

The SCRIPTURE STANDARD

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

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DECEMBER, 1958

Grace

"THE free and eternal love and favour of God; the spring and source of all benefits we receive from Him." So commences a short explanation of what grace is.

To what simile can we more appropriately refer this than to a river? Have you had the wonderful experience of visiting a place where a river arises and, though the depths of its source were invisible, you saw the purity of its emerging water? It seems but a trickle at first, but it has the power to wend its way over stones and around boulders. Not only are these unable to stay it, but they are themselves worn or broken, and carried down in minute particles to be deposited elsewhere.

Some friends of mine live near a brook called Leck Beck. Once, when staying with them, I was taken across the intervening field and shown a phenomenon. The brook had changed its course for a portion of the way, and nothing could be done to withstand its flow. We saw the former channel empty and dry, yet the running water seemed so insignificant in that early stage.

One can go back in thought to another country where, a long time ago, the river of God's grace was deviated from the reign of a faithless king to that of David. What an increase in power was to be manifested when the shepherd boy was later raised to the throne, foreordained as he was to be the type of Him who should "have dominion from sea to sea, and from the river unto the ends of the earth." As in this passage from Psalm 72, we have Christ's reign connected with the outflow of great waters, so in another prophecy we have a type of the source of His grace. Ezekiel's words are difficult for us to understand fully, but we can realise that he had a vision of a restored temple, and the glory of the Lord entering it. Later he beheld waters issuing from under the temple, and by its altar, which gradually increased in volume. They were of such a nature that everything lived where they flowed. Jesus Christ spoke of His body as a temple. He was filled with the Holy Spirit, and from Him flowed healing and blessing to all who received Him. What the price of His deigning to live and die among us cost Him we are unable to estimate.

A further glimpse at our simile, the brook, can give us cause for thought. Leck Beck starts in the Ingleton district, and some who went on an expedition there recently were conducted into an underground cavern. There they became aware of a vast area of darkness and heard a roaring sound. Lights could not penetrate far, but they revealed something of a mighty waterfall. That is the first appearance of Leck Beck to mortal sight. It emerges later in the open air and there all may approach its gentle shores.

One day, there came to my ears the voice of a neighbouring child. He was singing with all the earnestness of his young soul:—

"We may not know, we cannot tell
What pains He had to bear,
But we believe it was for us
He hung and suffered there."

Another day the strains were:—

“Praise Him! Praise Him!
O ye little children.
He is love! He is love!”

Grace is the word given to us to express that which we are able to grasp with our finite minds, and that which lies beyond. It includes the continuance of the life-giving power of the Spirit of God from age to age flowing through human channels. One who witnessed the beauty of Stephen's testimony could later say: “Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” The Ephesian Church to whom this was written had been left in the care of elders who were to feed the flock. Paul's final verbal message had included a commendation of them to the word of God's grace, and now it has become a permeating thought in the letter to them all. Not only were they to be nourished from the source of life but, in communion with the Spirit, they were to reach out to others by prayer. As I read the words of the sixth chapter and the eighteenth verse in a translation which gives “unceasing prayer and unwearied persistence,” I thought of the river, never staying night or day. And how beautiful are the fruits which grow along its banks! Psalm 1, speaking of the godly, says: “His delight is in the law of the Lord; and in his law doth he meditate day and night, and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.”

A Christian brother residing in India was imprisoned falsely. He took with him his Bible. It was taken from him, but he could still meditate on that which he remembered. For this he was given much time, for the guard purposely kept him awake during the night by banging doors and stamping around. The fruit of the Spirit was shown forth—no resentment and no weariness appeared when he was interviewed next morning, but radiance was seen on his face, and kindness flowed from his lips. There began from then an easier time for him, and taking advantage of it he asked for his Bible, only to be told that the guard wished to keep it longer, as he was trying to find from it the source of that which he had observed. Among the fellow prisoners was a Mohammedan. After our brother's release an unexpected visitor arrived, wayworn with the arduous journey he had taken, but glad that he had found him. It was the Mohammedan seeking Christ. and after three days' stay, studying the Scriptures together and praying, he, too, found God's Son.

May we, too, so partake of the Spirit which they that believe on Him shall receive, that through us shall flow rivers of living water. MARY F. BOOTH.

‘Stick No Bills’

WHEN I was young, but old enough, as this story shows, to read short words, I used to walk with my father some three miles or so to the meeting-house. On the way there was a small group of tall trees, standing behind a high brick wall, with a barred gate opening into a yard beneath the trees. On the surrounding wall, plain to be seen as we looked across the road, was a notice bearing the words at the head of this article, “Stick No Bills.”

