

Doubly

The SCRIPTURE STANDARD

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

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LIBERTY AND PEACE II.

(This article follows on and concludes the editorial in the December, 1968, issue)

Liberty

MORALISTS draw a distinction between formal freedom—the natural power of choice—and real freedom—the power to act according to what is true and good. Scripture recognises the power of choice as the condition of moral liberty. Both morality and scripture agree that true liberty consists only in the exercise of wisdom, godliness and virtue. There cannot be liberty where there are sinful lusts, fear and distrust of God, or where the letter of the law exists. Sin is a state of slavery: in John 8:34 Jesus tells the people, “Every one who commits sin is a slave to sin.” Very often those who cry out loudest for liberty are concerned only for liberty to indulge in their own appetites and passions, without any restriction imposed by morality or spirituality. Spiritual (that is, true) liberty is the knowledge of and friendship with God, cleansing from guilt, deliverance from sin’s tyranny, new life in the Spirit of God.

The gospel brings about reconciliation with God; spiritual sonship of God and love for God. James (1:25) speaks of it as “the perfect law of liberty.” We are freed from bondage by the truth:—“You shall know the truth and the truth shall make you free” (John 8:32). “I am the way, the TRUTH and the life,” Jesus told His apostles (Jn. 14:6). The one who brings about this true, real liberty is the Holy Spirit: “Where the Spirit of the Lord is there is liberty” (2 Cor. 3:17). Through the gospel we are saved, justified and adopted by God as His children (Rom. 8:15-16); delivered from the dominion of sin—“For sin will have no dominion over you” (Rom. 6:14). Then Paul goes on to write, “But thanks be to God that you, who were once the slaves of sin, have become obedient from the heart to the standard of teaching to which you were committed, and having been set free from sin have become the slaves of righteousness.”

The eighth chapter of Romans reaches the very height of the life and liberty of the Christian. In the second verse Paul says, “For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.” Like Romans, Galatians is an epistle of spiritual liberty. The theme of the whole epistle can be summed up in verse one of chapter five: “For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of bondage.” And this liberty is one won for and given to us by Christ: “If the Son shall set you free you shall be free indeed” (Jn. 8:36).

Peace

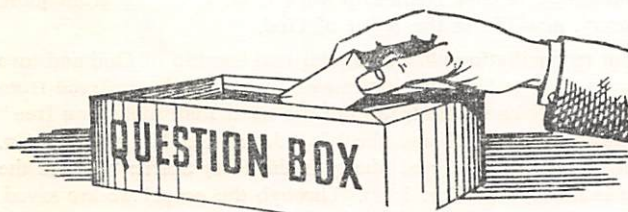
In the Old Testament peace is largely peace from surrounding invasions and enemies, the absence of war and conflict. When we come to the New Testament we find a striking transition: here peace is inward, peace of heart and mind: not a negative quality enjoyed in the absence of war, but a strong and active positive possession; not simply tran-

quillity, but a force for good. Out of some 90 mentions of the word in the N.T. over 80 refer to heart-peace, inward peace. Paul comprehends the blessings of peace as "the grace of God" bestowed in Christ. In Rom. 5:1 the apostle writes, "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ," as also he writes to the Ephesians (2:13-14) "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory."

In chapter 2, verses 14 and 15, Paul explains how this peace has come about—through the abolishing of enmity of race, creed, religion and language: "For he (Christ) is our peace, who has made us both (Jew and Gentile) one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace." Of Him who has by His death brought peace between and within men, Colossians 1:20 says, "For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. "To be reconciled to God means to be reconciled to life and to our fellowmen. By His cross Christ has slain the enmity between men and God, and race and race. In Eph. 2:16-17 Paul goes on to write, "and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off, and peace to those who were near."

This peace of God in the heart is not a self-centred emotion or experience to be indulged, but one which has reactions upon the world around, in domestic and personal, and even in political, national and international spheres. The "peace of God" ruling in hearts brings "peace on earth towards men of goodwill." "And let the peace of Christ rule in your hearts, in which indeed you were called in the one body" (Col. 3:15).

EDITOR



Conducted by
James Gardiner

"Has God at any time left man without divine law, with particular reference to the interval between Calvary and the Pentecost of Acts, chapter two?"

