survive five husbands, and then be living in adultery. The latter point reflects her character, and probably her former life. Loose morals in modern society issue in divorce and in lives like this. We

understand that one out of three marriages in the United States ends in divorce, and how many others are unsuccessful by right standards no-one can know. Britain is following on. This Samaritan woman was living this immoral life when she met the Saviour—a sinner making contact with the Son of God! She recognised Jesus as a Jew either by His dress, or looks, or accent, and His speaking to her was a great surprise. Two normal rules of conduct were broken: one good—the woman to make the first approach; one bad—no friendship between Jew and Samaritan.

Jesus had deliberately journeyed through Samaria with His disciples. "Must needs" (John 4:4) indicates rather compulsion by His will than physical necessity. Jews did cross and recross the Jordan to avoid passing through Samaria on the way from Judæa to Galilee sometimes. The Samaritans revered Moses, practised circumcision, and claimed to be worshipping according to Moses's Law, but on a temple in Mount Gerizim instead of in the Temple at Jerusalem. It was these claims and facts that were the basis for mutual hatred. How often a close basic faith causes bitterness when details are disagreed upon. Very often those closest on fundamental issues are hardest on one another. Among those professing to restore New Testament Christianity this should be avoided at all costs.

Jesus was tired. Walking in hot sunshine in Britain is tiring. How much more tiring it would be at midday in Palestine so much nearer the Equator. It was very natural that He should request water. We are not told whether He did get that refreshment. The request, and the thirst, may have been forgotten in the absorbing conversation. It is surprising how bodily needs can be forgotten when the mind is fully occupied. Note the words of Jesus to His disciples (verse 32), and the woman "left her waterpot" (John 4:28).

Obviously it was the design of Jesus to stimulate thought. The physical can often be related to the spiritual. The parables of Jesus illustrate this superlatively. Thus the thought of a spiritual need probably unrealised by the woman is skilfully introduced to her. What satisfaction did she get from her evil life? Can men and women get real satisfaction without spiritual food and drink?

Jesus probably passed through Samaria several times. He would have no sympathy with Jewish prejudice and hatred, as He made so clear in that most telling of stories, the Good Samaritan. He did, however, recognise that their worship was false and their claims to Jewish privileges unjustified. The same truth was maintained by Ezra and Nehemiah and later Jewish leaders. Samaritan co-operation in the

rebuilding of the Temple after the dispersion was refused. The bitterness developed further during the period between Malachi and Matthew. Thus we have instruction of Jesus to the twelve on their first preaching tour not to go into Samaria (Matthew 10:5). On the other hand, Jesus did go through Samaria in the later days of His ministry, and was refused accommodation in a village (Luke 9:51-53). Perhaps it is significant that the story of the Good Samaritan is recorded so closely to this incident (Luke 10:25-37).

Our passage indicates that Jesus had in view the salvation of the inhabitants of Sychar. Whatever their prejudices they responded immediately to the woman's news of her encounter with Jesus, and instead of great effort in preaching on the part of the disciples, a whole township was moved through the few words of the Saviour to one sinner, and His subsequent stay with them. We may assume He spoke of the love of God, His search for true worshippers, and repentance in preparation for the coming kingdom. What reformation, we wonder took place in that community, and what did the woman do to correct her life with the new inspiration from above? Samaria was the third objective in the programme for the spread of the gospel (Acts 1:8), and this visit to Sychar doubtless bore further fruit (Acts 8:4-25) then.

Returning to consider the private conversation, we try to read the mind of the woman, and the effect of the Saviour's request. She had an uneasy conscience, for she had some religious background and knew the distinction between Jew and Samaritan. She must have known the law about adultery. The whole bearing of the stranger would affect her thought and bring her conscience into activity, just as the presence of a Christian in company makes evil-minded persons moderate their language. So she introduces the controversy on worship, an impersonal matter, perhaps not relating it to her personal responsibility. We are too apt to separate the outward observance from the inward motive to worship. The latter must be a matter for primary not secondary consideration. It was (and is) more important to obey the spirit and letter of the moral law than the outward forms of worship. Both are necessary for a full and true life in Christ. Growth in the former is essential for proper development of the latter. We must never overlook the fact that harmony of song, for instance, may not indicate harmony of heart. These may not go together congregationally, and too much attention can be directed to the show. It is easier to develop the musical than the spiritual, but the musical is mockery without the spiritual motive.