Being young, and my experience of life limited, those three simple words were quite a problem to me. I seem to have been fascinated by them each time we passed them by. Never one for asking questions—preferring all my life, I think, to find things out for myself—instead of appealing to my father's greater knowledge, I pondered the words over in my mind and came to a fantastic conclusion. There were the wall, yard and gates and the trees with branches broken off or attached, and it was this combination of things which must have given me my solution. It comes from the first word, clear as anything could be. Somebody or other, I thought, had “stick [for sale but] no bills.” I was very young! I knew what sticks were. Hadnt I gathered sticks for mother to put in the oven to dry for lighting

the morning's fire? And didn't we have sticks for stumps at cricket, and didn't father have a walking stick? There was no difficulty in my mind about the word "stick"; but "bills" was beyond me.

When the true light dawned upon my young mind is lost in the obscurity of long past years, but shortly after my thirteenth birthday my life took a sharp turn. I started work in a printing office. For a period working hours were taken up with fetching and carrying. The first constructive job given to me was to set in type a window bill. Now, if not before, I knew what "Stick No Bills" meant. The printing press and the printed word, paper and ink, have indeed the true secret of enlightenment! "Stick" was not what I had thought it, but that sticky adhesive we call paste, and bills are still bills, and sometimes posters.

By one of those coincidences we call strange, waiting for the table to be cleared so that I could begin to write the foregoing, I picked up a book, *Bring Back the Days*, an autobiography by A. S. M. Hutchinson. In the first paragraph of the first chapter, I read these words: ". . . a child in its perambulator sees more of new interest in a day than, living normally, a grown man in a month . . . It is the general case that as one grows older one remembers events of childhood more clearly than this or that of but a few years ago. . . . Virgin in childhood, taking every impression deep and enduring, as by an engraver's tool, the wax of our tablets hardens till a matter must have, by comparison, the force of a drill lastingly to impress itself."

That is true. The incident I have here recorded is sufficient in itself to prove it. Though walls, trees, gate and notice were removed many years ago, remembrance remains as vivid in my mind as though they were seen but yesterday. Through all the vicissitudes of a long life—I am in my 82nd year—that recollection of childhood still forms part of my mental make-up, and foolish as my solution was it serves to make a point in this article, and explains why it comes to be written.

Perhaps no death in history—from the sickness which preceded it to the incidents which followed—has aroused so much attention and caught the imagination of the world so acutely as did the death of a Pope a few weeks ago. The newspapers looked upon it as providing a feast of good things and helped themselves to whatever was desirable that came within their reach. Through it all the numerical strength of the Roman Catholic Church has been stressed and that it is powerful cannot be questioned. Here again history has seen nothing like it. It is wonderfully organised and its numerical growth is phenomenal.

We think this growth can be accounted for very largely by that church's attitude to marriage. Though marriage between a non-Catholic and an adherent of that faith may be allowed, it is insisted that all children born of the marriage shall be brought up as Catholics, which simply means that, in these cases and, of course, also where both parties are Catholics, physical birth in itself produces admittance to the church. Hence the astonishing growth of Roman Catholicism throughout the world.

Jesuitical teaching does the rest. This doctrine claims for itself something like this: Give us the children until they are seven years of age and they will remain ours for the remainder of their lives. The words are mine but their meaning is true, I believe, to what Catholics teach and practise.

Thus it is in this "virgin soil" of the minds of childhood that the seeds of Romanism are sown, and it is in no sense essential that what is sown should be true—the "sticks" of my story prove that. The real and the unreal have persisted in inseparable association through the years of my life, showing clearly enough that what is deeply implanted in the young mind is practically indestructible, and this fact gives credibility to the saying sometimes heard, "Once a Catholic, always a Catholic."

The manifest exhibition of power and authority of the Catholic Church over its adherents and to some extent in world affairs makes those opposed to it wonder from whence is to come the strength that shall ultimately overcome it; or is Romanism to succeed by the audacity of its claims? As God reigns, the answer to

that must be, No! This writer, however, is certain that there is nothing in the various churches of the world today—singly or in combination—that can overcome it. Where then is to be found the required strength for so great a task?

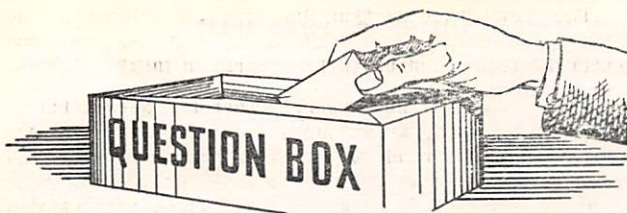
Answering my own question, I suggest the possibility that the destruction of Catholicism may come from within itself, as an apple goes rotten. There are signs that all is not so well with this church as it would have us believe. In these days, more so again than at any other time in history, publicity, to those who come within its orbit, can be very cruel in its effects. The pen and the camera leave little out of their recordings of events, and often are scathing in their revelations. Doing all they could to put over to people the pomp and circumstance of their Popist ceremonies, we believe the Catholic leaders—now that the business is over and they begin to sum up the gains and losses of their venture into publicity—may find what they intended for gain is proving to be loss. The black and white smoke which ascended the heavens may have given delight to the faithful, but others who read of it, and saw pictures of it ushering from the Vatican chimney-pots, were not all filled with joy—not by any means. There were those who read and saw pictures of these things and greeted them with laughter and ridicule, and there is nothing so devastating to sham and pretension as ridicule. The old men garbed in outlandish garments parading with candles and crucifixes, as depicted in the newspapers, could hardly be thought edifying. They indeed looked ridiculous, and possibly those concerned—or some of them—thought themselves ridiculously situated. The crowning ceremony—finishing touch of the whole—provided the picture of a man dressed in all the splendour of his high office, papal gloves and ring extended, weeping like a second Christ over his Jerusalem—Venice.

