

The **SCRIPTURE STANDARD**

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

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BE A NON-CONFORMIST.

THE 'Scottish Daily Express' on Wednesday, 2nd October, carried an article regarding the retiral from the chair of Divinity and Bible Criticism at Glasgow University of Professor William Barclay. The professor is well known both here in Scotland and elsewhere for his, sometimes quite rivetting, expositions of God's word. His expository writings are quite considerable in quantity and superlative in quality. His appearances on television are such that people, often quite uninterested in the scriptures, have found that his expositions have been so full of interest that they have been compelled to listen to him to the end of his discourse. He has vacated his university 'chair' but has assumed another one in the premises of the publishers; Collins. He will continue to write and will be concentrating upon the Old Testament (previously he has written mostly upon New Testament matters) and hopes to produce three books in the next two years. After all no one can really retire from a life's endeavour. What was particularly interesting about the article concerning Professor Barclay's retiral was his replies to some of the questions put to him by the reporting journalist.

The professor is, of course, a member of the Church of Scotland and agreed that he was apprehensive about its future. He said that even with a membership of one million they could not afford to lose about 27,000 yearly. He pointed out that their present membership consisted mainly of the middle classes and that the top and bottom of the social scale were poorly represented. The church had a large preponderance of women in the pews.

The professor was also asked if he thought that Christianity would survive or was liable to vanish in time. He replied that he did not think that it would go down the drain and that ultimately nothing would destroy it but in 'what form' it would survive was another matter. This reply rather makes one wonder just how many forms 'Christianity' can take. How many forms has it got? When one considers the deep and vast treasure of knowledge stored up in the mind of the professor one is, from time to time, astounded at the loose and lame statements that occasionally pass from his lips. Christianity will survive but we do not know in what form? Surely if 'Christianity' changes its form it is no longer Christianity, How many 'forms' can it take. As an admirer of the clear and succinct teaching of Professor Barclay

I must confess great disappointment at the implications of his answer. Think of the implications it has for the layman (or man in the street). I always thought that there was one church, one faith, one Lord, one baptism, one gospel, one way, one message, one form of apostolic doctrine. It would seem to me to be as legitimate to say that the Magna Carta or Mona Lisa could take various forms. By 'Christianity' the professor was, of course, referring to the present multitude of various denominational bodies each with its own distinctive code of practice and belief and each claiming, some exclusively, to be the true 'form' of Christianity. Surely even the superficial student of the New Testament would gather that our Lord's church has certain marks by which it can be identified in any one place, and that the New Testament is sufficiently clear to enable men to set it up in any one place assuming if it did not already exist there. One would also have thought that any student of ecclesiastical history would have come to the conclusion that *different forms of Christianity* exist because of divisions amongst followers of Christ in past ages and that that is not at all well pleasing to God.

Professor Barclay considers that the Church should insist on sexual purity and should not compromise on homosexuality. He says, "The young people, while not necessarily agreeing with it, would respect the Church a lot more if it was forthright and honest in these matters". We can but applaud such sentiments. The attitude of some of the churches to the question of homosexuality has certainly been a surprising one and since the British Government 'legalised' homosexuality some years ago there has been a tendency to treat it as a disease rather than a crime. Indeed to hear the matter discussed these days is to realise that society has accepted the practice. A few months ago Edinburgh City Council decided to give a civic reception to those attending a rally of homosexuals in the city but thought better of it after a public outcry. 1 Cor. 6:9,10 says that drunkards and homosexuals shall not inherit the kingdom of God. Society and some of the clergy say that alcoholism and homosexuality is a *disease*. If this is true then some are going to be kept out of the kingdom of heaven because of a disease. Surely God does not exclude men from heaven because they have a *disease*. Surely these must be the only two 'diseases' that will keep men from the kingdom of God. One might as well say that drug addiction is a *disease* - it is a scourge and is an addiction but certainly not a disease.

