

The SCRIPTURE STANDARD

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

VOL. 33. No. 12.

DECEMBER, 1966

MAN'S IDEAS AND GOD'S REVELATION

ONLY this morning we were reading the review of a new book on modern ideas in religion. The author writes approvingly of the movement towards less and less definiteness and dogmatism, and of the rejection of authoritative revelation. He commends the philosophical and psychological theorisings, and the humanistic attitude towards religion of every man finding out for himself and following that way which his reason accepts. In the book the author commends what he terms "theology without God." Apparently it does not strike him that this is a self-contradictory term and quite meaningless. For the very word "theology" means writing or knowledge or study of God: *theos* is the Greek word for God, and *logos* means word. Hence "theology" means "words about God." Yet the writer of the book reviewed urges the study of God without God! In finding out about God, God is to be left out! One cancels out the other and the result is, of course, nothing.

This is ridiculous nonsense. Yet it is no more nonsense than some of the solemn statements written and uttered which aim at setting forth a "religion acceptable to the modern mind." Taken to their ultimate these high-sounding pronouncements mean that, in our highly developed, scientific and technological civilisation, now that man has "grown up", we can manage very well without God. we have no need of Him. So assured have we made our position in this world, so much is man the master of things, that we cannot envisage a situation in which God is necessary. Man can do for himself all he needs, and can find out for himself all that it is possible to know. He cannot imagine that anything contributed by the teaching of God, or Christ, or any religion can play any vital part in the civilisation he has made for himself. God is shut out from man's world. Anyone can hold the old-fashioned beliefs about Him if he wishes, but nothing is gained by them, even if nothing is lost. At the best these beliefs are harmless; at the worst they form a hindrance to main continual and evolutionary progress.

The German philosopher Nietzsche proclaimed the dictum "God is dead." He is not to be taken into account in any of the schemes and projects of men. But not only the pagan philosopher proclaims this. In his case one cannot help but think it is wishful thinking—the *wish* that God did not exist, so that free rein might be given to man to enjoy complete licence as to his life and conduct. Consciously or unconsciously many of the leaders of religion are propagating the same doctrine as Nietzsche. They are teaching and preaching and writing of a "Christianity" which is a product of their own gropings and searchings, and which is certainly not the revelation of God made known in the Bible, first through His people the Jews, and finally in His Son Jesus Christ.

Another high-sounding term has been manufactured for this "new religion"—"religionless Christianity." Whatever that may mean we have no idea, neither, we suggest, have the creators of the term. To talk about religionless Christianity is as contradictory as to speak of theology without God, or even of Christianity without Christ—all we have left is "ianity," which means nothing. These resound-

ing phrases carry many away, and daunt many others, until we realise that they are simply words and nothing more, and are not understood by those who love to utter them. Such terms "hide a multitude of sins," in that they cloud the meaning of what is being set forward. Jude uses a vivid description of those who advance such statements as "waterless clouds, carried along by winds" (Jude 12). There is nothing in them to reach the hearts of men and to satisfy their spiritual needs.

We appreciate the concern felt at the failure of modern preaching, church services and orthodox methods to reach the multitudes. We agree: these are failing to appear relevant to the crowds. But we believe the wrong medicines are being prescribed, wrong remedies being applied. Rather than going back to the scriptures to test ourselves by God's standard and to put right those things in which we are shown to be astray, we are "going forward," beyond what is written, in our feverish desire to make contact and impression. All sorts of expedients, worldly, unscriptural and anti-scriptural means are being explored to make religion more popular. In their eagerness religious leaders are making themselves one with the world they are seeking to influence or to turn to God. Jesus Christ certainly was one of the people, entering into their daily lives and experiences. But He never took part in those ways and habits and pleasures which wasted so much of the lives of the people. In raising them He did not go into the quicksands with them, but stood firmly Himself upon the solid rock. The hymn very beautifully puts it:

"O strengthen me that while I stand Firm on the rock and strong in Thee,
I may stretch out a helping hand To wrestlers with the troubled sea."

But to indulge with a man in those things which are dragging him down is no way of lifting him in life. Only this week we read of a night club for teenagers to be run by an Anglican church, in which drinking, dancing etc., will take place. This in order to keep the youngsters out of the more dangerous clubs. We cannot see the difference between giving the young the evils of these night clubs and the offering of them under a religious veneer. Like the sugar-coated pill, the effect is the same: it is the pill that matters, not the pleasant coating. To go and drink with a man in a public house is no way of winning him from the appalling evils of the drink traffic. It is far more likely that any effects resulting will be on the side of evil than of good. The clergyman who will drink his pint with the rest at the bar can have little or no uplifting power upon those who are, after all, simply doing the same as he. They judge him from what they see—that "he's a jolly good fellow, who'll mix with you in the pub." That is his reward—the praise of men, but only in that respect. No one commends him as a man of God, as one whose presence makes you feel better, or who lives near to God and in whom Jesus Christ can be seen.

