

The **SCRIPTURE STANDARD**

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

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Two Great Needs

UNDER the heading of each issue of the "Scripture Standard" are printed the words, "Pleading for a complete return to Christianity as it was in the beginning." However near to or far from that goal we may be, the statement does mean that the standard for the church of the Lord Jesus Christ is contained in scripture, in the New Testament writings. Hence, we often speak of the "Restoration Movement" meaning the restoration of "New Testament Christianity."

Neglect of New Testament Teaching

We must not assume that it is only the religious denominations around us who do not follow out N.T. teaching. We ourselves are guilty in some respects of the same neglect, or of ignoring or explaining away teaching in the N.T. which should be clear to us all. For a movement taking the scriptural name "churches of Christ" we have been lax in carrying out two of the outstanding tenets of the N.T. church. We refer (1) to our seeming indifference towards setting the churches in order under elders and deacons, and (2) to our lack of sense of urgency in evangelisation.

We suggest that the greatest need of the churches of Christ today is for scriptural oversight. We are not urging the churches to action in this matter simply to give them the appearance of being "scripturally organised." To think that we were following N.T. teaching and practice by action for the sake of action would be wrong. Unless from the beginning we follow the N.T. example, and set brethren as overseers who are qualified in every way according to the divine pattern, we cannot hope to do God's will in God's way, and therefore have God's blessing. No: we are not pleading for appointment of elders and deacons to make us appear N.T. churches. We are saying that the churches generally need to be more alive to the vital need for such leadership. We are aware that many, if not most, churches do not find themselves in the position to set qualified brethren over this work. It is not always our own fault. But the fact remains that it is a sad commentary on our attitude towards scriptural oversight that among us today are apparently so few churches able to organise themselves according to the revealed will of God.

Had churches in time past and now been under such oversight, we are convinced that many, if not most, of the matters that divide and distress us would not have reached such proportions. Brethren of wisdom and experience, such characters as depicted in 1 Timothy 3 and Titus 1, would have "watched for the souls" of the members of the body of Christ, and would not have permitted "wolves to enter among us, not sparing the flock." Thus came about the divisions and separations from the Co-operation of Churches of Christ in times past. Wise eldership and firm leadership can go far to ensuring that the same situation does not arise again.

We refer readers to the articles on Elders and Deacons, reprinted in the "S.S." these past few months, from the writings of David King. We would do well to re-read these writings in the light of the New Testament. If we follow the N.T. pattern of church oversight we shall go a long way to setting right the other great problem that faces us. This second great need is

Evangelism

AS we have been neglectful in carrying out God's will concerning the government of His church, we have been equally neglectful concerning the spreading of the gospel. We all agree on the necessity and urgency for full-time evangelists to devote their lives to this purpose. The field of labour is vast. We do not say "the

fields are white unto harvest," for they have not yet received the pure seed of the gospel. We cannot gather the harvest until the soil has been prepared and the seed sown. That makes our task all the greater and our responsibility the heavier. And we are doing so little. That makes it all the more necessary that the churches train and equip their brethren, young or older, to teach and to preach the word.

Many years ago there arose the cry in an annual conference of the Co-operation of Churches of Christ for an "educated ministry:" there was an urgent appeal to send more young men for training at Overdale College. The "educated ministry" was to be for the few. But we think that a far more urgent need is for an educated membership of Christians generally—educated in the teaching of the word of God.

How is this "educated church" to be attained? One thing necessary is that, wherever possible, young brethren in the individual churches or in districts be trained and taught in the contents of the Bible and the way of presenting these truths. In many cases churches are strong enough to maintain their own teaching and preaching of the word through brethren who give their spare time to the work. If that were so, evangelists serving the Lord "full time," would be released to labour in previously unevangelised parts, and to serve churches which have a continual struggle to carry on the Lord's work.

EDITOR.

The First Resurrection is not Literal

The first resurrection mentioned in Rev. 20 cannot be a literal resurrection for the following reasons. The literal resurrection is the resurrection in which both the good and evil are raised at the same time. In John we read: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29). If our Lord had stopped after the statement "all that are in the graves shall hear his voice," some may have said that this meant all the righteous. Our Lord, however, went on to show that he was speaking of the righteous and of the unrighteous. This resurrection takes place in the same hour. We shall not argue as to whether this is a sixty-minute hour. It is a period of time. It is one period of time. If the premillennial view is right the righteous and the wicked will be raised at different periods. They believe that the righteous will be raised at the second coming. This is one period—the period of the resurrection of the righteous. Second, they believe this will be followed by the little season. This is another period or hour. Then after the little season the wicked will be raised. But Jesus said that the righteous and wicked would be raised at the same hour. So regardless of how long a period of time that hour covers it covers one period. But the periods which are mentioned above are not one period but several periods. Thus if the premillennialists are right the righteous and wicked will not be raised at the same hour, but Jesus said they would be.