Mr Barclay is now 66 years of age and was in retrospective mood. He made his most important point, to my mind, when in looking back over the years he said that the mistake of the Church of Scotland has been "in trying to compromise with the world". I am sure that we could benefit from the contemplation of that statement, brethren. It behoves us to benefit from the mistakes and experiences of others. What is befalling one may befall another. The church is on the road to ruin if it tries to compromise with the world. Clergymen in the denominational bodies have had to compromise with the world, in many instances to please their congregations and even to keep their congregations. Many congregations have become little more than social clubs where the accent is on the social side rather than the spiritual. More time is spent organising floral art classes, badminton competitions and bring-and-buy sales than on anything else. The 'minister' is very unpopular if he tries to squeeze in too much of the scriptures into the proceedings and so he has to cut his prayers and sermons short. He has to tailor the message to suit the whims of the congregation and water down words like 'sin' to mean 'mistakes' and 'faults of character'. The world and the church of our Lord can never be mixed. The results of any attempt of any such ill-conceived union are all around us to see. The world soon becomes the dominant partner of any such marriage. It calls for vigilance from us both as individuals and as congregations that we do not become victims of such a pitfall. Many individuals have made shipwreck of their calling and inheritance by trying to compromise the world as have congregations. Jesus said that we cannot have a foot in both camps: that we cannot serve God and mammon. Paul says, in Romans 12:1,2

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And *be not conformed to this world*; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God". There is the ever present tendency to be conformed to the world and we must strive against it. We can be conformed but we must try to be transformed by the gradual renewing of our minds.

The church of our Lord Jesus Christ is unique with a singular identity and we must labour to preserve its unique identity. Christ and His apostles were singularly uncompromising as far as the world was concerned believing that friendship with the world was enmity with God. Imperfect though we are may we strive to do the same. Professor Barclay says that the mistake of the church of Scotland has been to try and compromise with the world and we can readily see the truth of his words. It has proved an expensive experiment with them — may we profit from their sad experience and endeavour to see that a similar catastrophe will not overtake the church of our Lord and Saviour.

EDITOR.

THREE DIMENSIONS IN LIFE

GOD has ordained that many things in our life would be incomplete unless there were THREE.

In time, we have past — present — and future. How much we would miss if we had no memories or were content with today. Looking forward, planning, anticipation and hope make for satisfaction in life.

In the book of Genesis we read of Patriarchs, who dwelt in tents and counted their wealth in heads of cattle. They lived a roaming life in order to find pasture for their animals, sometimes moving because of famine, or enemy action; while sometimes they were forced to make a choice, such as did Abraham and his nephew Lot, when the herds, flocks and tents became so numerous that they were forced to separate.

Finally Isaac, Abraham's son, who after his father's death had become increasingly wealthy and who had, with his family moved several times, was convinced that he had found a place where they could settle (Chap. 26:25). "And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well". Here was a man who recognised THREE essentials, THREE dimensions, for a happy successful life. "And he builded an altar there, and called upon the name of the Lord". Here are two of many reasons for this action. (1) Travellers along this way must know that this family worshipped God and so a special place for prayer and sacrifices was made. (2) In that age the father governed the family by paternal right. He was the priest who offered prayers and sacrifices to God on behalf of all in his care. Isaac, therefore, as head of the family and master of the servants, set an example by building an altar, which we feel he did not neglect, thus keeping open communication between God and man.

Do we have this FIRST essential dimension?

When we think of God, who made Heaven and earth; in Whom all the treasures of wisdom and knowledge are hid; upholding all things by His Word; transcending all human thought; we feel that to approach God, Our Heavenly Father, through the Name of Jesus, we need a place set apart — a special place — a quiet place. God answers prayer wherever we are, but making all allowances and with kindly judgement, the Old Testament example should help us to decide. If Isaac with all the advantages of

a simple mode of life, realised the need for an altar, **HOW MUCH MORE**, in this day and age should we seek the blessings of the House of God.

“—and he pitched his tent there”.

Here we have the second necessity, the second dimension. Isaac, his family and servants needed a place of shelter and protection from storms and wild animals—so he pitched his tent. This represented to these people all that is contained in the word **HOME**. It would be interesting and instructive to have an illustrated book containing all the forms and structures which the people the world over, call **HOME**. The tent which Isaac erected that day was a **HOME** into which everyone could bring a share of peace and happiness. What a charm there is about this word **HOME**! Think of Daniel, in all the splendour of the Palace in Babylon, — Prime Minister, — honoured by the king, — surrounded by wealth and gardens that became one of the seven wonders of the ancient world — and yet this was not **HOME**. Three times a day he prayed before an open window, facing Jerusalem; there lay the ruined temple and his **HOME** — in ruins, but **HOME**.