The questioner has in mind, no doubt, the fact that the Jewish law was abrogated by Jesus on the cross (Col. 2:14) and taken out of the way, being no longer applicable. The new laws of the kingdom of God (the church) were not promulgated until the coming into being of the church on the first day of Pentecost after the resurrection; and so there appears to be a gap of time when man was in a vacuum, as it were, as far as the laws of God were concerned.

Three Dispensations

For the benefit of younger Bible students, perhaps it would be better to preface any remarks on the question with a brief reference to the three compartments in the history of man, when different laws from God have applied. Three divine economies are recognised by most Bible students: one from Adam to the giving of the law by Moses; one from that time until Calvary; and one from Calvary until the present time (and to

the end of time). The first economy is often described as the "*Patriarchal Dispensation*" because of the fact that the worship of God was controlled by the *patriarch* (or father) of the family, tribe or race. Under this system the patriarch or father was prophet, priest and ruler, the person through whom God spoke to the people and gave them His laws. Prayers, intercession, thanksgiving and pronouncement of blessings were as paramount ingredients of the religious life then as they were under the Jewish religion; and sacrifice for sins on the family altar was a prominent feature of the worship. Melchizedek, Noah and Abraham are but the names of three important men living in this patriarchal dispensation. This system lasted a very long time (approximately 2,500 years) before the giving of the Jewish law. Indeed, as far as Gentiles are concerned, there is no reason to suppose that it did not continue to Calvary alongside the Jewish era.

The Jewish Dispensation

This system grew out of the promise of a temporal blessing to Abraham (Gen. 12:2): "I will make of thee a great nation, and I will bless thee, and make thy name great . . ." The law was an outgrowth of the promise, and was given 430 years after the promise was made (Gal. 3:16, 17). Abraham's descendants in their exodus from Egypt were led to Mount Sinai, where God gave them the ten commandments written upon two tables of stone (Exodus 19:20). Since then man has had a "book" religion. Instead of the "*family*" system of worship, presided over by the patriarch, the Jews had a *national* system—they had one national altar and one national house of God. One tribe handled the material and administrative problems and another tribe devoted its time to the office of priesthood. One of the more important purposes and functions should be mentioned: that the law was to be "our schoolmaster to bring us [or prepare us Jews] for Christ" (Gal. 3:24).

The Jewish age lasted until it was taken away by Jesus. (Heb. 10:9; Col. 2:14; 2 Cor. 3:6-11).

The Christian Dispensation

This system, like the previous one, grew out of the promise, a spiritual one this time, to Abraham, in Gen. 12:3 "And in thee shall all families of the earth be blessed" and "In thy seed (Christ) shall all nations of the earth be blessed" (Gen. 22:18)—not just the Jews, but *all* nations.

At Sinai the Jewish nation had been channelled off from the rest of the world and given special laws and special blessings as the chosen people of God, but now they are to be restored again to the mainstream of humanity in the world, and a new and better covenant extended to the entire globe. Jesus came to take away the first covenant (made by God with the Jews) and to establish the second (with all nations) (Heb. 10:9). The priesthood (formerly vested in the tribe of Levi) was now reinvested in the person of Christ, and "the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12; Heb. 9:11).

Jesus took away the old covenant and law (including the sabbath and the ten commandments) by having it nailed to His cross. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:14). Christ was born under the law (Gal. 4:4, 5), lived under the law, and finally died under the law, to fulfil it (Matt. 5:17). Jesus therefore lived and died under the Jewish dispensation and His new law or testament could not become operative *until His death*: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:16, 17).

The question before us relates to the period of time between the abrogation of the law at Calvary and the coming of the kingdom with power on the day of Pentecost—a period regarded by some as a spiritual "no-man's land," since the Jewish law did not apply and neither apparently did the laws of the kingdom of God. The death of Christ at Calvary was the focal point in history for almost every important consideration and certainly was the date on which the law of Moses was superseded by the law of Christ.