All these feverish efforts to reach the world only minister to the spirit of the world. They contribute to what already is largely wrong, not only in the heart of this country, but of many others. It is that spirit of getting but giving nothing in return, of receiving but without responsibilities, of being served but refusing to serve others. People do want the blessings of Christianity but without God and Jesus Christ. Christianity gives us a certain feeling of security; is something to fall back on in time of need; just in case there is something beyond this life we want to have it. But to commit myself to God, to acknowledge that Christ has some demands upon me, that I am responsible to God for the way I live and what I do with the things I have—that is asking too much. It is an interference with my liberties; it is "ramming religion down my throat" and I won't have it. All this cheapening of Christianity is ministering to the spirit of the world; Christianity is begging its bread at the street corners, grateful for every crumb the world can throw it. All sorts of experiments have been tried these past few years to serve the worldly demands of those to whom the church should preach the gospel, and all have resulted or are resulting in failure. When shall we learn the lesson that the gospel of the New Testament, the power of God to salvation, is the only sure means of freeing men from their cravings for continual pleasures, excitement and "something new" and filling their whole lives with the joy of service to others and above all to God?

There is every reason to be proud of this gospel, none whatever to be ashamed. It is concerning a "young Prince of Glory," who, put to death at the early age of thirty-three was declared, proved to be the Son of God by His resurrection from death (Rom. 1: 2-3). He was young Himself, yet has left in the world a greater power and a nobler inspiration than all the rest of mankind together. Young Himself, He knows the needs of youth. Here is the Leader that so many are yearning for. He satisfies, but not with those things which still leave us empty, hungry and thirsty; which do not fill our hearts with satisfaction. He satisfies by Himself dying for love of us—"For God so loved the world [not only this glorious and beautiful world in which we live, but the sordid, wicked,

boring world which so many find it] that He gave His Son . . ." And He died and rose again not for the young only, nor for any group or class of persons, but for all, and for each individually.

The whole Bible is the story of God's searching for man, not of man's gropings and searchings after God. "Canst thou by searching find out God; canst thou know the Almighty unto perfection?" (Job 11: 7). The question bears its own answer—No. And history and modern experience emphasise that man cannot of his own wisdom find God. Where man fails, there God comes in: He reveals Himself in His written word, the scriptures. There is revealed the living Word made flesh in the Lord Jesus Christ. Man cannot, desperately though he tries, improve upon the ways of God. On the one hand we have man's ideas, stamped all over with failure; on the other God's revelation. There is no guarantee of success that God gives, for His servants the prophets, the apostles, disciples and followers of Christ in all ages have known the sorrow and bitterness of apparent failure. But "failure" even in doing God's will is far better than "success" in going our own way and ignoring God. The way is broad that leads to destruction, and narrow that leads to life. Many walk in the first, but few in the latter. The results of God's service are not always visible here and now. "The day shall declare it." The foolishness of God is wiser than the wisdom of men.

To the work, then, brethren. We are engaged in a spiritual warfare that is bound to be crowned with victory, for God says so. "Not by might, nor by power, but by my Spirit" saith the Lord of Hosts. Not with the might of visible weapons of war, but with the power of the life of Jesus Christ, who conquered death, we go to wage the spiritual war. In the power of His endless life we shall conquer.

For the next few months our New Testament readings on Lord's Days will be from the book of Revelation. However much we fail rightly to expound this wonderful book, it has one great lesson for us: that Jesus Christ and His cause shall overwhelmingly and for ever overcome sin by righteousness, death by life. And in our present service we have the foretaste of that final victory, and, if faithful to Him and His word, shall be partakers of His glory.

EDITOR

PAUL'S PREDICTIONS 2

(2 Thessalonians 2:15)

We are witnessing today what is in fact a reversal of the Reformation, and also of the Restoration movement. Men are telling us, in effect, that the blood of martyrs shed in the cause of truth against the tyranny and oppression of Rome, was shed, apparently, for a mistaken idea.

It may well be said that it is an inherent tendency of man to apostatise. No sooner has the church been purified, than some new wayward tendency appears; some principle of scripture, some precept, or some practice is violated; the peace and unity of the brotherhood are disrupted; the effect of the gospel is diminished, and the work of the Lord on earth is crippled.

We have too often seen the church sabotaged and sold, sometimes deliberately, sometimes foolishly, sometimes for personal advantage, and sometimes for mistaken ideals. Time after time she has been awakened, exploited, and divided by one question after another, and her sons and daughters have grown indifferent and have drifted off into the world.

Unscriptural Practices Break Unity

We view today with great concern the acceptance among many bearing the name of the church of Christ, of a "located ministry," of a "neither invite nor debar" open communion, and the practice of receiving money from the world for the work of the church. We stand aghast at the chaos which has been caused at the very place which the Lord intended to be an open demonstration of our unity in Him, by those who apparently have more regard for unscriptural conditions of fellowship which they do not even consider matters of faith, than they have for the unity of God's people; people who tell us that they are so busy preaching the gospel that they have no time to bother about such trivialities, while the Lord prayed that they "all might be one . . . THAT THE WORLD MIGHT BELIEVE."