Jesus settled the question of Gerizim versus Jerusalem, and made it quite clear here, and in His cleansings of the Temple that His Father's house was at Jerusalem under the divine authority. He also gave us His ruling about worship, absolutely authoritative today, that it must be in spirit and truth, and can be offered anywhere. We are assured that God wants this. Let us not fail Him as individuals or as assemblies: it is our "reasonable service," or perhaps better, "spiritual worship" (Rom. 12:1).

R. B. SCOTT.

CORRESPONDENCE

Dear Editor,—I would like to express my appreciation for your work as editor of the "Scripture Standard." Usually an editor gets "more kicks than ha'pence," and I doubt not that you have had your share of criticism! Unfortunately readers of a paper or magazine of any kind who feel appreciative of it are (usually) much less vociferous than those who oppose it. It seems in order, therefore, to let you know that such appreciation exists—certainly on my part, and also on the part of many more of your readers. May you be given the strength and help you need, and every blessing from our Father in Heaven as you serve in this capacity.

May I offer a constructive suggestion? It seems clear that many brethren (especially those young in the faith) would like some detailed information about the origin and belief of many modern denominations. Might it not be a good idea to give attention to this matter in the "Scripture Standard"?

A. E. WINSTANLEY.

"Remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (Acts 20:35).

PLENTY AND WANT

Dear Editor,—It is true that we live in an affluent society where many spend a good part of their time earning more than provides life's necessities. It is also true that many are not conscious of the responsibility of having plenty in a world of want. We ourselves need to be reminded that this standing need calls for repeated response. We have doubtless all given to help in refugee and famine relief. We need to keep on giving. This year has brought its crop of urgent needs due to human folly and natural disaster. I would suggest that as this year draws to a close we think again of our blessings and the needs of others.

This letter will have served its purpose if it reminds brethren of the needs of those causes they regularly support. Some may care to combine to send a contribution to "War on Want," a relief organisation for meeting the needs of world poverty. I shall be pleased to acknowledge contributions which are sent to me at 43 Rose Glen, Kingsbury, N.W.9. Please send your gifts before January 10th, 1962, so that a report can be given in the February issue of the S.S.

ERIC McDONALD.

[In the past two years Bro. Eric McDonald has appealed through the S.S. to brethren and churches to remember those who suffer from famine and under-nourishment, and the refugees, in your giving at this time of year. We should like to widen this appeal this year. We are aware that some brethren, although desiring to help, feel frustrated in not knowing where to send such help. We feel sure that Bro. Eric would be happy to receive gifts not only for the cause he names, but for other similar causes. Bro. Albert Winstanley also, 43a Church Road, Tunbridge Wells, Kent, will gladly receive any such contributions. If brethren or churches care to send gifts direct to the societies concerned we shall be ready to give any addresses desired. But do act now, brethren, while the need is so great.—Ed.]

AN APPEAL FROM THE CHURCHES IN THE SOUTH

Bro. R. B. Scott has sent the following note:—

November 12th.

We held a meeting at Brighton yesterday, at which it was decided to ask you to publish an appeal, as follows:—

The churches at Brighton, Kentish Town, Reading and Tunbridge Wells wish it to be known that if a brother or brethren occupied in the Lord's work already in their own locality could see the way to moving into any of these areas, their whole-hearted assistance would be warmly welcomed. We appeal to brethren in places where the church is strong numerically to give earnest consideration to this suggestion. Surely there are some brethren who could do a far greater work for God in an area where their talents would be fully used. Write to A. E. Winstanley, 43a Church Road, Tunbridge Wells if interested.

Dear Editor,—May I be allowed to thank all who so kindly wrote to us after the accident on the way to Fleetwood and to state that all four of us are now fully recovered.

A. HOOD.

WILL YOU HELP THE CHURCH AT TUNBRIDGE WELLS?

THE church which meets in the Y.M.C.A. at 5 Mount Ephraim Road, Tunbridge Wells, Kent, appeals for help to erect a meeting house on

"The Site of the Good Intent"

As many brethren know, we bought this proposed public house site in October, 1960, for £600. We knew that taking out the level for building would mean much additional expense, but even at that the site is cheap by present standards in this area. Our plans were prepared by Brother John Partington (Hindley), then approved by the County Planning Committee in January 1961. During the past eight months we have been in touch with many firms of builders and are now at last able to assess

Our Present Need

At date of writing (8th November, 1961) we have in hand the sum of £3,656 13s. 5d This seemed to us a lot of money—until we discussed the project with various builders! We hoped that it would be sufficient for our needs, but the firms we approached gave us a rude awakening. A variety of tentative prices (for the total work involved) was offered us. The lowest was £7,500, the highest £11,500. We hasten to say that we do not have in mind a huge or ornate structure. The plans are for a modest, one-storey building, modern in design and function, to seat eighty people normally—one hundred "at a pinch."