So nauseated by these proceedings was one Church of England newspaper that it described them as “infantile,” a word that will stick. Another newspaper, which boasts itself as having the largest daily sale in the universe—while giving a lot of space in words and pictures descriptive of what had taken place, found space to contrast the exhibition of wealth and pomp surrounding the death of one and the crowning of another head of a Christian(?) church with that One for whom there was “no room,” who had “no place to lay his head.”

But to our question, from whence shall come the strength to break down this colossal imposture? The answer has already been suggested and, simply expressed, it is just this: the printed word; chiefly the Word of God. That word which is “living and powerful” and “sharper than any two-edged sword . . .” The printing and distribution of this Word of God day in and day out is going on throughout the whole world. Reference has been made to the millions of adherents of the Catholic Church; place in opposition to those millions—and that is their rightful place—the six hundred million copies of this Word, in eight hundred and fifty languages and dialects which have been circulated since the British and Foreign Bible Society began its work. Add to these the thirteen other Societies in other countries and what they are doing, and we get an immensity of power beyond imagination. The demand in the world for the Scriptures today exceeds the supply, the supply being limited because income lags behind expenditure. The aim is to present the Word of God in the language of those who desire it, without note or comment, which is as it should be. “The Sower went forth to sow. The seed was the Word.” Not all the seed of the parable fell on good ground, but what found root produced fruit, and the same is surely true today.

W. BARKER.

Christ is a path if any be misled,
 He is a robe if any needy be;
 If any chance to hunger He is bread,
 If any be a bondman He sets free.
 If any be but weak, how strong is He.
 To dead men, life He is; to sick men health;
 To blind men sight, and to the needy wealth.



CONDUCTED BY
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Q. My husband will not allow me to meet with the Lord's people, as the nearest church is 35 miles away. However, there is a "Christian Church" near. Would it be to my benefit to meet with them on Lord's Day mornings, in fellowship to the Lord, in breaking bread, in prayer, and in singing praises to God, although with instrumental music, if I do not take part in their societies? And should I give in the offerings?

A. Our sister is facing a very difficult problem, and we most certainly sympathise with her. We do not want to make her lot more difficult, but we must point out that to take the step she contemplates would be to set aside important principles, which as a lover of God's word she dare not overlook.

1. In regard to herself. Paul says in Romans 14:22-23, "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The very manner in which the question is framed shows that our sister has serious doubts in regard to taking such a step. As a faithful Christian she could not feel otherwise. To attempt to worship therefore without a clear conscience on the matter will certainly not benefit her. Indeed, in so doing she condemns herself!

2. In regard to others. 2 John 9-11, R.V., says, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." In the light of this scripture it is clear that a Christian cannot associate with those in error without being held before God as being equally guilty of that error. If this extends, as John says, to even receiving them into your house, and greeting them as brethren, how much worse is it to associate with them so that we become active participants in their error.

3. In regard to the Lord. The nature of the worship the questioner describes not only necessitates communion with the Lord, but communion with those of like mind. Therefore to be out of harmony with others is to be out of harmony with the Lord. In this connection please notice the following scriptures: Matt. 5:23; 1 Cor. 11:17-20; Amos 3:3.

May we further emphasise that these principles are of abiding and general application. Far too many brethren when faced with the difficulty of having to live in areas where there are no churches, or even being in such areas whilst on holiday, console themselves by going to the denominations they consider to be nearest to the truth. The result is that instead of working to establish a church in those areas, they drift often into denominationalism. Apart from the fact that the question of which denomination is "nearest" is decided by arbitrary human judgment alone, involving unscriptural grading of error, there cannot be any such "nearest" in the light of the above principles.

In regard to our sister's problem, a far better way than compromise in any form should be open to her. She should contact the evangelist or the elders of the church she mentions as being several miles away, and ask for someone to visit her home whilst her husband is present. The immediate aim should be simply for them to win her husband's confidence, and then later try to persuade him to be more co-operative. This would have to be done tactfully and perhaps gradually, involving a number of visits. This writer has handled similar cases, and has not yet met with one which did not finally yield some concession.