We are concerned about the unity of God's people, and to this end we are pledged to work with all the fervour of which we are capable, for we are most painfully aware of the disastrous effects of disunity and dissension in the church. Yet unity is not our primary concern, otherwise we should discontinue

our separate existence from the sects, and unite with them regardless of other considerations. Our first and foremost consideration must always be, to do the will of God; and our conviction is, that there can be no real spiritual unity, and no effective witness for Christ, until men receive and obey that "good and acceptable, and perfect will of God." It was with this conviction that the church withdrew from the sects. When we are prepared to compromise with false teaching, and with apostasy, we shall have again become a sect among sects.

Our task at present, is to close our ranks against dissension and division within the church by a close adherence to scriptural principle, precept, and practice, and to gather our strength in that unity of the Spirit, which is preserved within the bonds of peace, for the propagation of God's word by evangelism; and by every other legitimate means.

The burning question amongst us in recent years has been the introduction and acceptance (for one motive or another) of individual cups, together with the deeper issues underlying this practice. In order to justify this practice some are trying to teach us that the wine is the cup. This is a notion which is utterly foreign to the word of God. The apostles, described the actions of the Lord in the upper room, tell us that Jesus, "took the cup." This statement is a literal description of what they saw him do. It tells us that the Lord had a literal cup in his hand. Then the disciples go on to tell us what Jesus said in reference to this cup: "This sup . . . is the new testament in my blood." "He took the cup . . . saying, 'This cup is the new testament in my blood;' drink ye all EX . . . [out of . . . or from] it." Could anything be more simple than that? Yet this is the very thing which has caused more harm to the church in recent years than those who offend in this respect could possibly undo in the next generation, were they minded to try.

There has also been much loose thinking and looser talk about "drinking the cup," when all that is meant by this is that one should drink out of the cup, which is precisely what the scriptures say. For the ordinary, everyday act of drinking a cup, one must have a literal cup. But some would seek to make a mystery out of nothing. This sort of thing is typical of what the word of God calls false teaching. I would draw your attention to what Alexander Campbell wrote relative to the cup. In order to appreciate the force of his words, we must project ourselves back through the past 150 years, when they realised more fully than we do today, what Catholic domination and influence were. I quote the words of Campbell from the "Christian System" page 306: "May not, then, holy and royal priests thank God for the Lord's table, its loaf, and cup of wine? May they not, without a human priest to consecrate the way for them, approach the Lord's table, and handle the loaf and cup? . . . and do you not handle the loaf and cup when they come to you? and would not your thanksgiving have been accepted if you had been the first that had handled the loaf or cup, as when you are the second, or the fifth, or the 52nd in order of location? Campbell's argument here is that every brother, as a priest in his own right before God, being of the royal priesthood of Christ, may personally approach and serve at the Lord's table. This is the privilege that we enjoy in the Lord's church; but it must be obvious surely from these words what Campbell understood the word "cup" to mean, and this accords perfectly with all that the scriptures say on the subject; there is no doubt that, in the mind of Campbell, the wine was never the cup.

To those who ask what is the significance of the one cup on the Lord's table, I say that the one cup has the same significance as the one table, or the one loaf; it symbolises to God's people in each congregation that they are one in the body and the blood of the Lord. "The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?"—that in which we are united together.

Until recent years, there was little or no trouble caused in this land by variations in our observance of the feast. But there are influences at work today which seek to exploit every difference, and to cause dissension among the churches, and I believe the time has come when we must close our ranks against all that tends to divide and weaken us, and to do this with special reference to the Lord's table. I appeal, for the reasons outlined, for the adoption in every church of one common scriptural practice, in which there is one loaf of unleavened bread, and one cup of the fruit of the vine on the Lord's table, after the most perfect example of the Lord Jesus himself.

The need for Vigilance

We have traced in brief, the course of the history of the church from the time of Paul's prediction to the present. We have glimpsed the growth of apostasy in the early church, the emergence of the Man of Sin, the Son of Perdition, the coming of the Reformation, and the commencement of the Restoration movement.

We have considered the reversal of the Reformation and the decline of the Restoration movement, the apostasy of the Co-operation generally, and the breaking away of loyal churches.

Those who are awake, and who watch are very much aware that apostasy is not a thing of the past, and that alien influences are ever present in the church. The church never arrives at the point where there is no further need for vigilance, any more than a garden can be weeded once for all time. Today more than ever, we need to learn the lessons emphasised by the pioneers, that the bible alone is the bible only, in word and deed, in profession and practice. This alone can reform the world, and save the church.

The conviction of many today, is that the Lord's return cannot now be far hence. It is our task to put our house in order without delay, and to be labouring together in the gospel for the extension of his kingdom when he comes. Let us then heed Paul's words of warning, exhortation, and encouragement: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work!" For his name's sake.

J. M. WOOD

DISFELLOWSHIPED FOR BELIEVING THE BIBLE

THIS is the title of an eight-page tract written by Mr. Norman H. Crowhurst, of Gold Beach, Oregon, who informs us that his sole motive in writing is that God's will may be done on earth, as it is in heaven. He suggests, also, that it is designed to start Bible-based discussion when "Jehovah's Witnesses" — so-called — make their rounds.