The Last Day, Resurrection and Judgment

The righteous will be raised the last day. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6: 40). "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6: 44). Martha recognised that the resurrection would be at the last day. "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." (John 11: 24). This last day is also the time of judgment. "He that rejecteth me, and received not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12: 48). This harmonises with Rev. 20: 12-14 which shows that the people are raised and then judged.

It also harmonises with the statement of Paul: "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15). He said nothing about resurrections at different periods of time.

In discussing the resurrection in First Corinthians the apostle Paul showed that the resurrection would take place at the last day. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15: 51, 52). What day after the last day is there for another resurrection? What trumpet would there be after the last trumpet? This harmonises with the discussion in Rev. 20 of events which take place after the thousand-year reign and after the little season. We

read: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:11-15). It should be observed that the righteous and the unrighteous are raised at the same time and that the judgment then takes place. This ties in perfectly with the fact that it was to be at the last day—the last trumpet—that the resurrection of righteous and unrighteous would take place, and that the judgment would be at the last day. Furthermore, we find that this is the time when salvation would be revealed in the last time. (1 Pet. 1:5). When will that be? It will be at the second coming of Christ. Thus we read: "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 9:28). The second coming of Christ will bring salvation to the saints. In the context of this passage the apostle Paul had shown that Christ had been manifested to put away sin by the sacrifice of himself. (Heb. 9:26). He then pointed out that in Christ's second coming he would not have to die for the sins of the world, but would bring salvation to the saints. This salvation is not simply the pardon from past sins which takes place in the Christian life when we repent and walk in the light. It should be observed that this takes place at the second coming. If the premillennialist is right the second coming brings a resurrection of the righteous for a thousand-year reign. They believe that during this reign there will still be sin in the world and that it will be followed at the end by tremendous rebellion and war against the saints of God. How could this be salvation in any basically different sense from what we enjoy in salvation now? And if that is the salvation that comes to them—the thousand-year reign—then that salvation is over at the end of the thousand years, for this reign lasts but a thousand years. However, the salvation of which he speaks is the one which is manifested at the second coming and this is the one which is set forth in Rev. 21.

Righteous and Wicked

There are some, however, that say that Paul in writing to the Thessalonians showed that the righteous would be raised first and the wicked would be raised second. They base it on the following passage (we quote 1 Thess. 4:13-18): "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

It should be observed that the apostle Paul is not discussing the resurrection of the wicked at all. If this were the only passage in the Bible on the resurrection there would be no reason to affirm that the wicked will be raised. However, as we have seen, other passages show that the wicked will be raised at the same time. In this context, however, Paul is dealing with the question as to whether or not those who have died before Christ comes will be at a disadvantage in comparison with those alive at the second coming of Christ. He shows that such will not be the case. Those who have fallen asleep in Christ Jesus will not be at a disadvantage, for the living will in no wise precede or go before them that have fallen asleep. He explains why this is the case by showing that Christ will descend from heaven with a shout and that the dead in Christ shall arise first. First before what? First before the resurrection of the wicked? The apostle does not say so. What follows his statement about first? The apostle said, "Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." First, the righteous will be raised, then together with the transformed righteous living we will be caught up together to meet the Lord in the air. So the second thing is their being caught up to meet the Lord in the air. He does not say first the resurrection of the righteous and then the resurrection of the wicked. There is no second resurrection.

What The First Resurrection Is

Since the first resurrection of Rev. 20 cannot be the literal resurrection of the righteous we must seek for some other explanation than that of a literal resurrection. It must be a symbolical or figurative resurrection.

There are some, however, who maintain that since there is a literal resurrection mentioned after the little season, that therefore the first resurrection must be a literal resurrection, for they maintain that a figurative and a literal resurrection could not be mentioned in the same chapter. We ask, why not? Our Lord in John 5: 24-29 spoke of a spiritual resurrection and of a literal resurrection. We read: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The hour of which he speaks in verse 25 is the hour or period of time of the gospel dispensation. The resurrection of which he speaks is of those who are in spiritual death being raised through the power of his word. That is, through their hearing and obedience to the gospel. For Eph. 2: 1, 2 shows that the people dead in sin are those quickened and made alive by Christ. So the resurrection in the first part of the above quotation is a spiritual resurrection. But the resurrection in the latter part of the quotation is the literal resurrection at the end of time.

J. D. BALES, "Gospel Advocate."

Why I Cherish the Bible

The Bible is the source and inspiration of all that is best in our democratic way of life.