Q. How do you reconcile Matthew 17:15-17 and verses 21-22?

A. There is no contradiction between these two passages of scripture. Indeed, they are complementary to each other.

The brother who has been wronged first goes alone to the one who has wronged him, to seek reconciliation not in the spirit of vengeance, nor to gain his dues, but in the spirit of love, prepared to forgive the wrong if the wrongdoer repents (see Luke 17:3-4). Even if the wrong is repeated "seven times in a day" (Luke 17:4), the brother so wronged should be prepared to forgive if there is repentance. Whether the offender is sincere or not is not in question. He must be treated as being sincere, the responsibility thereby being thrown on him, rather than the offended brother judging him and himself falling into condemnation (see Matt. 7:1-2; Eph. 5:32).

The same motives must prompt the bringing in of witnesses, or if this fails, the bringing of the matter before the church. This should never be done for personal gratification, but to help the wrongdoer to see his sin, repent, and be forgiven (see James 5:20).

Likewise, if the congregation has to cut off the offender because of impenitence, it must be done in love, not as a punishment, but as a last resort and for the sake of his soul, that he might see his danger and repent (see 1 Cor. 5:1-5; 2 Thes. 3:6-15). The moment he repents he should be forgiven and restored, and even given extra consideration in view of the comfort he may need at such a time (see 2 Cor. 2:1-11).

NOTE.—A number of brethren have been puzzled in connection with last month's answer concerning women's headgear, by one of the headings reading "Good Objections." We regret that this was a printing error, and should, of course, have read "Some Objections."

From a Christian's Diary

By Berean

Christmas Carousal

WE are about to struggle through another repetition of that season of the year which must surely rank as the most farcical festival of so-called Christendom. Granted that children and young folk do derive much pleasure from the various activities of the season, but what other good can be said of it? Certainly the religion of Jesus Christ has little in common with it.

To those who look upon religion as a kind of appeasement of the Almighty by ceremonial observances with one hand, while with the other hand we satisfy the appetites of the flesh, Christmas must appear to be very satisfactory. Even so, at the best, it is a hypocritical affectation in which we make the most of both of the worlds of God and Mammon. The festival is really a concoction from the Saturnalia of paganism, with that necessary twist towards nostalgic sentiment which satisfies the scant piety of those who are nurtured in apostasy. It is mainly an excuse for feasting and carousal (from which the word "carol" is probably derived by appreciation), added to which is the commercial enterprise which fosters a kind of compulsory good will, blackmailing us all into spending our last shilling on gifts, often both difficult to select and unwelcome to receive.

What a relief that this hypocrisy is at least excluded from the Lord's church. When a congregation of Christians becomes permeated with this type of unscriptural celebration it must be well on the way to serious digression. It tends to suggest that the love of sentimentality and babyhood is replacing the love of truth and of God.

Silver Chords

There must be a number of my readers, especially those living alone, who use the radio to supply that cheerful encouragement which we tend to derive from hearing the singing of well-known hymns and spiritual songs. The music touches our emotions, the words find a responsive echo in our hearts, and even though instrumental accompaniment is blended with vocal music, the overall result may be a form of spiritual uplift such as is seldom experienced when we are alone. There may be a danger, however, that emotional elation may lead us to accept without

question the words sung to such appealing music. Thus, "silver chords" may become the subtle, seductive chords which may lure us away from sound doctrine. This could well happen with the signature tune of a certain radio programme, in which Rudyard Kipling's "Recessional" is sung with great fervour. If we only catch the last few words, it may sound good: "Lord God of hosts, be with us yet, lest we forget." But what really is the never-to-be-forgotten thing? and who are the "we" who are likely to forget?

Can Christians be expected to sing, "Lord of our far-flung battle-line, beneath whose awful hand we hold dominion over palm and pine?" These words indicate that "we" are not Christians but Britons, not citizens of the heavenly kingdom but supporters of the British Empire. This calls to mind another poem by the same writer: "Land of our birth, we pledge to thee our love and toil in the years to be." How patriotically some of us sang that hymn when we were at school, little realising its idolatrous meaning until we learned that if we followed Jesus *he* must have first call on our love and toil, for "our citizenship is in heaven," not on earth.

Wesley's Dream

In view of the various efforts which are continuing in the field of "Christian union," I find that a dream which John Wesley is reputed to have had makes good reading. He dreamed that he asked at the gates of Hell whether there were any Roman Catholics within. On being told "Yes," he asked the same concerning Anglicans and Presbyterians, and received the same answer. He finally discovered that there were some Methodists, too. Disappointed, he turned toward Heaven where he asked the same questions, but was told, "No." "Then whom *do* you have here?" he asked. "We know nothing here of any of those names you have mentioned," said the angel. "They are all Christians here . . . a great multitude which no man can number, gathered out of all nations, kindreds, peoples and tongues."