First: As a piece of printed matter it is most unattractive and one would need to be very interested in the subject before he would begin to read it. And very determined, to continue through all the very small print.

As to its contents: it offers an interesting account of the original doctrines and the radical doctrinal changes of the people who now use the name "Jehovah's Witnesses," from the standpoint of one whose first contact with them was in 1919, and who himself was baptised by them almost forty years ago.

It is noteworthy that when Mr. Crowhurst was baptised it was with the belief that Christ's death paid the price for the remission of sins, and that he had become a Christian and a member of Christ's church. Today, only the 144,000 constitute the church — the "heavenly class," and all other believers have an "earthly inheritance."

Other modifications and changes of doctrine disturbed the writer, but the thing that really began to shake his faith was the authoritarian attitude adopted by the "Watchtower" organisation, once it was firmly established. Those who so bitterly denounced "organised religion" are today more thoroughly organised than almost any other religious body.

After investigating various religious groups, says the writer, he eventually found one which satisfied his needs and he began to study the scriptures with this group. He does not disclose its identity, but the outcome was that he was disfellowshipped by the "Jehovah's Witnesses." Curiously enough, this is something which seems to upset Mr. Crowhurst.

Next, there follows a useful summary of the beliefs of the "Watchtower" group, and some interesting information as to its organisation. Quite understandably, the writer works a good deal of biographical material into this part of his tract and relates one or two incidents which many readers will receive with scepticism.

After re-reading what he has to say, one is left wondering where Mr. Crowhurst stands today, and the impression one gains is that, whilst he rejects certain of the currently held theories of "Jehovah's Witnesses," he would still assent to the

fundamental doctrine of the old "Bible Students" group, and that his chief objection is to the dictatorial organisation which has its headquarters in Brooklyn, New York.

The tract is published by Mr. Crowhurst himself, at Box 651, Gold Beach, Oregon, price about 6d. a copy. We suggest, in all kindness, that if he had not hurried into print so soon after being disfellowshipped by the "Watchtower," Mr. Crowhurst might have taken the time to offer something much more useful.

FRANK WORGAN.

WAS JESUS THE SON OF GOD BY BIRTH?

IT is believed that I owe an apology to the Editor of this magazine and its readers for not writing sooner in answering the question it raises. This lapse on my part is due to the spread of old age, which lately has come upon me. There are times when the mind seems as vigorous as ever, and then evaporates before work has begun. It is now realised that these intermittent periods of mental activity are likely to grow less and less. That being so, instead of attempting a lengthy explanation of what is involved in the above question and its answer something easier is attempted.

Forgiveness is requested for the above personal note.

.

A reply to the question in our heading can be given in one word. No! It would be undesirable to leave the matter there. For the sake of the unlearned the question must be answered more fully.

In view of the many occasions Jesus is declared to be God's Son in the N.T., the answer must be explained.

An Extract from Matthew 16:13.

WHEN he came to the territory of Cæsarea Philippi, Jesus asked his disciples, "Who do men say that the Son of Man is?" They answered, "Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets?" "And you," he asked. "Who do you say I am?" Simon answered, "You are the Messiah, the Son of the living God!" Then Jesus said, "Simon, Son of Jonah, you are favoured indeed! You did not learn that from mortal man. It was revealed to you by my Heavenly Father; and I say this to you: You are Peter, the Rock; and on this rock will I build my church, and the forces of death shall never overpower it."

.

In that reply which Jesus made to Peter, reference is made to a revelation from God as to the personality of Jesus, who he was. The answer given is attributed to God, who revealed it.

In all the New Testament, are there any other words more likely to be referred to than those God spake out of heaven? The words were spoken after the Holy Spirit had rested upon the head of Jesus, and spoken, from heaven, on that occasion. "Thou art my beloved Son, This day have I begotten thee." Moffatt. "This day have I become thy Father."

When these events took place, we are told Jesus was about 30 years of age. How then can it be true that Jesus was the Son of God from birth?

W. BARKER.

SCRIPTURE READINGS

DECEMBER 1966

4—Ezekiel 3:16-27	Rev. 3:14-22
11—Ezekiel 4:1-8	Rev. 4
18—Ezekiel 4:9-17	Rev. 5
25—Ezekiel 5:1-12	Rev. 6

A GLIMPSE OF HEAVENLY GLORY

"No man hath seen God at any time" (John 1:18, 1 John 4:12). This statement has been made twice by the apostle John, and in our readings this month he writes: "Behold, a door opened in heaven." This could lead to lengthy discussion and striving about words to no profit (2 Tim. 2:14), but will rather make us think reverently and awefully about our heavenly Father Who is also the Eternal and Almighty God, immortal and invisible.

We are quite certain that God has spoken to men and has appeared in different ways and forms. We read that He spoke to Moses "face to face" and this phrase is also used of His speaking from Mount Sinai the "ten words" (Deut. 5:4). So the meaning in these cases is very closely and personally, but not like the physical proximity we would mean when using the phrase.