THE chief function of the Bible is to lead men to Christ. But the Bible has many by-products, such as good schools, good roads, better houses, better living conditions, freedom, respect for the rights of men and democracy. Someone has said, "Democracy was born at Bunker Hill." Another said, "Not Bunker Hill, but Bethlehem." The Bible also promotes the sacredness of human personality, the dignity of honest labour, the worth of the individual, the principle of equality, the sanctity of the home and the love of freedom. Where the Bible is believed and obeyed these by-products will be found. In those countries where the Bible is not exalted, these things will not be in evidence.

Horace Greely said: "It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom."

I cherish the Bible because it gives a true picture of myself.

Robert Burns, the playboy poet of Scotland, expressed a desire to see himself as others saw him. This might be pleasant for us all and again it might not be. Our supreme desire should be to see ourselves as God sees us. James refers to the Bible as a mirror into which we can look and see ourselves as God see us. (James 1: 23-25). Every man's portrait is in the Bible. The non-Christian is pictured as an enemy of God, separated from Christ, alienated from the commonwealth of Israel, stranger from the covenant of promise, and having no hope and without God in the world.

The unfaithful Christian is pictured as an apostate, an unfruitful branch, a foolish virgin, an erring Christian, one whose heart is not right and one who is perishing.

In the Bible, the faithful Christian is revealed as the light of the world, the salt of the earth, the apple of God's eye, the soul winner and the good and faithful servant.

The Bible not only shows me my failures and sins, it shows me my possibilities and capabilities. It shows me not only what I am, but what I can become.

I cherish the Bible because of its transforming influence on life.

Until recent years, the term "Hottentot" was one of reproach. He slept in his hut or hole in the side of the hill. He ate wild berries and roots of plants. He sold his wife and children at his pleasure. When his mother became old, he took her out into the forest to die or to be eaten by wild beasts. England wanted to civilise the barbarian Hottentots by teaching them the arts—how to build houses, plant corn and cook food. This method failed. Then England said, "We will teach them how to read and write." They took Africanus, the chief of the tribe, to England and taught him to read and write and wear clothing and be polite. When he returned to his tribe he found his men at war with another tribe. He threw off his clothing, dohned the garb of a warrior, went to battle, conquered his foe, split open his head, drank blood out of his skull, and fastened his teeth into the quivering heart of his enemy. David Livingstone said: "Let us try God's plan and teach him the gospel." This was done with marvellous results.

Do you suppose that any man ever said, "I used to drink, swindle, lie, steal, abuse my family, but I came under the influence of some books on atheism and infidelity. Now, I'm a changed man, I go to church, pay my debts, treat my family well. I live a clean life as a result of these books." You have never heard of such and never will, for only the word of God has power to transform a man's life. (Isa. 2: 2; Rom. 1: 16).

I cherish the Bible because it furnishes encouragement, guidance and power for daily living.

The Psalmist declares, "Thy word is a lamp unto my feet, and light unto my path." (Psalm 119: 105). I can testify with William Gladstone, who said, "On most occasions of very sharp pressure or trial, some word of Scripture has come home to me as if borne on angel's wings."

The Bible shows me how to meet and overcome the difficulties of life. It helps me to master fear, worry and despair. It shows me how to conquer temptation. I company with Job and learn the secrets of patience. I look at Abraham and have courage to walk by faith and not by sight. I walk with Moses and gain fresh confidence for doing good. I fellowship with Daniel and am encouraged to be morally independent. I stand with Joseph and see the folly of vindictiveness. I associate with Paul and learn how to handle handicaps. I commune with Simon Peter and am heartened to try again after I have failed.

Finally, I cherish the Bible because it tells me about my Saviour.

To many people, the Bible is just writing, but believers see in it the face of Jesus Christ. When I read the Bible I am confronted with the Man of the ages.

In Genesis, I see him prophesied as Shiloh.

In Exodus, I see him as the lamb of the passover.

In Psalms, I see him as the shepherd.

In Canticles, I see him as the rose of Sharon, the lily of the valley and the chiefest of ten thousand.

In Job, I see him as the Daysman.

In Isaiah, I see him as the suffering servant.

In Daniel, I see him as the holy one of God.

In Jeremiah, I see him as the branch of righteousness.

In Matthew, I see him as the promised Messiah.

In Mark, I see him as the miracle worker.

In John, I see him as the Word, manifested in the flesh.

In Acts, I see him as the prince of life.

In Romans, I see him as the deliverer.

In First Corinthians, I see him as the wisdom of God.

In Colossians, I see him as the first born of all creation.

In Hebrews, I see him as the image of God.

In First Peter, I see him as the chief bishop of souls.

In Revelation, I see him as Alpha and Omega, the first and the last, the beginning and the end.