We have our **HOMES** and according to our desire, we can make them Christian **HOMES**, giving us a foretaste of the future; for one day our earthly **HOME** will be exchanged for a place in the many mansions which Jesus has gone to prepare.

“—and there Isaac's servants digged a well”.

The third necessity and the third dimension. Viewed and understood in the circumstances of this Old Testament period, one of the essential needs, on arrival at a new site would be a water supply. The servants, having no mechanical aids, were forced to dig, while Isaac anxiously awaited the results. If we read on we find that great blessing came to him before the end of the day. His former enemy came seeking peace and His servants found water.

“And he builded an altar there, and called upon the Name of the Lord, and pitched his tents there: and there Isaac's servants digged a well”.

What does this verse mean to us today?

The altar represents the place set aside for worship, which enters every other part of life.

The tent is our **HOME**, where we spend time with our loved ones and which provides a refuge from the hurly burly modern life.

The well speaks of the part of life not spent in the sanctuary or the home, but at work or school, where we must ‘dig for a blessing’.

Thank God, in Jesus Christ, for all three, which are necessary for a happy life.

F.R.W. KIMBERLEY, Canada.

IT IS MY PSALM — IS IT YOURS ?

“IT is my Psalm, is it your Psalm?

Psalm Twenty Three.

The Lord is my shepherd

And He leadeth me,

Into the green pastures

Where the still waters be.

It is my Psalm, is it your Psalm?

Psalm Twenty Three.”

I marvel at my own audacity to commence this series of articles on this most loved and read Psalm, knowing how conscious I am of my limited vocabulary.

Knowing the desire and appeal of the Editor of the Scripture Standard, that brethren have been invited to put pen to paper, I hope (God Willing) to share with you gleanings from many sources, which may prove helpful for you in your daily living for the Lord Jesus.

It is said that a journey of a thousands miles begins with the first step—so here goes.

This first article will be one of introduction.

IT IS A BELIEVER'S PSALM

What do we mean by "A Believer?"

We answer: one who fully accepts the authority of the Lord Jesus Christ, and can say truthfully, with all its implications: "The Lord is my Shepherd."

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Matthew 7:21

Again: "And why call ye me, Lord, Lord, and do not the things which I say?"

Luke 6:28

A Believer — Hears the Word of God — and keeps it.

But he (Jesus) said, "Yea rather, blessed are they that hear the word of God, and keep it."

Luke 11:28

A Believer — Believes on the Lord Jesus.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 1:12

A Believer — Repents and Turns to God.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19

A Believer — Confesses with the Mouth the Lord Jesus.

"Tha; if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Romans 10:9,10

A Believer — Dies — and is buried and is raised from the dead through the Act of Baptism. (IMMERSION)

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3,4 (See also v. 5,6).

A Believer — Dies daily and lives daily for Christ.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Romans 6:11

"Now if we be dead with Christ, we believe that we shall also live with him."

Romans 6:8

Paul to the brethren at Corinth said: "I die daily" 1 Corinthians 15:31

Paul to the brethren at Galatia said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Galatians 2:20

IT IS MY PSALM — IS IT YOURS?

There are twenty six letters in the Alphabet, and the Holy Spirit, speaking through men has given us this most priceless piece of literature; the world has ever known, or will know, outside the pages of God's word. The Apostle Peter said: "Holy men of God spake as they were moved by the Holy Spirit." 2 Peter 1:21

To this Psalm we shall turn our attention during the coming months, and bring you words which will bring joy, peace, contentment, words that seem to fit and sit in our mouths as if we were the first to utter them. If you are a child of God, these words are yours.

Let us Examine — "MR INMAN"

Are you "heavy laden"? Are you "full of care"?
 Are you "worried to death"? Are you "at Wit's End Corner"?
 Are you "Tense" "Nervous" "Frustrated"? "Perplexed"?
 Are you lacking in self-confidence?
 Are you afraid of "tomorrow"?