Then Jacob (Gen. 32:30), Manoah and his wife (Judg. 13:22), Job (42:5), Isaiah and Ezekiel saw messengers or visions of God. The messengers, like the three men who visited Abraham, had human visible form, but were not subject to human limitation, and the visions were of brightness and glory rather than form, and accompanied by living beings. In the case of Revelation and Ezekiel four, representing aspects of the divine government are described, and additionally here in Revelation hosts of angels and four and twenty elders are pictured in the immediate presence of God Himself.

We can readily understand the impossibility to see God and still live, just as we can be blinded by the sunshine if we look steadily at it. This is a parable. So bright jewels, burnished brass, intense fire and the rainbow are presented to picture the spiritual glories. Absolute purity and holiness are God's attributes, and the best of men and women fall very far short of this. It is clear that humankind is represented by the four and twenty elders enthroned and crowned in His presence, and the first heavenly chorus in which they join

ascribes glory, honour and power to God on account of the existence and the original creation of "all things" (4:11 and 12).

Following praise for creation a sealed scroll is seen which obviously holds secrets. These must be "the things which must come to pass hereafter" (4:1) for the purpose of the vision is thus stated and John must needs hope and expect the revelation. The appearance indicated that the scroll was full of information, and the seven seals that it was of great importance. We learn of course also that the seals had to be broken in succession, each holding a portion of the revelation. The gospel was already known and preached.

How otherwise could the glories of heavenly worship be opened up to sinful man? The angel's question is propounded to every created being, and no person, power or authority could be found able to solve the mystery until "the Lamb of God who taketh away the sins of the world" (John 1:29) stands up "in the midst of the throne," that is in the place where God is, and takes up the scroll as though God Himself in the person of the Lamb takes up the challenge. Only Deity can absolve man from sin, and in order to accomplish the impossible (the abolition of sin) He must take human form, be tempted in all points as man is but without sin, and give up His life as the ransom price.

Thus He receives the worship of every created being as the One Who redeemed (brought back) humankind of every name and nation, making them the subjects of God and His mediators (priests) in the earth. They reign in the sense that their lives are no longer limited by the physical. They have new life in Christ. We note the purchase price is the blood of the Lamb. "Ye were redeemed not with corruptible things, with silver or gold . . . but with precious blood, as of a lamb without blemish and without spot . . ." (1 Peter 1:18 and 19).

The throne of the Majesty on High becomes the throne of the Lamb as though it had been slain, signifying so fittingly the exaltation of the One Who humbled Himself, obedient even unto death, and that the most degraded form of death. The Lion of the tribe of Judah (Gen. 49:9) became the lamb "that before his shearers is silent" (Isa. 53:7), and so "God highly exalted Him . . . that at the name of Jesus every knee should bow" (Phil. 2:9). Here, in the Revelation the picture of "things in heaven, things on earth and things under the earth" is revealed to John in the glory of heaven.

We need to bear in mind the conclusion of chapter 6, where the great ones of the earth at the opening of the sixth seal hide themselves from "the wrath of the Lamb." Our Saviour took the lowest place out of unquenchable love for us; but finally righteousness must triumph. The day of judgment must come.

R. B. SCOTT.

WHAT THE CHURCH NEEDS

The church needs more scriptural elders. I have heard some say there is no such thing today.

I know many scriptural elders. The trouble is that many raise a standard over the eldership that is higher than the one the Lord raised! But we need more elders who have the qualifications mentioned in the Bible in 1 Timothy 3 and Titus 1.

I think brethren lower the cause of the Lord when they say "We will put up the best we have," not even considering the qualifications.

And with this eldership the church needs deacons able to help as "servants." Paul gave the qualifications in 1 Timothy 3, and they are needed as much today as then. That office is necessary or it would not have been put in the church.

We need deacons who will work with the eldership, having things in common.

We also need members who will work with elders who rule well.

The church needs preachers to preach the word. We need more teachers in the church (2 Tim. 2:2).

We need members not afraid to help others to correct their mistakes (Gal. 6:1). Instead of talking to others about the faults, they should be talked over to those who have made the mistakes. And talked about it in order to save the one who made the mistake, not just to "get it out of their system."

(J. C. Roady)

BEATITUDES FOR PREACHERS

Blessed is the preacher who fights sin, not the sinner: for he has attained the divine standard.

has convictions and stands by them: around him the weak shall rally.

makes the Bible his daily meditation: his sermons shall never grow stale.

builds the people around the Lord, not himself: his work shall endure.

often speaks with the Lord: he shall have power with God and influence with his fellows.

proclaims Jesus as his hero, not himself: he shall not lead the people into idolatry.

relates his Lord's experiences, not his own: his message shall never be despised.

can take criticism with meakness and turn it to his good: he shall be called a Christian.

can use his own mistakes as well as the mistakes of others: he shall be humble towards himself and sympathetic towards all men.

forgets the personal pronoun "I" and speaks frequently of Christ and Him crucified: he shall turn many from darkness.

makes no compromise with error and at the same time offends not by rudeness: he shall grow in favour with God and man.

"WAIT ON THE LORD"

(Psalm 37)

Not so in haste, my heart: have faith in God, and wait.

Although He lingers long He never comes too late.

The feet that wait for God are soonest at the goal—

That is not gained by speed.