This illustrates not only the truth that "there is no other name under heaven given among men whereby we must be saved," but also that, as individuals, we can approach God only in that name. We achieve unity in Christ, not as federations or even congregations, but as men and women breaking the bonds of human creeds. An association or denomination cannot repent or obey the gospel. May we not assert, then, that no good can ever come from discussions between churches, from ecumenical movements, or any interdenominational groupings? Since the church of the Lord is unsectarian from the beginning it must have no part with sectarianism. "Every plant, which my heavenly Father hath not planted, shall be rooted up," said the Lord and, as though to make the meaning doubly clear, added, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15: 14).

SCRIPTURE READINGS

DECEMBER, 1958

7-2	Chr. 26:1-5; 14-23.	Acts 12:20-13:12.
14-	Isaiah 29:13-24.	" 13:13-43.
21-	" 49:1-13.	" 13:44-14:7.
28-	" 40:12-31.	" 14:8-28.

Spreading the Gospel among the

Heathen

Our readings this month cover what is known as Paul's first missionary journey. Both the preachers were chosen by the Holy Spirit, and they chose an assistant themselves. It is quite easy to find rea-

sons for the choices—divine and human. So far as we know Barnabas was the leading spirit from the fact that he had been longer in the faith, and was well known to the apostles at Jerusalem. He was distinguished in two ways. First he was notable for his unselfish generosity, and then for his power to encourage and build up the brethren. Paul had also been an outstanding figure, first at Damascus, and then at Jerusalem. He had so confounded his opponents in argument that at both these places hatred became so bitter that he was sent away by his brethren for his own safety. God also advised him that his own countrymen and his own class (if we may use the term), would not accept his testi-

mony (Acts. 22:18). We know nothing of his activities in Tarsus, or the time he spent there, but it was Barnabas once more who brought him out of this retirement from the mainstream of effort into the special work for which God had called him. It is thus that God uses His servants to fulfil His purposes. May it be our function to develop effective servants for Him by our encouragement. (Barnabas means "son of exhortation.")

It was natural that the preachers should go first to Cyprus, for Barnabas would know the island and possibly have contacts there. While we have some idea of the distances traversed during the mission, we have no notes of time taken. It was about a hundred miles by sea to Cyprus, the island is about a hundred and fifty miles long and again a sea voyage of one hundred and fifty miles took them to the mainland of Asia Minor. The country then crossed would be mountainous and infested with robbers, which might account for Mark's having turned back at Perga and returned home to Jerusalem. Antioch in Pisidia would be about a hundred miles from the coast and Derbe another hundred and fifty miles eastward, making the journeying in that country about two hundred and fifty miles each way.

At Antioch the opposition of the unbelieving Jews finally drove them away, but not before "the Lord's message was carried throughout that district" (13:49). The principle adopted by the preachers was evidently to go to the chief towns and so spread the message throughout whole districts. At Antioch and at Iconium they had the advantage of first teaching the Jews in their synagogue but apparently Lystra and Derbe were entirely heathen towns, where accordingly the approach was quite different.

We observe that division followed the work, resulting each time in the winning of some for eternal life, and the antagonising of the more powerful influences in the towns. It was not the news of the love of God for man which brought about this situation, but the gospel brings a call, inseparable from the love of God, to turn away from sin. Those who accepted the gospel therefore began to live a new life, which constituted a rebuke to those who rejected it. When truth cannot be denied or defeated how often, as in these cases, violence is resorted to. It was an advantage to preach to Jews first, for from among those who

already knew the true God and pure religion came the nucleus of churches in which the fuller development of the divine will could be taught by comparatively enlightened folk. Yes, and those humble souls among both Jews and Gentiles who found love, peace and joy in Christ, clung together in close friendship, cemented by their common sufferings in persecution and bitter hatred. We can gauge the ferocity of the Lord's enemies by their following Paul and Barnabas from Iconium to Lystra, and the same wickedness that made the mob cry 'Crucify Him' in Jerusalem, changed the sentiments of the heathen in Lystra from respect and adoration to stoning Paul. The Jews from both Antioch and Iconium were determined to stop the work of Christ . . . 'Who both killed the Lord Jesus, and their own prophets, and have persecuted us' read I Thess. 2:14-16. It is a very sad story, but on the other hand a most wonderful thing that in that dark heathen land men and women were called out of superstition and ignorance into the fellowship of God Himself.