Acts 1:3 informs us that the period of time from Christ's passion to the day of Pentecost was slightly over forty days. When dealing with a transitional process, such as this change over from the one dispensation to another, time is surely purely relative. The change over had of necessity to be a gradual one and could not be accomplished overnight or in one day. For instance, Jesus could not have been crucified and resurrected the same day and yet have remained three days in the tomb, in fulfilment of scripture prophecy. Jesus could have ascended to heaven *in the same hour* as His resurrection but who would have believed He had risen from the dead?

The resurrection is a foundation stone of the gospel, if not the very cornerstone, and so Jesus had to spend forty days showing himself to be alive by many infallible proofs. Even some of the disciples were sceptical at first. We are also told in Acts 1 that Jesus spent the forty days speaking the things pertaining to the kingdom of God, doubtless giving final instructions to His apostles.

Jesus' new testament certainly became *effective* as from His death; but men could hardly be expected to be subject to it until they had heard of it, and so Jesus' parting words to His apostles before His ascension were that they should tarry a few days in Jerusalem until they received power from God; and then they were to "go into all the world and preach the gospel to every creature." The kingdom of God *came to Jerusalem* that day (Pentecost) but it was some time before it reached other cities and other countries. Indeed it was several years before it came to *all nations* (e.g. the Gentiles did not have the opportunity of entering it until several years later).

Therefore we cannot say that, during that fifty-odd days between Calvary and Pentecost, the people were without law from God, because we are plainly told that Moses' law ceased to have effect at Christ's death and that Jesus' law of liberty assumed effect also from the time of His death. *We know this* from our study of the Old and New Testaments, but how many of the people living *at the time of Jesus' death* would know it? The Jews continued to live in conformity with the law of Moses after Christ's death and indeed in most cases well after Pentecost. The Gentiles continued to live in accordance with their own modes of worship for many years after Pentecost. In fact no man could be expected to know that Christ's new testament was applicable until he had been informed of the fact, and this was why Jesus commissioned His followers to "go into all the world and preach the gospel to every creature." Technically speaking therefore, Jesus' new will applied as from His death, but only a handful of men knew of the fact. Jesus had received all power and authority, but only a few men knew about it. The world had to be told and His apostles had to be sent—they could not be sent until Jesus had shown Himself to the people and proved His resurrection. They could not be sent also because they had not yet received power and Jesus said the Comforter would not come until He had gone to His Father. The kingdom could not come into being until He had gone as "the Son of Man to the Ancient of Days" to receive dominion, glory and a kingdom (Dan. 7:13, 14).

There was therefore this period between Calvary and Pentecost during which Jesus rose from the dead; showed Himself to be alive to the people; gave final instructions to His disciples concerning the kingdom of God; ascended to heaven and to a glorious reception; received from God power, glory *and the kingdom*; ended His apostles with power and sent them off on their preaching tasks (quite an eventful forty days or so!)

During this time most people were unaware that the law of Moses was now of no avail and that new laws (the laws of Christ) were now effective. And so until Jews (and Gentiles) were aware of the fact, they were quite rightly worshipping God in the light and knowledge available to them, during this period.

I suggest that this transition from the Jewish Dispensation to the Christian was a period of very much longer duration than fifty days or so; that in fact it started in the days of John the Baptist and lasted until many years after Pentecost. "The law and the prophets were until John: since then the kingdom of God is preached, and every man presseth into it" (Luke 16:16). Jesus also preached that the kingdom of God was "near at hand" and sent the twelve and the seventy to the Jewish people with this same

message. Jesus also continually prepared His hearers for changes in the law by His statements that what Moses had commanded was overshadowed by what *He* now commanded.

The Jews, especially, found the change from their beloved rites and laws to the simplicity in Christ a difficult one, and apparently sometimes a baffling one. And so, even after the church had come into being, Paul had to write his epistle to the Galatians, telling them to "stand fast in the liberty wherewith Christ hath made you free and nor be again entangled with the yoke of bondage [the law of Moses]" (see, especially, chap. 5). Again, recall how the apostle Peter had to have it demonstrated to him in a supernatural and dramatic form that the gospel was also for the Gentiles—and so Cornelius and his kinsmen become the first recorded instance of the Gentiles entering the kingdom of God, some eight to ten years after Pentecost. One might even say that the transition period continues still and many Jews and Gentiles have yet to confess Jesus as their Master and their Lord.