After much prayer, thought and discussion we have asked a local firm of repute to give us a price for the barest essentials of the work. Their estimate is for the building *minus* excavation for car park (a condition of planning approval), all interior plumbing, electrical wiring, heating, painting, paths, gates, fencing and other items. The lowest figure for this revised estimate is £6,071. The position may be summed up quite simply, thus:

Builder's estimate	£6,070	0	0
Sum in hand	£3,656	13	5
Amount needed	£2,414	6	7

The church here is committed to sacrificial giving to reach this target. But time is vital and we need help desperately. If we do not tell the builder soon to go ahead, prices will rise again and our task be made harder still. We are deeply grateful for the help already given us. We know that God wants to see a strong, growing cause in Tunbridge Wells. We know that a meeting house is essential to our work. Those who have visited the church here appreciate the very great difficulties of our present situation. So we appeal confidently for the prayers, encouragement and practical help of all our brethren.

Six Trustees

will be responsible for the building when erected. Three live locally and their names are appended below. The others are: Fred C. Day (Summer Lane, Birmingham); William Stanton (Albert Street, Newtown), and Philip Partington (Ince).

Please Help

by sending a donation to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.
Yours for the church,

DEREK L. DANIELL.
JAMES F. STYLES.
ALBERT E. WINSTANLEY

P.S.—When the builder has done his work we intend to take over and do the other essential work ourselves.

[This project is wholeheartedly commended to the sacrificial support of readers of the S.S. Many of us know from personal experience of the splendid giving and generosity of the church at Tunbridge Wells, especially in view of its being so small an assembly. In the midst of its own need the church has never failed to give to any appeal such as they themselves are now making. Of the church as a whole it can be truly said that, like the churches in Macedonia (2 Cor. 8:3), "they gave according to their means, as I can testify, and beyond their means, of their own free will." Giving, too, is part of New Testament Christianity. Let us, brethren, "abound in this grace also."—Ed.]

NEWS FROM THE CHURCHES

Bedminster, Bristol.—Two decisions for Christ during Bro. Tom Nisbet's mission. Mr. and Mrs. Carey made the great confession and were immersed immediately into the ever-blessed name on Lord's Day, November 11th, 1961. More news later.

A.L.D.

Birmingham: Summer Lane.—An inspiring time was experienced by all who attended the meetings in connection with our 96th anniversary. On Saturday, November 4th, after tea we had upwards of 170 brethren from all parts of the Midlands, London and Lancashire to re-joyce with us. Our visiting speaker, Brother Frank Worgan, served us well and everyone enjoyed the wonderful fellowship of the gathering presided over by Brother Paul Jones. On Lord's Day, too, we had record attendances, and Bro. Worgan exhorted the church in the morning and preached the gospel in the evening. Our new chapel is not yet completed, so we are still having to meet in a nearby council school building—quite commodious, but disadvantageous in that we are not able to hold any week-night meetings there. We hope to be in the new building in a matter of a few months now.

East Ardsley.—The church celebrated another anniversary of Saturday and Sunday, October 28th and 29th. On Saturday a good company partook of tea. A number of visitors from far afield were at the evening meeting, and the meeting-room was well filled. Bro. Bradley of Doncaster gave a good lead as chairman, and in a brief message spoke on "Being willing." There followed two fine messages from Bren. H. Baines (Wendover) and A. Murray (Nottingham). These two brothers were colleagues in the East Ardsley church in their younger days. On the Lord's Day these three brethren served the church again, and we were again uplifted and built up by their messages. Bro. Bradley served as president. The celebrations brought to us all a time of uplift and spiritual rejoicing.

Kentish Town.—We had the joy of witnessing the good confession and baptism of Ernest Venn on Lord's Day morning, October 22nd. We look forward to our mutual development as the days go by. Ernest's brother Leslie is well known to a number of readers, who will rejoice with us.

P.B.S.