SCRIPTURE READINGS

DECEMBER, 1964

6—Joshua 2	Acts 19:21-41
13—Joshua 3	Acts 20:1-16
20—Joshua 4	Acts 20:17-38
27—Joshua 6:1-21	Acts 21:1-16

"IN JOURNEYING OFF"

(2 Cor. 11:26)

OUR readings this month take us over journeys which must have been very considerably over a thousand miles. They must have been taken on foot, on horseback or on asses, but the longer distances were by sea—Miletus to Tyre would be about 450 miles. Part of this journeying had already been done when Paul wrote his second letter to Corinth, thus adding to the experiences of hardship and endurance there described. Probably the conclusion of the apostle's work in Ephesus would be about the year 57 A.D. It had been a time of hard and successful labour for Christ. God had blessed him with health and strength, and the burning of the books of magic indicated a growth in Christian knowledge and behaviour.

How vitally important it is that we should grow spiritually when we accept the gospel, if the church is to grow in a proper sense. We cannot realise the strength of the superstitions such as held heathen minds in bondage. The superstitions of today are mere fragments in comparison with those, and the burning of the books represented an advance on the part of the new-born Christian community in that wicked city. They had apparently held on to their books and what they represented until the incident of the sons of Sceva, which opened their eyes to the evil and the folly.

The persistent preaching and teaching of the gospel was exercising an increasing influence in the whole province. Paul had won friends among the authorities in Ephesus (Asiarchs—19:31). We know from Paul's writings that there were already churches at Colosse, Laodicea and Hierapolis but there were others also as addressed in the Revelation. We can understand therefore that the trade of the silversmiths was being adversely affected, and when men's pockets are touched anything may happen. If Christians exercised in this country a greater influence against gambling, drinking, smoking and lethal weapons, we can see that a big group of managers and workers would soon get worried. In a society where large numbers depend for their living on useless and evil things, goodness and truth can be-

come very unpopular. Is there a lull in persecution of Christians because of their weakness in opposing evil things? This is what aroused the tradesmen in Ephesus. Some contempt and hatred is doubtless wrapped up in the phrase "This Paul" (verse 26).

Paul had already decided to leave the work in Ephesus. His "parish" was certainly the wide world. His heart was set upon visiting the churches in Macedonia and Achaia, and there was the collection for the poor saints in Judea to be gathered (1 Cor. 16:1-4). This was to be taken to Jerusalem as a first great object, embracing as it did the attempt to unify the Jewish and Gentile Christians. Then he "must use Rome" (verse 21)—not a sight-seeing tour, but further work for Christ. There was no question of "meetings" or "missions"; with Paul, the work was his life. His object is stated in Romans 1:8-17. His thoughts about the visit to Achaia (Corinth in particular) are found in his first letter to that town, and on his further journey in Macedonia in the second letter (read 1 Cor. 16:5-7 and 2 Cor. 7:5-16).

The "great door and effectual" had been opened and he had entered and taken advantage of it. The riot closed it temporarily for him but the work went on. He had sent Timothy and Erastus on to Macedonia, and Titus before that to Corinth, being filled with anxiety respecting that church's reaction to his rebukes. Journeying northwards to Troas (1 Cor. 2:12 and 13) he would cross the sea to Philippi (where it seems he had left Luke), then westwards to Illyricum (Romans 15:19) and southwards to Achaia, Corinth being the chief town there. He stayed three months and would then have travelled directly to Syria for Jerusalem. However in the good providence of God, doubtless through the faithfulness of friends, he discovered a plot against his life, changed his route and went back through Macedonia. Luke joined him there and travelled with him thereafter.

Luke's list of Paul's travelling companions is illuminating and interesting—Sopater (Beroea), Aristarchus and Secundus (Thessalonica), Gaius and Timothy (Derbe and Lystra) and Tychicus and Trophimus (Asia—probably both from Ephesus). This party of faithful Christians, preachers and teachers probably being trained by the apostle to follow in his steps, went on to Troas and there the party was joined by Paul and Luke. Only the anxiety about Corinth, finally allayed in Macedonia when Titus met him from Corinth with good news—what a refreshing and encouraging meeting that was!—had prevented Paul's staying longer in this town on his way from Ephesus, but now the party stayed seven days.

We can only guess what a busy and profitable time that was for the disciples at Troas, and its culmination on the Lord's Day would be a "mountain-top experience." Even the accident to Eutyclus only made it more memorable for that group. Here was no question of a short sermon but an all-too-short time of mutual discussion (the word

"preach" is a mistranslation), and a renewing of every noble spiritual aspiration. They met on the first day of the week to break the loaf and drink of the cup and it might have been early morning of the second day when they actually partook. It did not matter. The great-hearted apostle was with them and the Saviour was in the midst. R. B. Scott.