IF SO — THE LORD CAN HELP YOU

During the coming months I am inviting you to share with me a walk over the fields, the plains, the mountains, of the Bible lands, seeking out some of the answers to your problems and mine. Seeking some of "the unsearchable riches of Christ", the same riches that mighty man of God, the Apostle Paul sought for and found. Our chart to guide us, over the fields, the plains, the mountains will be God's precious word.

Thy word is like a deep, deep mine;
 And jewels rich and rare
 Are hidden in its mighty depths,
 For every searcher there.

O may I love Thy precious word,
 May I explore the mine,
 May I its fragrant flowers glean,
 May Light upon me shine.

O may I find my armour there,
 Thy word my trusty sword;
 I'll learn to fight with every foe
 The battle of the Lord.

May I say I shall be very disappointed, if, after these series of messages, you are not more relaxed, less heavy burdened, less full of care, less worried to death, and out of Wit's End Corner, and may I add — a more committed follower of the Lord Jesus Christ. To this end I am suggesting that we do some "homework" each month, and our exercise for this month, will be a reading of our very own Psalm, each morning and night, if this is the most convenient time.

Did you know that there are Twenty Six personal pronouns in this Psalm of ours

Luther said "The heart of religion lies in these personal pronouns — these "I's" and "My's" and these 'Me's"; these hooks of steel that bind me, in all my need and helplessness, to Him, in all His living Presence and keeping power."

Let us then, in our reading of our Psalm, pay particular emphasis on the personal pronouns, the I's, My's, Me's, Mine, He, Thy, Thou, and may the Lord's riches blessing be yours, as we share together — our Psalm.

"The Lord is MY shepherd; I shall not want.

HE maketh ME to lie down in green pastures: HE leadeth ME beside the still waters.

HE restoreth MY soul: HE leadeth ME in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for THOU art with ME; THY rod and THY staff they comfort ME.

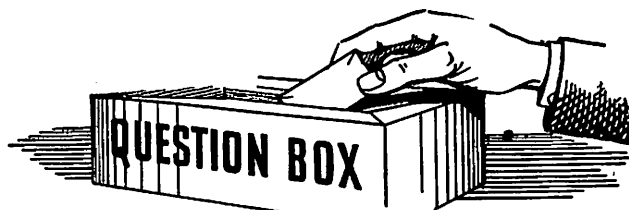
THOU preparest a table before ME in the presence of MINE enemies:

THOU anoinest MY head with oil; MY cup runneth over.

Surely goodness and mercy shall follow ME all the days of MY life: and I will dwell in the house of the Lord for ever."

MY PRAYER: "Heavenly Father, help me, to help them, to help themselves, to help others."

LEONARD MORGAN



Conducted by
Alf Marsden

"WOULD you like to explain Paul's statement as contained in 1 Cor. 9:22, "I am become all things to all men that I may by all means save some" (R.V.)"

I have been in many discussion groups when this passage of scripture has been quoted and I know that it has given rise to many opinions and that much controversy has ensued from it. In a previous edition of the S.S. I have said that I believe that the best interpreter of God is God's word itself. I see no valid reason why my opinion on any subject should be better than His revealed word, and so it is to that word that we shall turn in order to try to answer this question.

The Context

The apostle Paul lived in exciting but difficult days. The christian religion was projected into the midst of Jewish legalism and Roman and Greek paganism. The doctrine of the church was being taught and formulated as people were being converted. There were converts from Judaism; Jewish proselytes; converts from pagan religions. There were some who were strong, others who were weak. There were fanatics, ascetics, zealots, idol worshippers, temple worshippers, men worshippers. It would seem that much of the N.T. teaching was given not only for them but because of them. These things must be borne in mind if we are to appreciate our subject properly.

In the context, the apostle argues from the standpoint of four relationships which are undoubtedly very important to him. They are: —

- 1 His freedom due to his relationship with Christ.
- 2 His relationship with the Jews.
- 3 His relationship with the Gentiles.
- 4 His relationship with his weak brethren.

The great theme which permeates all of these relationships is the gospel. Everything that he does is for the sake of the gospel. We would do well if we were to view the gospel with the same degree of urgency that Paul did. However, I think we shall go a long way to answering our question if we examine these relationships in some detail.