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

SCRIPTURE READINGS

FEBRUARY 1969

2—2 Chron. 24:1, 2 and 15-25	Matthew 27:27-44
9—Psalm 22:1-21	Matthew 27:45-56
16—Psalm 22:22-31	Matthew 28
23—Isaiah 52:1-12	Romans 1:1-17

DEFEAT AND VICTORY

Our January readings brought us to the point of the defeat of Pilate. He was so convinced of the innocence of Jesus that he tried to shift his responsibility on to Herod (Luke 23:7), and being thwarted in this (Luke 23:15) made further efforts to dissuade the people from their insistence on crucifixion, but without avail. We could hardly believe that either Pilate or his wife would be ignorant of the life which Jesus had lived for three years and over—the time of His public ministry. It is not surprising that his wife would be concerned, nor that the demeanour of Jesus as an accused prisoner should so obviously impress Pilate himself. The attitude also of the Jewish leaders forced on him the conclusion that "for envy they had delivered Him up." He washed his hands before them, and they accepted responsibility. The judge who passes sentence cannot absolve himself however, and Jesus exactly stated the case—"he that delivered me unto thee hath greater sin" (John 19:11).

"The assembly of the wicked" (Ps. 22:16) at last had its victory. They had been at their wits' end to discredit and finish off the Galilean "upstart," who had not "passed his exams" or been authorised to teach. One of His own disciples had now delivered him to them for money, and by an underhand plot. Under cover of night and by illegal process they had Him in their power, and Pilate was also in their power through fear of his own masters in Rome. It was easy to excite the mob, and now it was so obvious that Jesus was not what He claimed because God had allowed Him to be nailed to the cross! We can see their reasoning. The fact that God allows an innocent person to suffer cannot prove him right or wrong. The right or wrong is not decided by what happens at the time. Finally it will be decided at the day of judgement, but very often subsequent events make it clear.

We do need to contemplate with deepest emotion the fearful death that our Saviour died for us. We perhaps need only to say now that crucifixion is the most terrible and cruel death which man has ever devised for taking vengeance on his fellow-men. It was quite often used by the Romans but could not be inflicted on a Roman citizen legally. Heathen writers have said it is the most cruel and horrible torture, only fit for slaves. Prisoners condemned were first scourged, that alone being so terrible as often to cause death. Pilate ordered this, and there followed the coarse and cruel mockery of the soldiery. Those who know how brutal military

training makes men in favourable circumstances (if such a word is applicable) can interpret the first few verses of our readings realistically; but the horror of exposure to insult and injury by the Son of God takes strong imagination, or actual experience to be understood. The Old Testament prophecies should be mentioned here, and certainly Psalm 22 given a very careful reading. The accounts in the gospels are restrained in a remarkable way and details in prophecy are fuller. Here are some phrases culled from them:— "I gave my back to the smiters, my cheeks unto them that plucked off the hair. I hid not my face from shame and spitting. Bruised, wounded and struck. Despised and rejected, stricken of God and afflicted."

That men should ever exult in torment inflicted on their fellows may seem hard to conceive in an age when smacking a child can be regarded as cruel, and good wholesome discipline harsh. Yet at the same time horrible cruelty to children appears to be on the increase. It only needs a consideration of what is happening to true Christians behind the iron and bamboo curtains to know that this sadism has always stained man's history. It is of course Satanic in origin. We read of Judas "Satan entered into him" (John 13:27). He had already entered into the hearts of Jesus's enemies, and their taunts while viewing His agony on the cross were only the culmination of the hatred which had succeeded in bringing Him there. It should humble and frighten us that the seeds of wickedness can grow in human hearts if they are left unguarded by the holy Spirit of truth and love.

But the submission of the Lord Jesus to these awful torments and to death itself is the supreme victory of time and eternity. "It is finished." The work given Him to do was then completed. "Death is swallowed up in victory." "Yea, from the horns of the wild-oxen Thou hast answered Me" (John 19:30; 1 Cor. 15:54; Psalm 22:21 R.V.). The agony of separation from God is succeeded by the song of triumph and praise.

