

# The SCRIPTURE STANDARD

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

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## THE RESTORATION MOVEMENT

Carlton Melling

### XI: CAUSES AND EFFECTS

IN the *Scripture Standard* of November 1970, page 29, column 2, quotation is made from a letter, to show the need and desire for unity among brethren: “. . . If only all our brethren, whatever their differences might be, could feel drawn to each other . . . what a different story we should have to tell.” Indeed we should, and to the expressed yearning for unity we say a wholehearted “Amen.” But the words “whatever our differences” qualify the whole statement. How far can we differ from brethren yet still remain one with them in the message we present to the world, insistence upon the authority and genuineness of the Bible which contains this message, and the way of reconciliation and salvation as set forth in that book?

In these days of the Ecumenical Movement the hymn “Onward, Christian soldiers” is perhaps more often sung than ever before, especially the verse

“We are not divided, All one Body we:  
One in hope and doctrine, One in charity.”

But the fervent singing of the hymn does not alter the fact that the “Christian world” is divided, is not one Body, and is not “one in hope and doctrine.” The claim that we are “one in charity” can be sung with the nearest approach to truth. But if “charity” is love, what do we love, or whom? It is certainly not God’s word, the scriptures, that we love so much and long so greatly to see fulfilled. If that were so it would be obvious that the things necessary to bring about and maintain unity are plainly set out in the Bible, especially in the New Testament, the teaching of Christ and His apostles. Surely any who can read can discern the way of salvation there, the purposes of Christ’s mission on earth, the meaning of His death, the truth of His resurrection and the certainty of His final appearing. But these teachings are too simple to embrace and follow. There would have to be a retracing of our steps; a return to the things from which we have departed; a readiness to be humiliated, to become nothing, that Christ might be all in all; to let go our cherished traditions. There will have to be wholehearted agreement that a standard has been given to men by God—the Bible: that this book is the word of God, that God speaks in it to men and that He means what he says and is to be obeyed. “If you love me, you will keep my commandments.” But, it will be said, love does not consist in keeping commandments but in devotion, readiness for service. The outcome is showing itself in the insistence that it doesn’t matter what we believe so long as our life and heart are right. But how far can we do the will of God, how much be

concerned that the prayer of Jesus may be fulfilled—"that they may all be one"—yet ignore or overrule the way that God shows us in scripture ?

#### Attitude to the Bible

Fundamentally all our divisions hinge upon this. The same is true in the religious body known as the Churches of Christ. This is agreed in the same article from which quotation has already been made: "One of the sad disappointments has been the division in our Church life which used to be spoken of as the 'Old Paths' issue. It was produced by differences of conviction about the nature of Biblical revelation and its relation to present-day Church life . . . The tragedy has been in the breaking of the fellowship, which could surely have been avoided."

"The breaking of the fellowship" was due to more than one reason. But the most important issue was attitude to the Bible. Is it the revelation, the word of God ? Is it accepted as containing all things necessary to salvation and to the order, government and mission of Christ's church ? How far have we liberty to depart from its teaching and examples yet still remain the church of the new covenant, the church for which Christ died ? Are such fundamentals as its inspiration and accuracy, the virgin birth, atoning death and resurrection of Christ, miracles, the way of salvation, baptism matters of fact and truth, or are they "matters of interpretation" ?

To bring this attitude to practical realities: another of the reasons for withdrawal from the Co-operation of Churches was the mixing and affiliation with religious denominations around us, to such an extent that Churches of Christ were proud to be numbered among those bodies. It was boasted that they were constituent members of local Free Church Councils, British Council of Churches and now the World Council of Churches. To such an extent has this affiliation gone that the witness, the identity of Churches of Christ are overwhelmed and lost among the scores of religious traditions and practices that pass under the name of Christianity. It is possible that we still hold to the beliefs we had, but that we never seek to "impose" upon others, or even to acquaint others with those beliefs. Which denomination in the W.C. of C. ever undertakes to let go those traditions which are standing in the way of unity. All are ready to, but when the issue is raised who follows it through ? Witness the prolonged discussions between the Anglican and Methodist Churches towards unity, which are suspended because the practical issue has had to be faced of Episcopal government of the Church (by which is meant "Apostolic Succession" of Bishops). The Anglican Church will not yield upon this issue, although it is purely a traditional belief without one word of scripture, Old or New Testament, to support it. Churches of Christ in their statements and publications are more ready to yield on such a *divinely* ordained subject as baptism than are others in the ecumenical movement on their unauthorised and traditional convictions.