Then hold thee still, my heart, for I shall wait His lead.

"BE KINDLY AFFECTIONED ONE TO ANOTHER"

Be kind!

Life is too short to nourish hates.

Right may be wronged, and yet, while justice waits

Love heals the wounds that anger aggravates.

Be kind!

Think not that tenderness unmans the strong;

That sacrifice can sanctify a wrong;

That love and patience ever last too long.

Be kind!

Not ours to rob the poor, the weak to rend.

But ours the power and duty to defend,
To be indeed to him in need a friend.

NOT LORDS OVER THE FLOCK

(1 Peter 5:3)

Elders, deacons, ministers who desire to be the final authority in matters of the church are lacking in an essential qualification for their work. If they feel it necessary to keep their acts secret from the congregation, they have fallen down in their teaching of the church.

DAILY BIBLE READINGS

Bro. H. Baines has compiled a list of readings which, if followed, will cover the whole Bible during the year. The list for January 1967 appears in this issue, and the following month's readings will be printed in each issue during the year. We suggest that you keep the current list in your Bible.

SLICES FROM THE BREAD OF LIFE

(Compiler's Note)

The following readings are designed to cover the entire Bible in a year and the New Testament and the book of Psalms twice in the year.

We appreciate it may not be possible for all to read the daily portions at the specified times, but we recommend that they be read at some part of the day, without skipping of the "begats," of Genesis 5 and 11 and Matthew 1, nor the "generations" of Esau in Genesis 36, nor the "which was the son of" in Luke 3. Like the rest of the Scriptures they are there TO BE READ, and are for our information and profit.

We invite readers to take on this task willingly and to "read, mark, learn and inwardly digest" what is read, it will be to their spiritual blessing and growth in their Christian life.

Harold Baines.

To start the day:—

- January 1—Genesis 1 & 2
- January 2—Genesis 3 & 4
- January 3—Genesis 5 & 6
- January 4—Genesis 7 & 8
- January 5—Genesis 9, 10 & 11
- January 6—Genesis 12 & 13
- January 7—Genesis 14 & 15
- January 8—Genesis 16 & 17
- January 9—Genesis 18 & 19
- January 10—Genesis 20 & 21
- January 11—Genesis 22 & 23
- January 12—Genesis 24 & 25
- January 13—Genesis 26 & 27
- January 14—Genesis 28 & 29
- January 15—Genesis 30 & 31
- January 16—Genesis 32 & 33
- January 17—Genesis 34, 35 & 36
- January 18—Genesis 37 & 38
- January 19—Genesis 39 & 40
- January 20—Genesis 41 & 42
- January 21—Genesis 43 & 44
- January 22—Genesis 45 & 46
- January 23—Genesis 47 & 48
- January 24—Genesis 49 & 50
- January 25—Exod. 1 & 2
- January 26—Exod. 3 & 4
- January 27—Exod. 5 & 6
- January 28—Exod. 7 & 8
- January 29—Exod. 9 & 10
- January 30—Exod. 11 & 12
- January 31—Exod. 13 & 14

- Matthew 7 & 8
- Matthew 9 & 10
- Matthew 11 & 12
- Matthew 13 & 14
- Matthew 15 & 16
- Matthew 17 & 18
- Matthew 19 & 20
- Matthew 21 & 22
- Matthew 23 & 24
- Matthew 25 & 26
- Matthew 27 & 28
- Mark 1 & 2
- Mark 3 & 4
- Mark 5 & 6
- Mark 7 & 8
- Mark 9 & 10
- Mark 11 & 12
- Mark 13 & 14
- Mark 15 & 16
- Luke 1 & 2
- Luke 3 & 4
- Luke 5 & 6
- Luke 7 & 8
- Luke 9 & 10
- Luke 17 & 18
- Luke 11 & 12
- Luke 13 & 14
- Luke 15 & 16

GOD IS FAITHFUL

God has not promised skies always blue; flower-strewn pathways all our lives through.

God has not promised sun without rain; joy without sorrows, peace without pain.

But He has promised, strength for the day; rest for the labourer, light on the way.

Grace for the trial, help from above; unflinching sympathy, undying love.

NEWS FROM THE CHURCHES

Bedminster, Bristol. — During the month of October for our mission we were very privileged to have the assistance of Bro. J. Nisbet.

Much work was put in by the brethren in preparation by personal invitation and the distribution of about 6,000 tracts; we also used the local papers.

Attendance at all the meetings was good and we were pleased to welcome a sister who had been away for some time owing to illness. Our hearts were made glad when Stephen and Susan Carey, the son and daughter of our Bro. and Sis. Ivor Carey, made the good confession and were immersed on Sunday, October 16th. On Sunday, October 30th we were pleased to receive into fellowship Sis. Sweet of South Wales who has been

Evening meditation:—

- Matthew 1 & 2
- Matthew 3 & 4
- Matthew 5 & 6

isolated since the church in Aberdare ceased to exist. The climax of our mission came at the close of our last meeting when an elderly lady who had attended a number of our meetings made the good confession and was immersed.