Paul's Freedom

The first part of the ninth chapter of the first letter to Corinth is used by Paul to assert his freedom and to prove his right to certain privileges. Have we not power to lead about a sister, a wife? Have we not, Barnabas and I, power to forbear working? His right to maintenance in the gospel he equates with apostleship. "Am I not an apostle? Am I not free? He is asserting that, like the other apostles, he is not compelled to labour. But having proved this right he abandons it, "Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ" (1 Cor. 9:12).

So this brings us to Paul's relationship with Christ. "For though I be free from all men, yet have I made myself servant of all, that I might gain the more" (v. 19). Yes, Paul. A truly great and fundamental principle of relationship with Christ. What a lesson for us. Even though he had claims on all he became the servant of all so that he might gain souls for Christ. Paul became all things to all men? Yes; he became the servant of all even though he was an apostle.

Paul and the Jews

The Jews rested in the Law. They lived under the law. Paul knew that he had to gain them because he himself had written to Rome, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and that all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:19,20). Paul knew that they had to meet the righteousness of God in Christ Jesus, but he met them on their own ground whenever he could.

Paul and other apostles met them in their synagogues (See Acts 13:14,15). He entered the temple to take part in purification ceremonies (See Acts 21:26,27). There are two other incidents also which indicate his approach to the Jews and the law. One concerns Timothy, and the other Titus. Both concern the vexed question of circumcision. In the case of Timothy, Paul had him circumcised in order to signify symbolic holiness (See Acts 16:3). In the case of Titus, Paul resisted circumcision because it would have indicated on that occasion that circumcision was necessary for salvation and would have been reported so by the false brethren (See Gal. 2:1-4). These incidents illustrate Paul's dealings. If he could co-operate without violating any essential principle then he would do so. If it involved violation of the Gospel then he stood firm on what he taught. We can only view this aright if we keep in mind what he wrote to Corinth. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19). Paul became all things to all men? Yes, he acknowledged the Jews and the law and only ceased to co-operate when the gospel was threatened.

Paul and his weak brethren

Paul knew that many of his brethren were weak and did not understand the liberty which had been opened out to them in Christ Jesus. He also knew that many interpreted liberty as licence and had no concern for weaker brethren. Sometimes our christian liberty tells us that we can indulge ourselves in certain things – but our love for those whom our indulgence might harm tells us that we ought to abstain. So in the case of eating meat offered to idols Paul became weak as the brethren were weak who objected to this practice. He knew that one way or the other it didn't matter; his christian liberty taught him this. But in the statement that illuminates his christian love he says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (1 Cor. 8:13). Paul became all things to all men? Yes, to the weak he became as weak. He didn't want to offend those for whom Christ died.

And So

So, Paul became all things to all men that he might by all means save some. You will notice that he doesn't say, "that by any means" he might save some. Paul understood that he should refrain from hurting the conscience of another if he possibly could, but he also knew full well that he could not do this when it meant acting against his own conscience. The golden rule is that we are not to yield to the scruples of others if this involves doing something wrong which will be an offence to God.

What should this teach us? I believe that in the case of the gospel, if the gospel is maintained in its purity and integrity then we can and ought to support it. It means that if we are not violating fundamental principles then we can co-operate. The church of the Lord groans from its self-inflicted wounds. Perhaps we ought to learn how to apply the balm-

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SCRIPTURE READINGS

NOVEMBER 1974

3—Psalm 112	2 Cor. 9:6-15
10—Psalm 115	2 Cor. 10
17—Genesis 3	2 Cor. 11:1-15
24—Psalm 116	2 Cor. 11:16-33

GIVING (2 Cor. 8 & 9)

"God so loved that He gave". We had occasion recently to write concerning "true love", and it was related to the question of rebuke for sin. A glowing love is not always appreciated when so exercised. "Giving" warning and rebuke is not pleasant for giver or receiver. The second half of chapter 9 deals with the happy aspect of "giving". When the council at Jerusalem was considering the matter of the conversion of the Gentiles, Paul and Barnabas were given the right hand of fellowship with the expressed thought that they should remember the poor (Gal. 2:10). The love of Christ in their hearts had already made them zealous to do that very thing. And this glowing love was being stimulated throughout the churches in the hearts of those who before would have regarded the Jews with contempt and hatred, so that in Corinth for at least a year there had been the will to send help to the Jewish saints in need (2 Cor. 9:2; 1 Cor. 16:1). What a lovely thing is the grace of God filling the hearts of men and women with deep concern for their fellows!