That may sound "a hard saying." But when we regard as Christians those who have not come the New Testament way of baptism, which brings us into the church and makes us one in Christ, do we not accept that, although the N.T. sets out only one way to be "in Christ," in our judgement other ways are acceptable ? Who gave us this authority to overrule what God sets forth ? Who are we to say who or what are acceptable to God, in face of His own plain statements ? Surely this prerogative remains with God. If men are Christians by conforming to the traditions of their own particular denominations, although not having obeyed the teaching of Christ in baptism, is it any wonder that the Association of Churches of Christ have largely ceased to give any distinctive witness, especially any which might be hurtful to others in the various Churches ? Baptism is rarely mentioned. One could be present at most of the meetings without hearing anything which could not be heard in any service of any Church. An evangelist has become The Minister; his home is The Manse. Breaking of Bread, the Lord's table, have become The Communion. The practice of speaking of scripture things in scripture words is now meaningless. Hugh Redwood used to say that "In these days the only time one hears the word 'conversion' is when people speak of 'the conversion of Saint Paul.'"

A third reason for withdrawal from the Co-operation of Churches of Christ was the

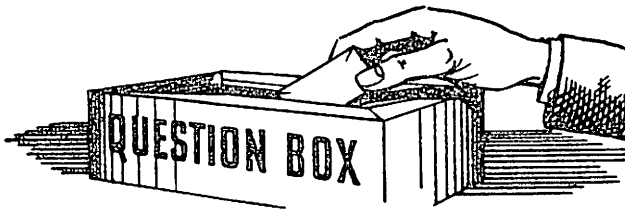
unauthorised and unscriptural methods of church organisation and government. The independence of the local congregation given by divine authority has been relegated to a secondary and almost non-existent position by the appointment of Councils and Committees by those without authority to make such appointments. Without seeking the voice of the local churches, Annual Conferences (themselves without authority) pass resolutions which are intended to be carried out by those congregations who have had no part in such decisions. The Annual Conference became more and more like the Methodist Conference, making decisions for independent churches. Numerous Committees are responsible for various aspects of what is regarded as the Church's work. The work of these Committees is superintended and examined by an all-powerful co-ordinating Central Council. The outcome is that individual churches regard themselves, as do the Committees, as responsible to the Central Council. This Council acts as a kind of Cabinet in secular governments. Where in all scripture is there anything approaching such a method of government? One result is the formation of a kind of "clergy," with the ordinary church-members as the "laity," passive and disinterested.

Such was the position in the Churches of the Co-operation twenty-five or thirty years ago. Protests from those who discerned the danger signals went largely unheeded by Annual Conferences and others responsible for the state of affairs. To many churches withdrawal from association and fellowship with such teachings and practices seemed the wisest step to take. While at first these withdrawals were a trickle of individuals, they became something like a flood with the withdrawal of whole churches. And that has been the position ever since as regards attitude towards the Association of Churches of Christ in Great Britain.

In its turn, the attitude towards those who withdrew was unlovely and unChristian. Many of those who remain in the Co-operation seem to think that to withdraw from the Co-operation is to withdraw from the Kingdom of God. As regards this attitude it is sufficient to stress that originally the title of the Association of Churches was "Churches of Christ in Great Britain and Ireland Co-operating for Evangelistic Purposes." The significant words were "Co-operating for Evangelistic Purposes." The Co-operation (Association) became no longer "for evangelistic purposes," as we have tried to demonstrate. That was the reason for withdrawal.

What is the remedy for this present position? To quote again from Bro. Laurie Grinstead: "The way forward is the way back," and we add "Back to the scriptures."

*(To be continued)*




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Conducted by  
James Gardiner

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"There seems to be confusion about the word 'one' in our Lord's prayer in John 17. So many preachers are saying that Christians should come out from among them (2 Cor. 6:14-17). Is it not a fact the Jesus' prayer for unity has been fulfilled? He was speaking of the twelve disciples. Verse 20 of John 17 is seemingly the confusing verse, for Jesus said, 'Neither pray I for these alone but for them also which believe on me through their word.' That is on the *apostles'* word—not the preachers of today. Up until Pentecost the prayer was fulfilled but there are many scriptures which show that after Pentecost Christians are not one, or ever will be; that is why Paul makes his plea, 'Come out from among them.' See also the parable of the tares: Jesus said, 'Don't pull

them up—leave them until harvest,' showing that He did not expect unity. See also parables about dividing the sheep from the goats. The question is, has Jesus' prayer been answered? If not when will it be?"