We pray for all these that God may richly bless them and that they may be kept faithful and a means of much blessing to the church. No report would be complete without a special mention of the continuing effort of our Bro. Nisbet and of his very skilful use of the word. L.D.

East Ardsley.—The church celebrated its 51st anniversary with a tea and meetings on Saturday and Lord's Day, October 29th and 30th.

A good number took tea on the Saturday, and at the evening meeting the attendance overflowed the capacity of the meeting-room.

Bro. David Barlow, chairman, gave a good start with a message on "Looking back and looking forward." Bro. Frank Worgan delivered a bold, stirring address on "The philosophy of life." Bro. Worgan also served the church on the Lord's Day. We were favoured by the attendance of a number of visiting brethren, who heard a searching message on "Here am I, send me." In the evening Bro. Worgan told out the gospel, dealing with the reality and importance of God.

The whole weekend was a time of uplift and spiritual rejoicing.

E. Pickersgill

Kentish Town.—We held our 95th anniversary of the opening of Hope Chapel on Saturday, October 1st, when we had many visitors to join us, and Brother David Dougall to speak. Between 50 and 60 were present and enjoyed the fellowship, the singing, the spiritual messages and we encouraged one another in this way. Brother Dougall stayed to serve with us up to and including the 11th October in preaching, exhortation, visitation, and distribution.

We thank those who came to the special meetings, the church at Dalmelington for sparing our brother, and our brother for his willing and capable service. We are assured that faithful preaching cannot be in vain. On Saturday, October 15th, the secretary of the Society for Distributing the Holy Scriptures to the Jews gave an interesting lecture and pictures of modern Israel, where much work is being done in free distribution of the New Testament and other Scriptures to Jews in the Hebrew language. New Testaments with the Hebrew and many other languages side by side—English and Hebrew for instance—are available for Jewish contacts. R.B.S.

[EDITOR'S APOLOGY: We most sincerely beg pardon of Bro. Scott and

the church at Kentish Town for the late appearance of the above news. Because of moving "S.S." material from one room to another, some copy was misplaced. Only now that we are "getting straight" has this copy been found and sent to the printer immediately.]

South Liverpool.—Special weekend gatherings addressed by Bro. Len Channing (Aylesbury) in July and Bro. Clarence Eckman (Belfast) in October have contributed to a quickened interest and activity among us recently, in addition to faithful preaching of the Gospel by Bro. Leon Crouch.

On November 12th Mr. and Mrs. Robert Litchfield were baptised following an extended period of study in the Word of God. Robert and May's faith had long been obvious, but they had doubted the authority of the teaching which they have now espoused. At the time of our campaign last year they had been warned that we should lead them astray. They have now proved for themselves that there is only "one Lord, one faith, one baptism." We pray that they may receive much blessing as they grow in grace and in faithful service to the Lord. R.A.H.

Tunbridge Wells.—At the first of a series of special weekends to cover October to December, when Bro. Donald Hardy (Morley) showed a number of films, all here were delighted to hear Miss Allwright ask to put on Christ in baptism. On Sunday, October 16th a good number gathered to witness her baptism. Please pray that our sister may be strong in the Lord, and that her life may be an example to others. Brethren pray for us!

Wigan: Scholes.—We report the baptism on November 15th of Adrian Ashurst (aged 13) and Stephen Ashurst (10), sons of Allan and Gretchen Ashurst. As well as being brought up in a home where both parents are Christians, these boys have been taught in the Bible School the way of salvation.

The church rejoices in these additions to the Kingdom of God. Especially do the parents rejoice, for these mark the third of their four children who during this year have yielded their young lives to the salvation and service of Jesus Christ.

CAMEROONS EVANGELISATION FUND

In the report on the above fund in the "S.S." of October I asked for urgent help from the brotherhood regarding a financial difficulty the fund had encountered. I am proud of the response

to this appeal, and can only thank those good brethren who reacted in such a splendid manner. The many expressions of interest and messages of goodwill have been a great morale-lifter to me and the brethren in Africa, and a source of real and lasting encouragement. Thank you brethren for your letters and for your contributions.

I am happy to say that customs duties have been paid and the crates are now in Brother Elangwe's proud possession. By your swift action, we have avoided heavy wharfage charges (which increase geometrically) and various other port dues. Brother Elangwe should be assembling the press by now and I know he is negotiating the purchase of paper, so things are on the move.

The last crate will contain a guillotine (for paper I hasten to add), and we are well on our way to saving for this, although there will probably be a customs charge on this also. We may require to erect some simple form of accommodation for the press if Brother Elangwe cannot find suitable premises, but this is something we shall know later. I do not wish to convey the impression that the fund does not require further contributions, but thanks to many brethren the urgent crisis has been met and overcome.

Brother Elangwe has sent a few snapshots of the arrival of the crates at the dockside in the Cameroons and pending his permission I hope to pass them around the churches to all interested.

I am happy to say that brethren in Australia are still very interested in this work and still send us financial help. In mentioning Australia, however, it grieves me to record the passing of sister Mrs. Annie K. Chaffer, in her 90th year. Our sister was a member of the church at Heidelberg West and I have mentioned her before in these fund reports. She was a really active supporter of the work in the Cameroons and her lively, lovely letters will be sadly missed, as will her cheerful encouragement and her earnest interest. Our sympathy goes to all her loved ones in their sad loss.