(Conducted by
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TALKING TO TEENAGERS . . .

SEVEN-YEAR-OLD SMOKERS!

An article in the "Daily Mail" of October 27th had this heading: "Smokers start at seven years old." It quoted Sir George Godber, Chief Medical Officer of the Department of Education and Science for the following startling facts: (1) Three in a hundred school-children may be smokers by the age of seven. (2) About 60 per cent of boys and girls leaving school are addicted to the habit.

Start early

Sir George in his annual report for 1962-63, is urging that children should be taught the dangers inherent in smoking from primary school onward. He says: "The primary school is the logical place in which to start educational measures designed to make smoking less popular and less fashionable.

"The relationship between teacher and child may be closer in primary schools, so that children may be more likely to heed warnings about the danger of smoking given while they are still in primary school."

How true. Anything that constitutes a serious danger to health (and smoking does) ought to be a subject about which children should be taught as early as possible. But wouldn't you agree that no matter what is done in the schools to expose such social evils, parents have the first responsibility to teach their children the facts? It is the duty of parents to ensure that their children are enlightened as soon as possible about smoking—or anything else that is physically harmful.

Again, wouldn't you agree that we Christians have a special responsibility with regard to smoking, drinking, gambling and similar things—to be informed about them, and able to make known the facts? Ought not we to be

able in all such matters to "give an answer" to any willing to learn?

Example

The report mentioned underlines the difficulty experts face in trying to teach children not to start smoking. Here are some interesting quotations from it:—

"This is uphill work, since children know very well that, despite all that has been said and written about lung cancer and smoking, a large proportion of parents and teachers continue to smoke." Again,

"Any adult who smokes cigarettes before children, whether at home or at school, is taking a risk for himself . . . but he is also exposing the children to a form of insidious persuasion which is less easily justified." Again,

"No adult should wish a child to start smoking. The wish is vain without the example."

The Chief Medical Officer tells of a survey of 150 boys aged between 13 and 15 and states that among these boys the average age at which smoking became a regular habit was 9½. Imagine it—regular smokers at under ten years.

Our responsibility

It may be said—and quite rightly—that it is less than fair when school teachers are expected to give teaching which ought to come from parents. One of the saddest things in our society is the fact that so many parents just "couldn't care less" about such matters. Which should make Christians "sit up and take notice." You young disciples of Jesus, make up your minds—*now*—that when you become parents you will accept courageously the high duties parenthood involves—and train your children in "the nurture and admonition of the Lord."

Three social evils

I have mentioned three great social evils: smoking, drinking and gambling. These wreak havoc in our society in terms of disease, crime and waste. What can—ought—we to do about them? We can do these things:—

(1) Show a good example. Leave these things strictly alone. Not with a pharasaical attitude of course, but with a sincere desire to make your life count in a positive way for good—for God.

(2) Teach the truth. Arm yourself with the facts, and never hesitate to make them known. Naturally this needs wisdom. Of course you have to speak the truth in love. But speak it all the same.

(3) Be a soul-winner. Of course it's fine that somebody doesn't smoke—or drink—or gamble—or take opium—but nobody will be saved by this **not** doing of harmful things. We want to see children, youths and maidens, men and women, living clean, healthy lives—yes. But most of all we want to see them saved from sin and living for Christ the Lord. Let's lead others to Jesus—and help them to find the life that is life indeed. A. E. Winstanley.

The Battle for the Mind

We are all engaged in a world-wide "battle for the mind," from which there is no escape, wrote the Bishop of Derby in the Derby Diocesan News.

Quoting from the U.N.E.S.C.O. Charter: "Since wars begin in the minds of men, it is in the minds of men that defences of peace must be constructed," he says that these words are true in every field where forces of mercy and justice are ranged against the forces of intolerance and hatred.

"No one can escape from this battle for the mind; those who through fear or through laziness seek to be non-combatants will find that they may become tools of others who would use them for ignoble ends."

Resolution

Stating that the God who gave us minds intended us to use them in His service, the Bishop urges individuals to make a New Year resolution to read some book which will strengthen their understanding of the Christian faith.

"Derby Telegraph."

What other Men say

IN ALL THY WAYS acknowledge Him.

Prov. 3, 6.

We ought to live with God with the greatest simplicity; speaking to Him frankly and plainly and imploring His assistance in our affairs, just as they happen.

A. T. Scofield.

ALL THINGS are yours . . . and ye are Christ's.

1 Cor. 3, 21-23.

Do we need a life of victory? The fullness of the Holy Spirit? Fresh cleansing from our sin? Whatever it is, there is nothing that can come to us that is worthwhile that is not to be found in God.

My goal is God Himself, not joy, nor peace,

Nor even blessing, but Himself, my God.