#### A Prayer or a Prophecy?

First of all I think we must distinguish between a prayer and a prophecy. Any prophecy Jesus made was capable of being fulfilled and we could look for the time of its fulfilment. We can't necessarily say that any prayer is capable of being fulfilled or that it will necessarily be brought to pass. A prophecy is a definite prediction but a prayer is merely a heartfelt wish or desire. If Jesus had *predicted* that all would be "one" then we could rightly ask, "When was it fulfilled or when will it be fulfilled?" but Jesus did not prophesy unity: He merely hoped for it, or said that it was His wish and desire that unity would prevail. In much the same way Paul says in Rom. 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." This was Paul's prayer and desire but the matter rests with Israel, and it depends upon them whether they shall be saved or not. The Jews at the moment, and indeed through the ages, have not given much indication that they have any time for Christ and His teachings. It was the desire of Jesus, as well as of Paul, that Israel would be saved, "but they would not." Matt. 23:27: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The prayer of Jesus was not fulfilled, therefore, because the Jews "would not." Likewise the prayer Jesus uttered—that all his disciples might be one—depends upon those who are His disciples; and from all appearances, as we look at the divided state of Christians today, it looks as if His prayer is falling upon deaf ears and will not therefore "be fulfilled."

#### For All Christians

Secondly I do not feel that it is quite accurate to say that when Jesus included those in His prayer "who would believe on me through *their* [the apostles'] word" He was limiting his supplication to include only those who heard the glad tidings personally from the very lips of the apostles, and that that rules out the preaching of preachers today.

If we look at John 17, verse 11, Jesus says "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." So Jesus prays that His close disciples might remain in unity. Then in verse 20 (the verse at issue) He says "Neither pray I for these [the apostles or close disciples] alone, but for them also which shall believe on me through their word. That they all may be one . . ." Jesus had now enlarged His prayer to include "them also which shall believe on me through their word" (the words of the apostles). The questioner believes that this refers only to those who literally heard the apostles themselves, but surely we today can believe on Jesus through the words of the apostles, although the apostles are all dead. Abel is dead "yet speaketh" (Heb. 11:4) and although the apostles are dead they yet speak. Just as we believe the teachings of Jesus (and He is no longer on this earth) so we can believe the teachings of the apostles although they are no longer on this earth. Therefore if we can, today, believe on Jesus through the words of the apostles—and surely we can—then the prayer Jesus made for unity amongst believers applies to us and indeed to men *in every age*.

#### For All Time

The questioner also feels that this prayer of Jesus was evidently fulfilled until Pentecost but after Pentecost division amongst the Christians thwarted His prayer. The events between John 17 and Pentecost don't impress me as giving support to this view; indeed in the next chapter (chap. 18) of John we read that Peter cursed and swore in denial of Christ and at the crucifixion all the "close disciples" forsook Him and fled. Indeed when we remember that the gospel was not preached in its fulness until Pente-

cost and that the apostles were commanded to tarry in the city until endued with power from on high (which power came at Pentecost) then we could say that Jesus' prayer for unity was to be effective *as from* Pentecost and not *up to the time* of Pentecost. We should note too that in the early years of the church there was unity, for the disciples "continued steadfastly in the apostles' doctrine, and fellowship and in breaking of bread and in prayers" (Acts 2:42) "and did eat their meat with gladness and singleness of heart" (Acts 2:46). On the point that Christ's prayer referred only to those who heard the actual apostles let it be remembered that Paul was an apostle but was not with Jesus at the time of John 17 and indeed not until some years *after* Pentecost. Also it should be remarked that, obviously, the apostles did not do all the preaching personally—in fact we read in Acts 8 that when the church in Jerusalem was persecuted, all the members fled, except the apostles, and these church members "went everywhere preaching the word" (verse 4).

### The Reason for the Prayer

Perhaps the most emphatic reason for saying that the prayer of Jesus for unity applies *in every age* is the *purpose* behind the unity. It is good that brethren should dwell together in true harmony, but Jesus had more than this in mind when He said, "that they all might be one . . . *that the world may believe that thou hast sent me.*" Surely this reason applies in every age and era and is not confined only to the few months between John 17 and Pentecost. Nothing militates more viciously against the success of the preaching of Christ than divided Christians. If all professed followers of Christ in every part of the world were truly united in Christ, speaking and acting with one voice, what a profoundly dramatic effect this would have on a sceptical world! Disunity amongst Christ's followers is thus the greatest single factor preventing belief in the Son of God today, as in every century; and so we can fully appreciate the prayer of our Lord, as He looked down the centuries, "that they might all be one." Perhaps on the last day Jesus will add the words, "But they would not."