The stay at Iconium was a long one, developing into a mission largely among the Gentiles (14:3), and accompanied with miracles to confirm the 'Message of Love' (Twentieth Century). In the further province of Lycaonia, to which Paul and Barnabas went to escape death, they worked in the district as well as in the towns and their success there finally aroused their enemies. Gathering the believers into churches (assemblies of course, not buildings) as they went about, they began a return journey at Derbe during which they visited the assemblies and took care to guide them by appointing elder brethren as overseers. They did this with prayer and fasting, of which there is much too little today. Their own experience had taught them that the christian life required great fortitude and much faith and patience, involving 'many tribulations,' and so they taught and encouraged those they were leaving. We do not know whether the recovery of the apostle Paul from being stoned was purely miraculous. That it must have been a most painful experience, such as he speaks of in his second letter to Corinth — 'weighed down exceedingly beyond our power, insomuch that we despaired even of life' we cannot doubt. How the disciples who gathered round

his supposedly dead body must have rejoiced when he got up and what care they would lavish upon him because of their love, like the Galatians who 'would have plucked out their eyes, if possible' (Gal. 4:15). It must have been, apart from divine intervention, a long time of painful and slow recovery while the return journey was made.

All the suffering was regarded as of no account when considering 'all things that God had done with them,' on being gathered again with the church at Antioch in Syria. It is always good when Christians can gather and tell one another 'what God has done with them.' Without His help we can do nothing, and all praise should be His.

R. B. SCOTT.

NEWS FROM THE CHURCHES

Birmingham, Summer Lane. A splendid time was enjoyed by all who joined with us at tea on our 93rd Anniversary, on Saturday, 1st November. About 150 attended, including many visitors from far and near. At the service that followed, held again in the Ormond Street Mission Hall, by favour of their Trustees, and presided over by Brother Paul Jones, we heard helpful messages from Brethren Geoffrey Lodge, Dewsbury, and Gilbert Bullock, Ilkeston. The latter remained among us and served the church on Lord's Day, too. Our thanks to all who joined with us and to all who rendered services, which were highly appreciated. It was all an encouragement to us in our witness here. F.C.D.

East Ardsley. The church held Anniversary celebrations on Saturday and Sunday, November 1st and 2nd. On Saturday, tea was partaken by visitors from many churches. Bro. J. Robottom, of Wortley, Leeds, church, acted as chairman in the evening and conducted the meeting in a very able and inspiring manner, and by his remarks gave a good lead to the meeting.

The first speaker was Bro. J. Thomason (Morley) who gave a fine descriptive message on the Church. Bro. T. McDonald (Dewsbury), at short notice took the place of Bro. G. Ellis of Wakefield, who was unable through illness to

be with us. Bro. McDonald gave us a very fine message, setting out the characteristics of a Christian.

On Sunday, Bro. J. Thomason served the church. He edified the brethren on the subject of the priesthood of Jesus Christ, and in the evening delivered a beautiful gospel message on Love.

The week-end was a time of uplift and spiritual rejoicing.

Great Yarmouth. The Annual Rally of the fishermen from the North-East of Scotland was held on October 18th in the Park Baptist Hall, under the presidency of the writer. Being earlier than on previous years to avoid clashing with anniversary and other meetings, we were in doubt as to its success relative to numbers; but, as on former occasions both brethren and friends responded to the invitation. We had a record number of visiting brethren from English and Welsh Churches in attendance. The Churches in Bristol, Dewsbury, Eastwood, Hindley, Kirkby-in-Ashfield, and Morley were represented. In addition to 32 members, there were 35 non-members present.

The speakers were Bro. C. Limb (Eastwood) and Bro. R. McDonald (Dewsbury). The former spoke on the power and love of God, and the latter stressed the need of working out our own salvation. Songs of praise were rendered by Sister Daniell (Bristol), Jim and Sandy Buchan (Peterhead), and the writer. Tea was served by the sisters, and the meeting came to a close with the singing of 'Will your anchor hold in the storms of life?'

On Lord's Day, October 19th, 33 brethren met to break the bread. Bro. F. Hardy (Morley) presided, and Bro. G. Hudson (Cleveleys) exhorted. In the evening, Bro. A. Hood (Hindley) presided, and Bro. R. McDonald preached the Gospel.

After the evening service, we had a 'get-together' at Hamilton House (the boarding house where most of the brethren were staying), where we talked of spiritual things, and sang the songs of Zion. A most enjoyable and impressive week-end was brought to a close in prayer.

We thank the brethren who sacrificed so much to be with us; all who contributed to the success of the meetings; and above all our Heavenly Father, to whom be all the glory.

DAVID DOUGALL.

Loughborough. We rejoice to report that on November 9th, Jean Reilly was baptised into Christ. Brought up in the Lord's Day school, she has thought over for some time taking this step. Our prayer is that she may be blessed with a long and fruitful life in the Master's service.

Newtongrange. The Church at Newtongrange had a time of rich refreshing with mountain-top experiences during the week-end 18th-19th October, starting with our Social Meeting, at which brethren from a large area of Scotland were present with some non-members from the village. We had an attendance of about 170 and the speakers, Brethren Winstanley and Glass, gave of their best.