Kirkby-in-Ashfield, Beulah Road.—The church here rejoices in that the Lord has added four more souls to His church. We were very happy to hear Keith Gore, a former Sunday school scholar, express his desire to be immersed and then further gladdened when Tom King, husband of Sister Janice (Longden) also made the same decision. We witnessed their baptism into Christ on Wednesday, September 20th. But further great news was ours when, a week later, a young woman who had been attending our meetings only a short while, Mrs. Marian Wilson, also accepted the Lord and was immersed into Christ on Friday, September 29th. Her joy and ours was more increased when her husband, David Wilson, also decided for Christ that weekend, and he was baptised into Christ on Monday, October 2nd.

This has been a time of great rejoicing with us, in that we have seen the power of God's word once again; "Paul planteth, Apollos watereth, but God giveth the increase." We pray that His blessing and grace will keep His new children faithful and steadfast to the journey's end.

TOM WOODHOUSE.

Slamannan.—The church has been cheered by the addition of three sisters. Miss Helen Burt was baptised on September 17th, and two of our Sunday school scholars, Jessie Hay and Grace Wilson on October 7th. Our prayer is that they may be faithful and receive the promise the Lord has given to them that endure to the end and thus receive the everlasting crown.

M. NEILSON.

Slamannan District.—The half-yearly conference of Bible school teachers was held on September 24th, in the meeting-place of the church at Tranent. 2 Tim. 2 was read by Bro. Colin Sneddon (Slamannan). Bro. James Sinclair (Tranent), in his remarks, said that whatever talents we have should be used vigorously for the extension of the Kingdom.

Bro. Jack Nisbet (Haddington) spoke on the "Preparation of the Kingdom by John the Baptist." He said the Bible must be approached with the right attitude of mind, as the things written therein are for our learning and example. John's birth was prophecy fulfilled. Bro. Nisbet traced back the commencement of the Kingdom to the day of Pentecost. John was set before us as a highway builder and engineer, preparing the Royal Highway to the Kingdom for when the Master-BUILDER would come.

NOREEN NISBET.

South Africa.—At Bridgetown, Athlone, there have been three additions since my last report; membership is now twenty-five. Attendances of over fifty at the Tuesday evening cottage meetings give hopes of many more souls being baptised into Christ.

We are anxious to obtain ground to build a meeting-place; none is obtainable in Bridgetown. But the Council says there is the possibility of obtaining ground on Bonteheuvel estate, about four miles away. The members are all agreeable that this offer be accepted and application made.

A young Bro. Manuel, not many months a Christian, is taking the opportunity to convene meetings in his home in Green Point, four miles from Woodstock. In this way he is hoping to reach his parents and neighbours.

Could you with this report make a correction in my last report in October "S.S." please? Page 119, col. 1 should read: "Bro. and Sis. M. Wilson told me that for fifteen years they had read the reports and articles I had submitted to the 'S.S.'"

T. W. HARTLE.

[Bro. Hartle also sends two issues of the Woodstock church's "Bulletin," from which we purpose making extracts for printing in the "S.S.," and an invitation sheet distributed in the district, giving times and nature of meetings and a short message. We very much appreciate Bro. H.'s regular forwarding of news and other interesting items informing us of the Lord's work in South Africa and keeping us in touch with our brethren there. Several of Bro. H.'s articles have appeared in the "S.S." recently.—Ed.]

Wallacestone, Stirlingshire.—It is with joy we report that before the breaking of bread service on Sunday, October 29th we witnessed the immersion of Caroline Stevenson, a young woman of 18 years of age. Having attended our Sunday meetings for a few weeks she made her decision known last Saturday night.

We thank God for this decision and pray that our new-found sister may be kept faithful in the years to come.

JAMES GRANT.

OBITUARY

Dewsbury.—We regret to record the passing of Sis. A. Wood. On reforming the church here she joined the first Lord's Day, and was a regular attender

until two years ago, when failing health compelled her to stay indoors. A cripple from birth, she could have been excused regular attendance but she preferred to struggle on. She had a cheery disposition and enjoyed meeting with her brethren. She was 74 years of age.

R. MCD.

Motherwell.—The church here lost two revered sisters by the deaths of Sister Anderson on October 17th, and Sister Amy Cumming on October 18th. Sister Anderson resided in Larkhall, some eight miles from Motherwell and up to some two weeks before she died was a faithful and regular attender of the church she loved. Sister Amy Cumming had been staying at Wallasey looking after an aged aunt when she suddenly took ill. Sister Cumming was an able member of the Lord's church and was ready to give an answer for the hope she had in Christ Jesus, by being able to quote scripture to turn away the adversary.