Just a word on the parables mentioned: it is true that the great separation will take place on judgement day but of course this will take place in any case whether we have unity amongst Christians or not, and so the parables mentioned don't appear to me to be relevant to the point at issue.

Paul many years after Pentecost wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement" (1 Cor. 1:10).

(Questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

### WITH GOD

Begin the day with God; kneel down to Him in prayer.  
Lift up thy heart to His abode and seek His love to share.  
Open the Book of God and read a portion there,  
That it may hallow all thy thoughts and sweeten all thy care.  
Go through the day with God whate'er thy work may be :  
Where'er thou art, at home, abroad, He still is near to thee.  
Converse in mind with God : thy spirit heavenward raise ;  
Acknowledge every good bestowed and offer grateful praise.  
Conclude the day with God ; thy sins to Him confess :  
Trust in the Lord's atoning blood and plead His righteousness.  
Lie down at night with God who gives His servant sleep ;  
And when thou treadst the vale of death He will thee guard and keep.

**WHAT SHOULD A CHRISTIAN'S ATTITUDE BE TO THE LORD'S DAY ?**

[Substance of talk given at Dennyloanhead at Mutual Improvement Class,  
December 6th, 1969]

FIRST of all we ask, "Can we divorce our attitude to the Lord from our attitude to the Lord's Day?" bearing in mind the intimate relationship between these two. In our answer to that question, I believe, lies the clue, not only to this question in particular, but to what governs our whole Christian conduct. However, in a certain sense, this question being discussed implies that there is a difference, in that significance is given to the Lord's Day as opposed to any other day, for it is called more than Sunday, the first day of the week; it is the *Lord's Day*.

**The Sabbath**

Much of the true spiritual significance of the N.T. would be lost if we had no knowledge of the O.T. scriptures, which we are told was the "schoolmaster bringing us to Christ." Thus, I am certain that our outlook and attitudes as Christians would be enriched by a fuller understanding and knowledge of the Old Testament. In the light of what I have just said, I hope to show that we as Christians can learn many things from the Jews which will ennoble the spiritual man.

To the true Jew, his faith was his way of life. His diligence and faithful obedience in observing the law and commandments of God would put many Christians to shame.

What would we miss of the true significance of the Lord's table—if we did not understand the Jewish tabernacle? What would we know of God's nature and attributes if we were ignorant of how God dealt with His people of old?

What would we miss concerning the Lord and His coming if it were not for prophecy and the Psalms of David? How would we fully appreciate the law of liberty and love if we knew not of the old Law? What parallels, therefore, can we draw to heighten the meaning of the Lord's Day for us? Let us first of all deal with the Sabbath Day.

**"A Better Covenant"**

The Jew was commanded to remember the Sabbath Day, a day of rest, "to keep it holy." As a command from God it was important to the Jew, so he diligently observed it. We are commanded to remember the Lord, and certainly this should be important if nothing else is to us. On one hand God gave his people a day of rest; on the other he gave his only begotten Son. However, remembering what I said before, "Can we divorce our attitude to the Lord from the Lord's Day?" we can, I believe, draw the necessary inference.

The relationship God had with the Jews affected their attitude to Him. They obeyed God mainly through fear. They knew Him as God Almighty, the Creator of all things and not as "Abba," Father, as Christians do. Now this better relationship as sons and joint-heirs with His Son should make our attitudes those of true sons, realising that under the law of liberty and love we should not abuse the privileged position we have by giving less to God in obedience and service. For instance, the Jew gave God a tenth of all he possessed; we are exhorted to "present ourselves as living sacrifices" (Rom. 12:1, 2). How do we know when a thing is good or bad? By comparison, and this is what the epistle to the Hebrews does, in order that we might appreciate the wonderful fact that now we have a "better covenant" and "better promises." This being so, we should have better spiritual attitudes.

**WHAT INFLUENCES THE CHRISTIAN'S ATTITUDE ?**

I suggest the extent of our knowledge of the scriptures, thus the magnitude of the faith produced, for "Faith cometh by hearing, and hearing by the word of God."