The Resurrection

Space fails for study of the thrill of astonishment and joy which the disillusioned, disappointed and disheartened

band of disciples experienced on the first day of the week. The same facts which made the enemies of Jesus think they had won the victory, made His disciples think all was lost. We just cannot realise the black darkness of despair they experienced when their wonderful friend and leader was taken and put to death. Love and grief so worked on the minds of the women that they could hardly wait for the dawn of the first day (for they would not work on the sabbath) to attend to the embalming of the body. This would be the final sign of their profound respect and love. Until this happened it did not dawn upon them that they would see Him alive again. They did not witness the earthquake and angel who rolled away the stone, but the angel met and spoke to them. They well deserved the honour of witnessing the wondrous miracle first, and ran to give the good news to the others.

Matthew alone records the subterfuge of the chief priests and elders. How strange are the beliefs of unbelief! Some must have found it impossible to believe the story of the guards, however much they wanted to. Let us hope they became believers in the full sense, and accepted the sacrifice of divine love for their salvation.

R. B. SCOTT

NEW TESTAMENT EVANGELISM

[Following are outlines of the talks given by the two speakers in the discussion among the Slamannan District Churches on December 7th, 1968, reported in NEWS pages.]

First Speaker: Bro. Ian Davidson, Motherwell.

I define the word "Evangelism" as the preaching of the Gospel. How then was the Gospel preached and by whom was it preached in the times of the New Testament?

Firstly, what of Christ? Was not He the great preacher of the "good news" at this time, and our supreme example? We can learn much from Christ's methods in his preaching.

Secondly, we can learn much from the Apostles. Spurred on by the words of Christ, "Go ye into all the world and

preach the gospel to every creature," "Go ye, therefore, and teach all nations," they went everywhere preaching the word.

Thirdly, we can take a lesson from the early church. At the time just after the death of the martyred Stephen the church was "scattered abroad." They left homes, families, earthly possessions, were in constant peril of prison or death; yet they suffered all this to preach Christ's gospel. The early church evangelised more completely than the church has done in any age since.

Fourthly, what of Paul? He, of course, was an Apostle, but also he was an evangelist in that he made known the "glad tidings" of salvation. Paul realised that his eternal salvation depended upon it:—"Woe is unto me if I preach not the gospel," he said. Paul went everywhere evangelising.

While Paul was engaged in the preaching of the gospel he toiled with his hands. But he also taught the Christians that he had the right, while he was preaching the gospel, to be supported by them. Example of this we see being carried out in Philippians 4:15-16.

The "office" of evangelist. An evangelist is a messenger of good tidings. The work of an evangelist is a difficult one, as we can see from Paul's charge to Timothy, who had the task of preaching the gospel (2 Timothy 4:1-5). Evangelists are to be no ordinary preachers of the good news in the sense that such an obligation is placed upon all members of the Church; but rather they are to excel in all matters pertaining to such preaching and knowledge of the word (1 Timothy 4:12-16).

Further, note that the evangelist Philip went everywhere preaching the gospel of Christ. We find him as far afield from Jerusalem as Caesarea.

Many gospel preachers worked from a central stronghold: for example, Timothy at Ephesus, Paul and Barnabas at Antioch. From these central points the evangelists went out thus benefitting weaker churches in the districts.

Paul in Rom. 10:14-15 points out the importance of those who preached the gospel of Christ.

In conclusion:—Christ said "Go." They

who evangelised *went* and took the "glad tidings" to those who had never heard. They were faithful, earnest, courageous and patient men. They are examples to us all.

Second Speaker: Bro. Edward Jess, Trant.

"Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved . . ."

This call, made originally to the Apostles has not lost any of its authority today; sinful man exists in every clime and the only cure for sin is the Gospel.

Paul says, "Faith cometh by hearing . . . hearing God's word . . ." (Rom. 10:17); "For I have begotten you through the gospel (1 Cor. 4:15). The responsibility to preach God's Word is still with us, the gospel is still God's power unto salvation, and it is into our hands this work has fallen.

Efforts by the churches for the past fifty years or so, have been made largely inside the churches. Evangelists have been employed by local assemblies to supplement their own efforts in the preaching of God's word. One wonders if this is enough.