Communications and contributions to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

OBITUARY

Sister Sally Adams, of London, has "fallen asleep in Jesus" at the age of eighty-six. She had a life-long connection with the churches. Originally her family were at Bolton. Then they came to Blackpool where the Lord's

table was spread in the home by Bro. John Reynolds, her father.

During the first world war this table was, no doubt, an oasis in the desert for some of our young brethren who had been called up. When the church was formed in Blackpool in 1920 she was a member. However, she went to Port Elizabeth in Africa in 1921, paying visits to the homeland three times until she returned finally to this country three years ago.

One striking feature was that she sent gifts to the church at Blackpool and Cleveleys over the years with the utmost regularity. Time and again it was my privilege to put these into the Lord's treasury over many years.

For the last three years she was in fellowship at Kentish Town.

During these closing years of her life in London, Sister Adams lived with her nephew, John Reynolds and his friend Leo. They are to be warmly commended for their kindness and attention.

A. L. Frith.

There has passed from this earthly scene, as reported elsewhere, a dear sister in Christ, S. A. Adams. The writer wishes to pay a tribute to her memory.

She was a member from its beginning of the old Blackpool Church in Gadsby Street. I met her and her father, Bro. John Reynolds, in 1917 when they used to invite brethren serving in the Forces to meet there for breaking of bread.

It was a real haven of refuge and we had some fine times of spiritual refreshing, for Bro. Reynolds was a deeply spiritual character. I believe I am the last surviving member of that little band.

Our sister spent most of her life in South Africa, returning to England in 1963, when she took up membership with the Kentish Town church. There we enjoyed much happy fellowship, both in the church and her home.

She was of a quiet, kindly disposition, rich in faith and love of the truth. We praise God for her life and example.

Harold Baines.

Wigan; Albert Street.—It is with deep regret that we record the passing of Bro. William Prior, suddenly after a short illness, on September 17th at the age of 72. Our departed brother had been with the church about ten years and leaves a wife and grown-up family to mourn his loss. We commend our dear sister and all to the care of our Heavenly Father. The funeral service was conducted by the writer. W. Smith.

COMING EVENTS

Tunbridge Wells.—December 4th-5th: Albert Winstanley to close series of weekends with discussion of two questions. One, "Baby baptism—is it scriptural?" and the other, "Do Catholics and the Bible agree?" Any who can join us are assured of a grand time. Saturday meeting to start at 7 p.m. Hospitality available.

Slamannan District.—The New Year Social Gathering of the Churches will be held (D.V.) in the Slamannan Church Meeting-Place, Slamannan, on Monday, January 2nd, 1967, at 12 noon.

We extend a welcome to all brethren.

Hugh Davidson,
Slamannan Dist. Sec.

CAMP HEATHERBELL

(8th-22nd July, 1967)

A reservation of facilities for a camping holiday has been made for the two weeks, 8th-22nd July, 1967.

The camping site is at Weston Lodge near Biggar, in beautiful Southern Lanarkshire, at the foot of the 2,335 feet Tinto Hill. The estate covers 53 acres of gardens, lawns, woodlands and playing fields.

Within the estate is accommodation for approximately 120 campers. There are a permanent kitchen and good toilet rooms for the camp site.

Boys will be accommodated in Icelandic-type ridge tents; Girls in chalets.

Besides opportunities for healthful physical exercises, a programme of Bible lessons is being prepared. Each day will be a full day of spiritual and physical recreation.

As we hope to have some young people in residence from non-Christian homes, the opportunity to show how Christians

can enjoy themselves, while at all times pleasing the Lord, is given.

Write for more details and application forms to: William Steele, 31 Niddrie Road, Edinburgh 15.

The camp is being organised by five brethren who are members of five different congregations. None of these churches is responsible for the camp. The brethren organising it will be responsible to their local churches for behaviour. This will apply to campers as well as to vigilators.

W. Steele

SUBSCRIPTIONS

It will be very much appreciated by the treasurer if subscriptions to the "S.S." are renewed before the end of the year. Will agents please remind subscribers accordingly? Subscription rates appear on the back page of each issue.

SCRIPTURE READING CARDS

The list of suggested readings for the churches is again being compiled by Bro. R. B. Scott. For supplies please write immediately to Paul Jones, "Harmony," Wade Close, Hill Ridware, Rugeley, Staffs. Enclose one penny for each card, and in addition cost of postage.

Remember, you will need the cards before the first Lord's Day in the new year.

CHANGE OF ADDRESS

Percy and Hilda Street, 42 Burton Road, HORNSEA, East Yorkshire.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 12/6; two copies 20/6; three copies 28/6 post free. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, "Harmony," Wade Close, Hill Ridware, Rugeley, Staffs.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month to the Editor, **C. MELLING**, 133 Long Lane, Hindley, Lanes. Payments to **PAUL JONES**, address as above.

NOTICES. Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to **PAUL JONES**, address as above.

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 3255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.