Being mature Christians then, what should our attitude be to:

- (a) The worship of God ?
- (b) Prayer ?
- (c) The Lord's table ?

## (d) The proclamation of the Gospel ?

All these take place normally on the Lord's Day. This now leads me to ask what is our attitude to how we spend our time on the Lord's Day and have we any guidance from the scriptures for this ?

From the beginning, there has always been one day set apart from any other day. Now, to me the very fact that the first day of the week is called the "Lord's Day" in the Scriptures has significance. If we can be guided by events, consider what has occurred on the first day of the week and the importance of these events.

1. *Christ was raised from the dead* on the first day of the week (Mark 16:9). And what greater event has ever occurred than the Lord's resurrection ?
2. *Pentecost* always came on the first day of the week, according to Lev. 23:11. On the first pentecost after the Lord's resurrection the Holy Spirit was given; the church, the mountain of Jehovah's House was established, as Joel 2:28 says. Christ was crowned King upon His throne says Isaiah (2:2); and the word of Jehovah was going forth from Jerusalem (Zech. 6:13).
3. John tells us something significant happened to him on the Lord's Day. He was found "*in the Spirit* on the Lord's Day."
4. The disciples met together to partake of the Lord's supper (Acts 20:6, 7). This fact, above all else, gives import to this day: for on it I set aside time for one specific purpose—to meet with my brethren to remember the Lord as he wished: "This do in remembrance of me." What other day has such an important event, or isn't it important to us ? Remembering the Lord's Day is much more than just thinking about Him. My attitude to this, like everything else in life, is "You can only get out what you put in; you reap what you sow."

With this in mind, what is our attitude to the worship meeting and the Gospel meeting ? Is one meeting enough for us a day, or are we so busy doing good we cannot find time for more than one ? Here is a thought: it is the Lord's Day, not *half-day*. Do we also wish every meeting to be as brief as possible so that we can return to pursue our own interests, admirable as they may be ? Do we feel an evening meeting an encroachment on our leisure time ? Let us remember, all we possess is a stewardship from God, and as such should be used for His glorification. Dare our attitude to any spiritual activity be other, only to our eternal detriment ?

If knowingly and willingly we relegate God, substituting anything in His place, we break the first commandment, and our attitude, not only to the Lord's Day but every spiritual matter, is indeed questionable. No, may this be our attitude, "I will present my body a living sacrifice, holy, acceptable unto God, which is my reasonable service."

PETER S. SNEDDON

## SCRIPTURE READINGS

### DECEMBER 1970

6—Genesis 18:1-15	John 20:19-30
13—Zechariah 13	John 21:1-14
20—Ezekiel 33:1-20	John 21:15-25
27—2 Kings 2:1-18	Acts 1

### THE APPEARANCES OF JESUS

WE refer of course to the proofs of resurrection vouchsafed to the disciples after Jesus had been crucified and buried.

A keen and sceptically inclined critic has

written, "Nothing stands more historically certain than that Jesus rose from the dead and appeared again to His followers, or than that their seeing Him again was the beginning of a higher faith, and of all their Christian work in the world." This epitomises the fact of the resurrection and its effect on the witnesses of it and through them the change in the world's history which followed. This is explainable of course only by the fulfilment of the promise of the "comforter," "advocate," "helper"—"paraclete." We may remain puzzled by the constitution of the risen body, unexplainable by any normal reasoning, and yet absolutely certain—not

just a "spirit" but the human body "flesh and bones," bearing the wounds made by the fearful torment of the cross, but able to move and appear without dependence on material things. A poet (Jean Ingelow) has written "And didst Thou take to heaven a human brow," enshrining in this way the thought that the Lord Jesus ascended to heaven in that same body, and wears that form in the Father's presence—a mystery maybe but a most wonderful and consoling fact.

We have six accounts of the appearances. Each of the four gospels provides one. Luke relates it again in the Acts (chapter 1) and Paul in the first Corinthian letter, chapter 15. Naturally these independent accounts give different occurrences and different facets of those they recount, but all can be readily accepted as authentic and reliable.