Bro. Winstanley served the Church on Lord's Day October 19th which will be a day long remembered. Two (Sis. M. Dudgeon and Bro. R. Hunter) were baptised into the name of our Lord Jesus Christ.

We thank all who helped to make this a week-end of sweet fellowship and joy in the Master's service. W. H. ALLAN.

Slamannan District. The Sunday School Teachers' Conference was held at Dennyloanhead on 27th September. There were 21 members present. We had a pleasant surprise visit from Brethren Clark and Sutcliffe from the Church at Hindley.

Bro. Tom Nisbet (chairman) exhorted us to take courage when faced with disappointments while training the young. He said that difficulties are sent to make us stronger. Constant communication with God would give this needed strength.

Bro. John Gibb (Slamannan) read a portion of Scripture from I. Corinthians ch. 2. Bro. Jack Nisbet, whose subject was The Inspiration of the Scriptures, showed us how vitally important it is for everyone to be immersed in the Scriptures, approaching God for power before study. He spoke on the uniqueness of the Bible, then went on to prove that it was God-inspired, by giving internal and external evidences—(a) Relating to the claims of each writer, that of being inspired by God verbally. (b) The scientific and historical truths stated by the authors and (c) Evidence of Christ Himself, the True and Faithful Witness. Of the 333 prophecies concerning Jesus, he enumerated twenty-five, which were fulfilled within 24 hours of Jesus' death. Finally, speaking of the many objections and attempts to abolish the Bible, he concluded by stating that it is still the best seller and 'shall from age to age endure.'

The usual period of questions and discussions ended the meeting.

BETHIA DAVIDSON.

Tunbridge Wells (5 Mount Ephraim Road). During October, Bro. C. M. Leyland laboured with us. Gospel meetings were held on Sundays, Tuesdays and Thursdays, and prayer meetings on Fridays. The number of non-members was not large, but there were some at each gospel meeting. Some came a number of times, and the way of life was plainly and lovingly set forth to them. We are confident that all such efforts will eventually bear fruit. We commend Bro. Leyland to the blessing of God as he labours in the vineyard of the Lord.

Brethren visiting the south-east are always welcome here. A. E. WINSTANLEY.

Wigan, Albert Street. We rejoice again that two young women from our Bible school were baptised into the name of Jesus on Lord's Day, November 2nd, before a large gathering, including some non-members. Bro. Leonard Morgan gave a fitting address and great interest was shown by some present for the first time. W. SMITH.

Woodstock, Cape Town. On 21st September a young married woman was immersed into Christ, this being due to the faithful labours of our native brethren in the assembly at Langa Township. Then, on 29th September, I was privileged, with Sister Hollis, to welcome back to Africa Bro. D. Merritt, his wife and family, after a holiday in the States. Accompanying the Merritt family, on her first trip to Africa, was Sister Hazel Pruett, from North Little Rock, Arkansas, U.S.A., on a year's visit to Namiwanga Mission, Kalomo, N.R., where she will spend her vacation with her daughter and son-in-law, Bro. and Sis. A. Hobby. Bro. Merritt and family left on 6th October to continue their labours on the Mission. Pray that God shall abundantly bless them; and for Sister Pruett we hope that her stay on the Mission will be a blessing to her.

On Lord's Day, 5th October, the new work at Bridge Town, Athlone, was started in the home of Bro. Tim Martin. This had come through the earnest appeal from people in Bridge Town asking us to build a church there. At this first meeting, one of the young sons of Bro. Martin expressed his wish to be immersed into Christ, which took place on October 12th. So, with regular meetings on Lord's Day mornings and gospel meetings, and with people still inviting us to have services in their homes, and my personal visits to these homes, we look into the future with confidence of many souls being saved in that area. Although we must expect opposition, problems, discouragements, we ask 'If God be for us, who can be against us?' For the time being, these meetings will be under the auspices of the church at Woodstock, supported by brethren taking

turns in preaching there. We feel assured, with the activities of churches and brethren in the Peninsula, that prosperity of souls will follow, but this will not be realised unless we fulfil both our purpose and sacrifice to God by being not only 'hearers of the word, but doers.'

Thus might these seasons of refreshing provoke us to do more, give more and pray more, because soon that great day of giving account shall come. Will He who has done so much for us find our hands empty? Or will He say 'Well done!'

In closing I wish to thank you and all concerned for publishing the appeal for hymn books, and for your kind co-operation in publishing our news reports.

Greetings in the Saviour's name to you all over there, and pray for us as we pray for you, that many souls might repent and turn to Christ. T. W. HARTLE.