John Pritchard.

WITH GOD all things are possible.

Matthew 19, 26.

When things seem desperate, then is the time for faith to rest in God against all appearances, against all that man can see. Faith looks at nothing but at the fathomless depths of the goodness of God.

William Farrel.

THE commandments of the Lord are pure, enlightening the eyes.

Psalms 19, 8.

There is a purity that the Word will give you. It will begin its ministry in the subconscious and the only thing I know that can cleanse the subconscious mind is the Word of God. There are hundreds of Christians who are mentally and spiritually sick and defiled, who need never be so. And the reason? The Word of God is not hid in their hearts.

George B. Duncan.

LAY UP for yourselves treasures in heaven.

Matt. 6, 20.

Only what God protects is safe. All else perishes with the using or the hoarding. Paul knew this secret. He said, "He is able to keep that which I have committed unto him against that day." Blessed Keeper. Blessed Day.

A. W. Tozer.

IF any man serve me, let him follow me.
John 12, 26.

We cannot follow the crowd and HIM at the same time. The crowd's way is broad and smooth and leads downwards. His way is narrow and rough and leads up the steep hill to His Cross. On earth we are a minority, in heaven we shall be among a triumphant multitude which no man can number.

Selected.

LET the redeemed of the Lord say so.
Psalm 107, 2.

To sit at the Lord's feet and hear His Word, is a great and blessed privilege, but it does not sum up the whole of Christian duty. We have not only to receive, we have also to give. Christ will have us go and tell. What He wants of us is testimony—a simple statement of what He has done for us.

J. D. Jones.

WE are His witnesses . . . so is also the Holy Spirit.
Acts 5, 32

There is nothing so effective as an honest witness. There is nothing so simple: just telling what we have seen and heard, or perhaps in silence witnessing to what has been done in us. And yet, simple and easy as it appears, to make us witness of Jesus is what the almighty power of the Spirit is needed for and what He was sent to work.

Dr. Andrew Murray.

BLESSING, and honour, and glory and power, be unto Him.
Rev. 5, 13.

Adoration, worship, praise, thanksgiving—these are the highest activities of which man is capable, and they are not learnt in a day, nor indeed in a lifetime. Yet we may be learning to offer them better all our life through, and so have our share here, however tiny and imperfect, in the unceasing worship of heaven.

Jack Winslow.

WALK worthy of the vocation wherewith yet are called.
Eph. 4, 1

O Lord, who art our guide even unto death, grant us grace to follow Thee whithersoever Thou goest. In little daily duties bow down our wills to simple obedience, patience under pain or provocation, humility and kindness in great acts of duty. Uplift us to self-sacrifice and heroic courage, even to the laying down of our life for Thy truth's sake.

C. G. Rossetti.

The Sun of Righteousness

(Malachi 4:2)

The Sun of Righteousness shall rise
With healing in His wing.
And all the nations of the earth
Shall bow to Him as King.

The reason why the nations rage
And imagine a vain thing
Is that, as then, they will not have
This Man to be their King.

But God chose Him, and Him alone,
Ere ever time began;
And though men think that they know
best,
He'll bring to pass His plan.

For when in Eden Adam did
Omnipotence ignore,
God promised that the woman's seed
Should one day things restore.

So when in course of time He came,
Of woman—not of man,
The restitution of all things
Began, in God's great plan.

And through the years He's overruled
Whatever kings might do:
He brings to nought their wisest plans,
To bring His own plan through.

Until He come, the Prince of Peace,
To take His power and reign
From pole to pole, from sea to sea,
And God is first again.

E. M. Blundell.
(Hereford).

CORRESPONDENCE

AN URGENT APPEAL

For the past year or so the assembly at Park Road, Blackburn, Lancashire, have been seeking alternative accommodation to the rented premises in which the church has met since 1961.

Such action has become necessary because of the Planning Authority's intention to demolish the whole area for re-development purposes.

During the past few months the search has been intensified, with the result that a property has been found suitable for our needs. To date the church here has raised £250, but a further £750 is urgently required for the purchase price and a few necessary renovations. We are committed to raise this amount of £750 as soon as possible, and so the church sends out this appeal to any brother or sister who would be willing to loan the whole sum of £750, or half, with the assurance on our part of a completed repayment within a period of four years, capital plus agreed interest.

We would prefer this method rather than an arrangement with a secular organisation, but we would stress the urgency of the matter.

Any member who is interested should get in touch with A. W. Jones, 45 Buncer Lane, Blackburn, Lancashire (Telephone Blackburn 53986).

We look "to those of like precious faith" to assist us. R.R.