#### John's Record

We take special note, this month, first of those related by John. It would seem that Mary Magdalene was first at the tomb, though one or other of the faithful and distraught women may have been along at the same time. We should be able to understand why the one out of whom seven devils had been driven was foremost in anxiety to tend the body. She may almost have forgotten the other women, but she ran to the two foremost apostles with her apparently disastrous news. They were of course equally concerned, and hastened to confirm what she had said—and at least John had a glimmer of the truth to be so fully revealed to both, and all, later the same day. It is impossible for us to realise the depths of despair to which the disciples had sunk through the agonising loss of their most wonderful Friend, nor the rapture of joy when the truth was discovered. What a pitiful remnant they were of the multitudes who followed Him in His earlier ministry, or who greeted Him but a week before on His entry into the city! But though one had betrayed, another denied and all had forsaken Him, their love was unchanged, and their faith-full-ness in His person were to be more than rewarded. Well had He told them, "Ye shall weep and lament . . . but I will see you again, and your heart shall rejoice, and your

joy no one taketh away from you" (John 16:20 & 22).

So Mary returned to the tomb, nothing could console her—and she saw her Master (for lack of a word to describe the fondest love and deepest reverence she bore Him). He had to restrain her instinctive longing to cling to Him, for the material relationship was now to be changed (for all His followers) to a spiritual one as close to and more permanent than they had so happily enjoyed hitherto. The other women had meanwhile seen Him—or did very shortly—and held His feet in loving worship (Matt. 28:9).

The first appearing to the apostles was towards the close of the first day of the week, when the eleven (except Thomas) were together behind locked doors. Second and third appearances to the apostles when together are recorded by John only, and with details otherwise not recorded. The second, with Thomas expressing his unbelief, and then his conviction and worship, and the third when seven of them were together fishing. Evidently they had decided to go fishing, doubtless with the thought of working for a living, while awaiting the instructions of the risen Lord. Here the touching interview with Peter provides insight into the Saviour's forgiveness of and charge to Peter, soon to experience the baptism of the Holy Spirit and needing the reminder of his human weakness. He had made a threefold denial, so he received a threefold commission. The apparent addition of this chapter to the gospel story may well have been made to correct the saying respecting John (John 21:23), and to give the Lord's words as to Peter's faithfulness unto death (John 21:18 & 19: Rev. 2:10).

#### Other Accounts

These specific accounts are supplemented and confirmed by Luke's summary in Acts 1 "to whom He also shewed Himself alive by many proofs over a period of forty days" (read verses 1 to 5). Special personal appearances were granted also to Peter (Luke 24:34; 1 Cor. 15:5) and to James, either the Lord's brother or one of the two apostles James (1 Cor. 15:7). The Lord showed Himself also to the wider circle of disciples so that there could be no mistake and no lack of evidence. It must



have been of His apostles in particular that it is written "He opened their mind" (Luke 24:45) in preparation for Pentecost; and His farewell words before the ascension were spoken in Jerusalem before parting from them on the mount of Olives (Acts 1:12).

"We did not mark the chosen few,  
When Thou didst through the clouds  
ascend,  
First lift to heaven their wondering  
view,  
Then to the earth all prostrate bend:  
Yet we believe that mortal eyes  
Beheld that journey to the skies."

R. B. SCOTT

**DON'T FEAR CRITICISM**

"Be ye doers of the word, and not hearers  
only, deceiving your own selves."

—(James 1:22)

The galleries are full of critics. *They* play no ball; *they* fight no fights; *they* make no mistakes, because *they* attempt nothing. The DOERS are down in the arena.

Henry Ford forgot to put a reverse gear in his first automobile. Edison once spent two million dollars on an invention that proved of little value.

It is said that "the man who never makes a mistake never makes anything." The man who makes no mistakes lacks boldness and the spirit of adventure. He is the one who never tries anything; he is the brake on the wheel of progress. And yet it cannot truly be said that he never makes mistakes, because the biggest mistake is never to try anything except to criticise those who are DOING things.

**Just One Mistake**

He brushed his teeth twice a day; attended his clinic twice a year; wore his overshoes when it rained; always slept with his windows open; kept to a diet of vegetables. He golfed, but only nine holes at a time. He took eight hours sleep every night. He never smoked, drank or lost his temper. He rested all day Sunday. He intended to live to be a hundred. He survived through the care of eighteen specialists, four health institutions and a

great number of body-building foods and antiseptics.

*But he made just one mistake. He forgot God. He lived as if this world were all. He is now with those who cry, "The harvest is passed; the summer is ended, and we are not saved."*—(Jer. 8:20).