We often refer publicly to Paul's own words respecting our giving that it must be "not grudgingly", but as we purpose in our hearts — quite a searching thought when taken seriously! Then there is God's approval when it is done "cheerfully". Shakespeare too, writing of "mercy" states a truth applicable equally to giving. "It droppeth as the gentle rain from heaven Upon the place beneath: it is twice blessed It blesseth him that gives, and him that takes!"

Paul is so deeply interested that the giving should indeed be a matter of bounty, "BUT THIS I SAY" (9:6). There is the recompense also be a law, so to speak of God, the sowing brings the harvest — the nature of the one controls the other. However it is not the materialist aspect but the spiritual which has the truest and most influential result. The worldwide community of saints sends up to God its paean of praise and gratitude. The gifts are the expression of glory to God in the Highest, the sacrifice which is "an odour of a sweet smell" of Christ unto God. The overflowing generosity of the saints, rejoicing to do good according to the generosity of God (see Phil. 4:18; 2 Cor. 9:15).

Deceivers At Work

It is a sad fact that men of exceptional quality, and hard workers always have their detractors. This was specially so in the case of Paul. His position and reputation among the eminent Jews was such that his most amazing conversion

filled them with passionate hatred — unless they too were persuaded of the truth of the gospel. Undoubtedly some were. but the majority remained as firmly opposed to Christ as he was before that journey to Damascus. Wherever he went with the gospel his chief opponents were Jews as they were those to whom he first turned: "To the Jew first" (Rom. 1:16).

However this opposition sad to say developed within the church. In spite of the decision at Jerusalem (Acts 15:28,29), some of the converted Pharisees and others kept up a vigorous plea for Moses within the newly formed Gentile churches. It is difficult for us to see that this could happen against the decision — but it did. The letter to the Galatians in particular reveals determined opposition to Paul, and in our present readings, it is plain to see. Some were saying that they were authorised teachers, from the apostles; that Paul was not really one. He they said has written a severe letter but remember how meek he was when among you (10:9 & 10). The false teachers obviously expected support and acted arrogantly (11:18-21), and were accepted. They brought false teaching, probably whittling down the requirements of christian living. They taught wrong ideas about the Saviour Himself. We gather this from 11:1-4, which is reminiscent of the Galatian letter. There must have been something attractive or persuasive in their approach. This happens whenever a church is drawn away from the New Testament faith and practice.

We can readily see how the threat of disaster in the church at Corinth pulled at the heart strings of the apostle. He uses a parable — the pure virgin giving herself to her one and only man is in danger of being corrupted. The church is Paul's own daughter. Hence we have the impassioned defence which seems in some way to be out of tune with the humble bearing of the apostle. He recognises this — "I speak not after the Lord" (11:17). We must realise how necessary it was that the false teaching and the defamation of Paul's character should be completely refuted and rebutted. Even a slight knowledge of what he had endured in the

course of his missionary work should have made it unnecessary. But besides this what he had been to that church alone should have been enough, though some of the members might have been ignorant of it.

We are grateful for the defence, however, for its revelation of the hardships God enabled him to bear. Of these we should otherwise not have known, and remember this is long before the shipwreck recorded in Acts 27. We can perhaps appreciate still more his song of triumph "I have fought the good fight, I have finished the course (2 Tim. 4:7).

R.B. SCOTT

IT WAS A JEW

IT was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandanavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn who made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien.

Southern-Christian Advocate

GOD SEES

"THE eyes of the Lord are in every place, beholding the evil and the good;" (Prov. 15:3). He sees the tender hand that ministers to those who are afflicted with incurable disease. He sees the visits that are made to the shut-ins who long to hear the voices of their fellow Christians. He sees the food and clothing that are given to the hungry and destitute. Surely He is pleased with those who do such out of loving hearts.

He sees the otherside, too. He sees the hearts that are tightfisted and cold. He sees the unconcern of those who are lacking in compassion for lost souls. He sees all who claim to be His people, but who give Him only a Sunday morning lip service (Matt. 15:8). He sees all those christians who refuse to support His cause liberally. He knows who is just and righteous and who is treating the work of God as a discarded plaything
Carroll C. Trent

WERE YOU THERE?