THE NYASALAND PROJECT

IN response to appeals from Nyanja brethren, the church in Tunbridge Wells undertook to sponsor a plan for bringing two brothers from Malawi (formerly Nyasaland) to Britain for a period of study. The purpose in view was that the brothers concerned might in this way be trained for more effective service in the kingdom of God on their return to their own land. Originally two brothers were named as suitable men, but when these were no longer available we tried to find substitutes. We have not been able to find substitutes however, and so, after a good deal of correspondence and investigation, we have decided not to proceed with this plan. Those who contributed will be circularised individually to inform them of the position, and their advice sought on the return or disposal of their gifts. However, some gifts were sent anonymously, and any such contributors who wish may have all information desired by writing to me.

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

CAMEROONS EVANGELISATION FUND

I am happy once again to report on the work of spreading the gospel of Christ in the far-off Cameroons. I have very recently received a letter from brother Elangwe to say how very grateful he was to receive a large consignment of tracts sent through brother A. E. Winstanley and to thank brother Winstanley for sending more than we actually paid for. That very night he was able to take a whole lot with him on a lecture and distribute them after his preaching. Brother Elangwe was also extremely pleased with the arrival of the bibles.

He is still producing his little, but very worthy, gospel paper "As The Oracles of God," but the response so far in this country has been rather disappointing. One brother wrote me making enquiries about the paper and one sister here has sent a year's subscription for her own copy and a copy for a friend. We hope that more will follow their examples and that interest and support for this fine venture will increase. The more who subscribe to the paper the cheaper it will be to produce.

The response to the fund for a printing press has been more encouraging, however, and a good start has been made—the fund currently standing at £41 4s. One sister has very generously sent £20, one brother has sent £1 and another has given four shillings. We are very thankful for every contribution large or small and although our target is several hundred pounds we have started off encouragingly and are confident of further support. To illustrate the urgent and great need for such a printing press I quote, in closing, a small paragraph from our brother's latest letter:—

"I looked around Kumba town where I plan to centre my activities and saw only three printing presses, one owned by the Roman Catholic Church, one by a politician and a third by a "Jehovah's Witness." In such a situation it would be very difficult and expensive to publish a tract. I am on bended knees praying the Father that the brethren respond to the appeal so that I may set to preparations for the installation of the apparatus soon."

Please continue to send all contributions to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

NEWS FROM THE CHURCHES

Birmingham (Summer Lane).—The church is happy to report two more victories for the Gospel. On Lord's Day, 1st November, 1964, Ronald Maiden and his wife Laura were immersed in the name of the Father, Son and Holy Spirit, unto the remission of their sins. Brother Eccles performed the ceremony.

There is no telling the far-reaching effects of the gospel, for our brethren were introduced to the Lord through their brother in the flesh who was converted recently in Southern Rhodesia and is now studying at Abilene Christian College, Texas.

We were delighted to welcome our brethren into the church and look forward to a long period of Christian fellowship with them. P.J.

East Ardsley.—The church held its 49th anniversary services on Saturday and Sunday, October 24th and 25th.

On Saturday, about 80 sat down for tea, and in the evening we had a very uplifting meeting.

Bro. Bradley of Doncaster gave the meeting a real send off with a brief but pointed address. Then we had two searching messages from Bren. J. Thomason and T. Macdonald (both of

Dewsbury). Bro. Thomason served the church on the Lord's Day.

The weekend was indeed a time of spiritual rejoicing.

The church in East Ardsley continues to rejoice through the addition of a young sister, Valerie Clayton, a senior scholar from the Bible School. She was immersed into the name of Jesus on Friday, October 30th. We pray that her addition to the church will be to the strengthening of our witness.

OBITUARY

Bedminster, Bristol.—Brother Ernest Baker passed to his rest on Thursday, 5th November, 1964. Brother Baker was added to the church less than two years ago, but had found a great happiness in his Christian life, which was a joy to see. Our prayers are for Sister Barker, and her daughter and son-in-law, all of whom are in the church. They have all been sustained by the prayers of the brethren. "Blessed are the dead, that die in the Lord." A.L.D.

Blackburn (Hamilton Street).—It is with deep sorrow that the church records the passing of our esteemed and well-beloved brother, Harry Wilson. After a serious illness of some months he passed away on Lord's Day, November 8th. His last words were "The best is yet to come."

For over forty years he served the church as secretary and was never once absent from the Lord's table except for the last two Lord's Days.

He was a fine character, strong in his views, a most earnest, wholehearted servant of Jesus. All through his life he has remained loyal to the Christian faith, faithful to his plea for the church of Christ. He has left a worthy example to copy and follow. He will be greatly missed. We commend his widow, Sister Lily, and all who sorrow, to our heavenly Father, into whose keeping our brother has gone until the great day.