*Selected*

**THE BIBLE LIVES**

Generation follows  
generation — *Yet it lives*  
Nations rise and fall "  
Kings, dictators, presidents "  
come and go "  
Hated, despised, cursed "  
Doubted, inspected, criticised "  
Scoffed at by scorners "  
and atheists "  
Exaggerated by fanatics "  
Misconstrued and mistated "  
Ranted and raved about "  
Its inspiration denied "

*Yet it lives* — as a lamp to our feet  
" as a light to our path  
" as the gate to heaven  
" as the standard for  
childhood  
" as the guide to youth  
" as an inspiration for  
the matured  
" as a comfort for the aged  
" as water for the thirsty  
" as food for the hungry  
" as salvation for the sinner  
" as light for the heathen  
" as rest for the weary  
" as grace for the Christian

To know it is to love it,

To love it is to accept it,

To accept it means life eternal.

**THE BIBLE !**

**IT DEPENDS ON ME**

People losing faith in us may lose faith in God. Every time we do something wrong, those who see it or hear about it are weakened. They have less respect for us, less confidence in us. Sometimes that weakening leads other brethren to do wrong. The wrong leads them away from God.

### A GOOD ROPE

There he dangled. The stars above and the hard-packed earth beneath. This was not the customary way of leaving Damascus, but his enemies waited at the gate. So, Paul was leaving town through a window in the city wall. There he sat in the crudely formed basket, dangling on a rope. On that rope hung the hope of your soul. What if it had broken? The apostle to the Gentiles would have been dashed to his death on the rocks below. The thousands who heard the gospel of Christ from him would have waited in vain for his voice. The churches formed through his labours might never have been born. The hope of the Gentile world hung on the fibres of that rope. Who made the rope? Today nobody knows. But we thank God that this unknown, unsung Syrian ropemaker did his job well. His honest labour supported the whole Christian missionary effort. His diligent, able work on that one rope changed the history of the world. Look at that rope and be aware that no man and no job in this world is without its importance. Our very lives depend on the work of men who are unseen and unpraised. Whether a man builds highways, plants beans, or washes windows, the world depends on his labour. Every Christian is taught, "Whatever your task, work heartily, as serving the Lord and not men." Blessed is the man of whom it can be said, "He made a good rope."

*The Truth*

\* \* \* \*

For good ye are, and bad, and like the coins,

Some true, some light, but every one of you

Stamped with the image of the King.

## NEWS FROM THE CHURCHES

**Kentish Town.**—The 99th anniversary meetings were happy, encouraging and we hope useful. We met at 3 o'clock for a brief welcome, a brief report, a little

history and an interesting film entitled "The Road to Emmaus." This was followed by discussion of its value and the general question of visual aids led by Bro. Geoffrey Lodge. He also preached the gospel in the evening when our visitors from other churches were joined by a number of local folk.

About 40 took tea together between the sessions. We much appreciated support and interest of so many, and trust to be granted another year of service and a hundredth anniversary.

We rejoice to record the baptism of Mrs. Cable and Kathleen McGranigan on October 18th. May the Lord richly bless them, and make them a blessing.

**Wigan (Scholes).**—From November 7th to 15th the church was privileged to have the services of two local brethren in the conducting of a joint mission—Bros. Leonard Morgan (Hindley) and Alfred Marsden (Albert Street, Newtown). For eight nights these brethren faithfully preached the gospel of the New Testament, sometimes together and on other occasions on alternate nights.

The mission had been well publicised beforehand, through personal invitation cards, letters to churches, posters and on the buses. There was obviously good response, especially to the personal invitations, for many unbaptised visitors and friends old and new took part with us in the glorious times of refreshing. The warmth of the love and joy experienced was in itself a great blessing. The gospel was preached with directness, conviction and power, and none attending could be ignorant of God's way of salvation. If nothing else, the brethren who were in fellowship with us individually, and the churches collectively were drawn and bound together in the bonds of mutual love and service (in itself a mighty blessing). These results are now apparent, and we pray that still other results will follow.

We give our thanks to Bros. Morgan and Marsden, two hard-working men, for the time in preparation and service they devoted to the messages they gave. They spent their strength for God and His cause. And we thank most warmly the brethren and churches from near and far

who by their prayers and their presence supported the preaching of the word of God. Some were present every night, sometimes at some inconvenience. They did not count it so, for the blessings received far outweighed the sacrifices made. We especially thank the Hindley congregation for its support—sometimes as many as 25 or 30 from Hindley were with us in the meetings.