I sat in services this morning, deeply interested in the sermon of the hour. The thoughts were magnificent for the great plan of God from creation was being unfolded before us.

Every Christian should praise God for extending His matchless love and Mercy I thought. Sitting directly in front of me was a young father with his family. He was a Christian and his lack of interest in the lesson became disturbing. He did not seem to be aware of being in God's presence. I noticed that he had not sung with the congregation.

I briefly glanced around wondering why anyone would not be interested in knowing of the great sacrifice of Jesus. I noticed others. A young lady clipping her fingernails, another writing notes. Small children were smiling, laughing, or playing. I resolved to watch my own little girls more closely.

Two gentlemen appeared to be sleeping. I thought of the words of the Saviour, "What could ye not watch with me this hour"? God's word was being preached. The spirit of God was with us, but the spirit of man was gone!

Selected "Christian Woman"

NEWS FROM THE CHURCHES

Kirkcaldy, Scotland: We have been greatly encouraged in our endeavours by witnessing two baptisms on Sunday 25th August, when Mrs Isobel Lyall and Derek Moyes were immersed. Sister Lyall is from Pittenweem and her two brothers were members of the church there. Brother Derek is the younger son of brother and sister Moyes and the grandson of brother J. Moyes. We trust that both will be long spared to help in the Master's service.

A. Roberts. Sec.

Longshoot, Scholes, Wigan: Once again the church meeting at Longshoot has had the joy of an addition to the Lord's family. Following discussion at the home of Bro.

Alf. Marsden during Friday evening, 11th October, Chris Webster made known his decision to become a follower of Jesus, and was baptised during the early hours of Saturday as soon as arrangements could be made for his immersion:

D. Melling.

Longshoot, Scholes, Wigan: The brethren here had the joy of witnessing the baptism of Roger Parker, son of Bro. and Sis. Jack Parker, on Sunday August 25th. Roger expressed his desire to obey his Lord after the gospel meeting at which his father was the preacher, and was baptised the same night.

We rejoice at Roger's decision to follow his Master, and pray that he will find true peace and happiness in Jesus.

OBITUARY

Hamilton Street, Blackburn: It is with sorrow in our hearts that we report the passing of our sister Lily Wilson in sudden and tragic circumstances on the evening of Saturday 14th September. She was involved in a car accident and died from the injuries she received. Sister Lily was 78 years of age and was the wife of our late brother Harry Wilson. For over 50 years she has been a faithful member of the above assembly serving in a quiet but efficient way her brothers and sisters and her Master she loved so much. Many throughout the land will remember her especially for her hospitality. For various reasons some had to come to Blackburn and required somewhere to stay; some for a few weeks and others for a few years. There was always room at Lily's. In the later months of her life, besides her bodily ailments her memory had begun to fail but one never heard her complain. She accepted these things and tried to live with them ever remaining faithful to her high calling in Christ Jesus. We shall miss her but we can look forward to that day when we shall meet again when we hope, with her, we shall hear His, "Well done, good and faithful servant."

J. PRITT.

COMING EVENTS

Longshoot, Scholes, Wigan: The church meeting at Longshoot give a warm invitation to all to join them in a meeting to be held on SATURDAY 14th December, at 7 p.m. The meeting will be addressed by three well known local brethren who will give their thoughts on Jesus as:—
 'THE WAY' (Bro. Jack Parker)
 'THE TRUTH' (Bro. Alf Marsden)
 'THE LIFE' (Bro. Leonard Morgan)

We are looking forward to a rich time of fellowship around the word of God.

D. MELLING

ARTICLES WANTED (STILL)

I am extremely pleased to report to readers that my request for articles is not going unnoticed and that material is beginning to trickle in. This is greatly appreciated brethren and I hope and trust that many more of you will help the paper in this way by sharing your thoughts, experience and knowledge. There is a great wealth of talent in the land as I am sure some of the articles will confirm. I have had some from Canada and one from as far afield as Jerusalem (not from the chief Rabbi I hasten to add). If you have not already done so please put a little of your time aside and let us hear from you and lend your weight to the helpers.

News items are also welcome.

EDITOR

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