Proposed Coach Trip to Germany

In response to a number of enquiries, I am proposing to arrange a coach trip to the Frankfurt Lectureship, to be held next August. Provisional details are as follows:

Times and Dates. The coach would leave London on Friday, July 31st, at 7.30 p.m. and arrive in Frankfurt on Saturday, August 1st, at 8.30 p.m. The return journey would be made on Friday, August 7th, at 7.30 a.m., arriving in London on Saturday, August 8th, at 9.30 a.m. The period of stay in Frankfurt could be extended to cover Lord's Day August 9th, if the coach party so desired.

Route. The route to be taken would be London, Dover, Ostend, Brussels, Cologne, Frankfurt. Continental drivers would take over at Ostend, and the whole trip would be covered strictly to schedule. Sleeping bunks would be provided on the boats at approximately 3/- per bunk, for both the outward and inward journeys.

Cost. The cost per person would be £9 10s. 0d. A lower fare might be possible if the party were sufficiently large. Special rates are to be arranged for children, but will probably be half-price for those under 12 years of age. Deposit would be £3 0s. 0d. per person, not returnable unless the ticket could be re-sold.

Will those interested please communicate with me as soon as possible at the address below? **Do not send any money** at this stage.

L. Channing,
9 Ripon Street, Aylesbury, Bucks.

Resolutions

Conference and Conference Committee, April 1958

That with reference to the £200 to be administered at the discretion of Bro. Frank Murphy, Lusaka, Northern Rhodesia, it be notified through the *Scripture Standard* so far as we know the above administration in no way overlaps any other Gospel activity.

That a second £200 be allocated to further the work in Africa through Bro. Frank Murphy.

That Bro. F. Sugden, of Morley, Yorkshire, be invited to act as auditor of conference committee finance. Bro. Sugden has agreed.

September 1958

That a further £100 be sent to Bro. Frank Murphy in Africa. This makes £500 in all to date. Bro. Murphy states that this help will be dispensed so as to avoid overlapping from other sources.

That the committee arrange for a mission in Great Yarmouth during the herring fishing season, 1959.

That the second Saturday in September each year be the day of the Autumn conference rally.

That the invitation of the church at Eastwood to hold the Spring conference at Eastwood, Notts., on Saturday, 28th March, 1959, be accepted.

Correction. It was wrongly reported in November *Scripture Standard* that the September 1959 meeting would also be at Eastwood.

That in the present emergency, the financial obligations of the new Hymn Book account be met as a loan from the funds entrusted with the committee.

That the conference secretary contact younger brethren able and willing to give service to churches distant from their own meeting-places, where churches desire such help; the expenses to be met from the funds entrusted with the committee. This should help to stimulate the interests of both the smaller churches and our able young brethren.

A. HOOD, Secretary.

OBITUARY

Rosyth, Dunfermline. The church suffered a sad loss in the passing of Bro. George Banks, on 22nd October, in his 86th year. His wife, Sister Banks, predeceased him only six months ago and so the church has suffered a double loss in a very short time. Nevertheless, what is our loss is their gain, since both have gone to be 'forever with the Lord.' Bro. Banks will be sorely missed as he was a most faithful attender at the Lord's Table. He was laid to rest on 26th October, the service being conducted by the writer and Bro. Wood. W. BROWN.

COMING EVENTS

Slamannan District. The New Year social gathering of the churches in the Slamannan District will be held (D.V.) at Blackridge on Thursday, 1st January, 1959, at 12 noon. Chairman: Bro. D. Dougall, evangelist; speakers: Bro. Tom McDonald (Dewsbury), Bro. J. Thomason (Morley). All welcome.

CHANGE OF SECRETARY

Wigan, Scholes: Joseph Aspinall, 5 Caunce Road, Wigan, Lancs.

CHANGE OF ADDRESS

Frank Worgan, Cornelis Van Vollenhoven 48, Amsterdam W., Holland.

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READING CARDS, 1959

The suggested Scripture readings for 1959 will again be drawn up by Bro. Scott. The cost will be 1d. each card, plus postage. Please send orders in good time to Paul Jones, 41 Pendragon Road, Birmingham 22B.

NYANJA EDITION OF 'TRUTH IN LOVE'

Our confidence that the Lord would provide, and that the appeal of brethren in Africa for gospel articles in their own tongue would be heard, has been justified. The following shows amounts received to date:

The cost of 2,000 of the special edition, with gospel article in Nyanja, is £7, so the cost of twelve issues will be £84. This means that another £18 2s. 5d. is needed. The Nyanja edition is being printed every second month. Two editions have so far been printed and sent to Bro. Frank Murphy. The third edition will be on its way to Africa when this appears in S.S. It will be sent in bundles of 200 to ten separate brethren, nominated by Bro. Murphy.

Our prayer is that the Lord may bless this effort, and that through the printed word many precious souls may be saved.

A. E. WINSTANLEY,
43a Church Road,
Tunbridge Wells, Kent.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/-, post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o 2 Pyke Street, Wigan, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

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. Wigan.

NYASALAND MISSION. Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.