The children, too, were remembered. Bros. Morgan and Marsden conducted a special meeting for them, at which three times as many as are in our own Bible school were present. The children's joy was reflected upon the grown-ups who were present. We thank the brethren from Skelmersdale, who brought thirty youngsters to this meeting, and who enriched our joy and fellowship.

#### GIFTS TO "S.S."

	£	s.	d.
Previously reported ...	442	5	0
Further Donations:			
Rec. No. 1555 ...	2	0	0
"  "      7 ...	5	0	0
"  "      8 ...	20	0	0
"  "  1560 ...	5	0	0
"  "      3 ...	20	0	0
Total to date ...	494	5	0

*Most sincere thanks*

#### FROM THE TREASURER SUBSCRIPTION RATES FOR 1971

It is a great pleasure to add my thanks to those of the editor in respect of your gifts at the recent time of crisis. The *Scripture Standard* has survived again; but we have been urged by many who responded to our need to make the paper pay its way by fixing a rate of subscriptions which will avoid the recurring need of appeals. We are indebted to our printer, Walter Barker Ltd., for the very able way in which they produce the paper and for their efforts to keep our costs to the minimum. Their estimate for 1971 shows a reduction of £60 on the year. We record our grateful thanks.

#### SUBSCRIPTIONS

Many difficulties in the past have been caused by the decrease in the numbers of copies sold. We have budgetted on selling 1,000 copies. Now we must be realistic. If you read your copy and then pass it on to brethren who could afford to subscribe for themselves, you may be losing the *Standard* a subscription, and your action could eventually rob you of the *Standard*. Try to get that brother or sister to take out a subscription. We would remind you that all our services—editor, distributor, treasurer and agents—are freely given—indeed often at cost to ourselves. We can do no more: the rest is up to you, the readers.

Bearing in mind the prospective steep rise in postal charges announced by the Post Office, it will be necessary to put forward a flat Subscription Rate of £1 per annum. (See new subscription rate on back page).

#### DISTRIBUTION

We will send out copies of the paper according to the present list, up to and including January, 1971. From February only those copies which have been ordered and paid for will be sent. We are not being harsh; we are being practical. We must set January 16th as the date by which we must receive agents' requirements, and March 22nd as the last date for payment (unless a quarterly remittance is desired). Individual copies will cease to be supplied after the January issue, unless ordered and paid for.

The *S.S.* is the only paper in this country which carries news of the churches and through which you can announce your forthcoming events. There are many excellent articles, and its pages are open to you. The service of answering questions is very ably conducted and you have a valuable introduction to the *Scripture Readings for Lord's days*. And the cost? *Less per month than you pay each week for newspapers*. We are setting our sights at a reasonable height—800 copies per month. Will you help us to beat that target? Send in or let your church agent have your order NOW! PAUL JONES

SCRIPTURE READINGS FOR 1971

The list of suggested readings, also the Notes, will again be compiled by Bro. R. B. Scott (Kentish Town). When printed supplies can be obtained through the Distributing Agent: Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs. (not Paul Jones, as previously announced). 2d. (1p) per card, plus postage. Please apply as soon as possible, stating numbers required.

APPEAL

A blind Ghanaian brother aged 30 expects to take a course of physiotherapy under Government aid late in 1971. He asks for correspondents in this country to prepare for his visit. If brethren or sisters will undertake this please write first to R. B. Scott, 20 Midhurst Avenue, London, N10 3EN.

BOUND VOLUMES OF "S.S."

These are available — 3 years in one volume: 1964-6, 15/- (75p); 1967-69, 20/- (£1) per volume.

MY CROSS

O God, I dare not say  
That this I love has been a cross,  
For I have not been willing  
And I did not face steadfastly toward it.  
But this I know —  
That through the burden that has come  
to me  
Has come new understanding of men's  
suffering,  
New sympathy,  
New love to bind my soul more perfectly  
To other men's.

Life is a serve-yourself restaurant,  
Piled high with joys that mortals want;  
And each who comes to earth may choose  
What he will take and what refuse.

We pass along from day to day  
Viewing life's glittering display —  
And at the end the cost is paid  
According to the choice we've made.

ENGAGEMENT

Brother and Sister John Baird, of Seaview Cottage, Wallacestone, Stirlingshire, announce the engagement of their younger daughter, Joan, to Mr. Derek Mould, son of Mr. and Mrs. B. Mould, of Peterborough.

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NOTICES. (Coming Events, Births, Engagements, Marriages, Thanks), 3 lines (minimum) 20p; each additional line 5p. Repeats (if notified when sending original notice) half price.

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