John Pritt conducted the funeral services, representatives of many of the churches being present, namely: Fleetwood, Dewsbury, Morley, Wigan and Hindley and many surrounding neighbours. S. Bailey.

BRO. HARRY WILSON (Blackburn)

AN APPRECIATION

"To duty firm to conscience true,
However tried and pressed,
In God's clear sight high work we do,
If we but do our best."

Thinking about Bro. Harry, these words came to mind, and I felt how fitting they are to his life and character.

He and four more of his brothers were in prison for conscience' sake in the 1914-18 war—his brother Arthur died in prison—and even then Harry refused to bow down. I look back over forty years' association with profound admiration for his life and character.

The church was his life; always there, doing whatever he could without any ostentation. Almost to the last he attended the meetings even though he had to sit throughout.

In all things there was a quiet determination about him to do his duty as he saw it. He was not a public speaker, but he understood our position as churches and could put the case to anyone quietly, firmly and scripturally. He was devoted to the cause and yielded to none in his convictions.

At the funeral on Wednesday, November 11th, Bro. John Pritt paid a sincere and worthy tribute to him as a brother he loved and stressed his love and kindness. A large number were present to say farewell. Among these was a local vicar to whom I spoke before the service. He had come into contact during his door-to-door work and had been much impressed with him. He felt he wanted to be among those whom Harry loved, and who loved him, as they said farewell.

I briefly explained our position as churches and have no doubt the simple and quiet dignity of the service would make its own impression.

Bro. Harry was, by trade, a painter and decorator: a good craftsman.

As I write at my business I look up and see the letters twelve upon the fanlight over the door. Twenty-four years after having been painted by our brother, come wind, rain and sun, they are still readable. Each time I look up and see them they will remind me of one whom we all have "loved long since and lost awhile." A. L. Frith.

DEATH

On November 24th, 1964, at Heanor Memorial Hospital after a long illness. Constance Annie, wife of Walter Barker, aged 79 years. There will be no funeral service as she bequeathed her body many years ago to a Medical School for anatomical research, to be afterwards cremated. This, it is understood, will take place at Lodge Hill Crematorium, Selly Oak, Birmingham, on some future date.

(On behalf of all readers of the "S.S.", whom he has long served so faithfully and well, we express to Bro. Barker the love and sympathy of us all in this time of need. Words fail to speak the thoughts of our hearts, but our prayers go up to God for His consolation and strength to support our Bro. Walter Barker and his son and daughter in their loss—Editor).

EVANGELIST WANTED

THE church meeting at Cambrian Road, Tunbridge Wells, Kent, would like to hear from any brother willing to come and labour for the Lord in this south-east corner of England. Brother Winstanley hopes, the Lord willing, to move to the Midlands during the summer of 1965. The church here feels that a brother is needed to replace him, to work with the congregation until such time as men will be prepared to be elders. The south-east is a fast-growing area of our country; Tunbridge Wells is a growing town, and this congregation believes that God wants a strong, vigorous work to be maintained in this area. It is a sad fact that many large towns in the south-east have no church, and there is a desperate need for workers here.

To any brother looking for challenging opportunities to labour for the Master, and willing to work hard in an outpost for restoration, we appeal: come here and help us.

If any family is considering moving home and seeking employment in a new area—why not come to the south-east? Any interested brother should write first to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

For the church,

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



TRUST in the Lord with all thine heart.
Prov. 3, 5.

There is but one thing to do with unbelief; for ever abandon it. Solemnly covenant with God that you will believe His Word, trust His Son and yield to His Spirit.

A. T. Pierson.

COMING EVENTS**HOLIDAY FELLOWSHIP, 1965**

WE had hoped to be able to return to the George Hostel, Bangor, North Wales, for the Holiday Fellowship next year. However, I have received a letter from the North Wales Counties Training College Committee and quote for the information of all who are interested:—

"I regret to inform you that the situation has not yet clarified with regard to improvements and adaptations to College premises in 1965 and it would be safer to assume that they will not be available for Summer Vacation letting in 1965.

"If the situation changes I shall communicate with you further."

Yours sincerely,

J. GWYN THOMAS,
Registrar.

I have had many enquiries about Holiday Fellowship in 1965 and it is clear that many brethren desire it to continue. Will any who know of any possible venue please write and inform me? Any possibility will be explored. If there should be information to hand about a change concerning the George Hostel this will be made known immediately.

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

Slamannan District.—The New Year social gathering of the churches will be held (D.V.) at Blackridge in the Blackridge Church Meeting-House on Friday, 1st January, 1965, at 12 noon.

We extend a welcome to all brethren.
H. Davidson.

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EVANGELIST FUND: Contributions to **R. McDONALD**, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

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

Hymn Book Agent and Treasurer: **FRED HARDY**, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 255.