We will miss our sisters, but we rejoice in the example they have left behind of lives of love and faithfulness. Sister Anderson was buried at Larkhall, Bro. D. Dougall officiating, and Sister Cumming at Birkenhead, Bro. William Steele officiating.

L. PURCELL.

Pittenweem.—Mrs. Elizabeth Wood fell asleep in Jesus on October 4th, at her daughter's home in Kirkcaldy, Fife, at the age of seventy-six years. She learned "the more excellent way" under the preaching of the late Bro. James Hoggan, evangelist, who was labouring at Pittenweem 38 years ago, and she "made haste to walk therein." In following her Saviour she had a heavy cross to carry, as she was widowed early in life, and had to fend for a family of seven under conditions of severe hardship. Despite her cross, her faith in Christ never wavered. She gave her family a great example in Christian living, and steadfastness to the truth. Some of them and grandchildren, are in the Lord as the result of her example and training. She was a giver of hospitality, and loved the fellowship of her brethren. In later years she was denied of this through ill-health.

Her mortal remains were laid to rest on October 6th amidst many signs of deep respect and esteem. Services in her daughter's home and at the graveside were conducted by the undersigned.

DAVID DOUGALL.

IMPORTANT NOTICE

Bro. Barker, printer of the "S.S.", from January, 1962, will be responsible for receiving and publishing all news items, such as coming events, obituaries, news from the churches and such special notices as births, marriages, changes of address etc. All correspondents are asked, therefore, from January 1962, to send such notices to him, addressed W. Barker, Station Road, Langley Mill, Nottingham.

Contributions for the cost of printing these notices should, as before, be sent to the "S.S." treasurer, Paul Jones, 41 Pendragon Road, Birmingham, 22B.

READINGS FOR 1962

The churches are under a deep debt of gratitude to Bro. R. B. Scott for again preparing the list. Bro. Scott will also continue to write the notes on the readings next year, God willing. We all appreciate the trouble, time and care Bro. Scott devotes to this responsible service. Reading cards are in preparation and it is hoped to have them ready by the time this month's "S.S." is in the hands of readers.

WHY SOME "GO TO CHURCH"?

Some go to church just for the walk,
Some go to start, to laugh, to talk,
Some go there to meet a friend,
Some their idle time to spend.
Some to seek or find a lover,
Some a courtship to discover.
Some, forgiveness to explore,
Some, their sins to varnish o'er.
Some to sit and doze and nod;
Some—yes, some—to worship God.

COMING EVENTS

Slamannan District.—The annual New Year social gathering of the churches will be held (D.V.) on Monday, January 1st, 1962, at 12 noon, in the Slamannan church meeting-place, Slamannan. All welcome. Will churches please make a special effort to let Sis. M. Neilson, Binniehill Road, Slamannan, know as soon as possible the number of those intending to be present?

HUGH. S. DAVIDSON.

Tunbridge Wells (5 Mount Ephraim Road). Saturday, December 30th, 1961: Tea at 5 p.m.; meeting at 6 p.m. Speaker: Geoffrey Lodge (Dewsbury). A warm welcome to all visiting brethren. Brother Lodge will serve the church on Lord's Day, December 31st, Lord's Table 11 a.m. Gospel meeting 6.30 p.m.

**SPRING CONFERENCE & RALLY,
April 21st-23rd, 1962**

Would any church desirous of having the Spring Conference please communicate with Bro. A. Hood, Conference Secretary?

NOW

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in absolute consecration to God—this is the duty that confronts me.

American Christian Review.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 10/; two copies 18/6; three copies 26/8 post free. Canada and U.S.A.: one copy, one dollar 50 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, 41 Pendragon Road, Birmingham 22B. Tel. Birchfield 5559.

Articles, letters, appeals etc. for insertion must be sent before the 10th of the month to the Editor, **C. MELLING**, 133 Long Lane, Hindley, Lancs. News items, obituaries, coming events personal notices, changes of address, etc., to **W. BARKER**, c/o Walter Barker (Printers) Ltd., Langley Mill, Nottm. Payments to **PAUL JONES**, as above.

EVANGELIST FUND: Contributions to **R. McDONALD**, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

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

NYASALAND Mission: Contributions to **W. STEELE**, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

Hymn Book Agent and Treasurer: **FRED HARDY**, "Windyridge," Baghill Green, West Ardsley, Wakefield.