The New Testament evangelist was a man who went from place to place founding churches and moving on into virgin territory to begin again. Have we overlooked or forgotten this?

The church, like an army, must continue to move forward in this matter. We are waging war against sin and must be militant, for the church is "the pillar and ground of truth."

Tools: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

We have the incorruptible seed—God's Word—the word that "liveth and abideth forever"—to dispense, the word of which it is said, "Though heaven and earth shall pass away my word shall never pass away."

Personal Evangelism

Instances are known where churches were started because some brethren changed their place of abode. Like cities

set on a high hill they let their light so shine that others were attracted to the gospel; meetings were held in their own homes and churches were established.

Other churches owe their beginnings to the fact that by agreement with their congregations some brethren "lived off" and started the cause in new places.

Cottage Meetings

Where these are held a homely, less formal atmosphere prevails. Confidence grows of those invited to the Bible studies, reserve melts and the word prevails.

Future: Though all unknown to us we press forward "as seeing him who is invisible," and conscious of the fact that "he that winneth souls is wise," we seek to gain the reward of faithful service.

What art thou doing, Christian ?
Is it work for Christ thy Lord ?
Art thou winning many sinners
By thy life, thy pen, thy word ?
When the solemn question cometh
What will then thine answer be ?
Canst thou point to something
finished,
Saying — "Lord, my work for
Thee !"

What doest thou in service ?
Art thou taking active part ?
Are life and tongue in earnest,
Outflow of loving heart ?
Or art thou idly gazing
While others toil and sow
Content with simply praising
The earnestness they show ?
What doest thou redeemed one,
Child of a mighty King ?
What glory to thy Father
Doth thy princely bearing bring ?
If no one brought Him honour
And no one gave Him praise,
To thee it appertaineth
The paean note to raise.

"What doest thou here ?" Wherever
Thine earthly lot be cast
Oh let each hour and moment
In gladsome work be passed.
Here! thou mayest do a life work
Here! thou mayest win a crown
Starlit and gem-surrounded
To cast before the throne.

Eva T. Poole

A REVISED DIRECTORY OF CHURCHES AND ISOLATED MEMBERS

Sister C. Kingswood, of Radlett, Herts., is eager to help in the compiling of a list of members of the church who because of distance from a congregation are unable to meet, or only rarely able to meet with their brethren. She is willing to make or keep contacts with such isolated members. For this reason it is asked that church secretaries or any others who know of the location of these isolated ones should send whatever details they can to her.

While attempting to do this work, it is thought that it may be helpful to revise as accurately as possible the particulars of churches issued in the list compiled some eight years ago. Bro. R. B. Scott has done devoted service in trying to keep this list up-to-date. But it is felt that the time has come for its thorough revision. *Church secretaries* especially can give valuable assistance in this, and the help of any who are able to give it would be much appreciated. Accordingly it is suggested that particulars be sent, as accurate and as soon as possible, to

Mrs. C. Kingswood,
"Cartref,"
45 Williams Way,
Radlett, Herts.

giving the following information:—

1. Address of church building.
2. Secretary's address for contact.
3. Times and forms of meetings.
4. Names and addresses of any known "isolated" members, and/or details of members who are now in or are moving to a district where there is no church.

Would "isolated" members please communicate directly with Sis. Kingswood, to avoid the overlooking of anyone whose whereabouts might not be known.

If and when completed, copies of the proposed lists would be posted to those concerned or interested.

The Misused Pulpit

Religious shows have a bad flavour. When they enter the holy place they come perilously near to offering strange fire to the Lord. At their worst they are sacrilege; always they are unnecessary; at best they are a poor substitute for prayer and influence of the Spirit. Church plays are cheap and amateurish. In addition to grieving the Holy Spirit those who attend them are cheated by getting poor entertainment for their money.

On the pulpit of a famous mission appears this notice: "SIRS, WE WOULD SEE JESUS," a gentle reminder to the speaker to keep to his subject — Jesus Christ and Him crucified. When the pulpit is used for any other purpose than to set forth the word of God, "the glory has departed."

How Long Would It Take . . . ?

To make my community really Christians if every other follower of Christ worked at and prayed about it just as I do ?

To make this nation Christians if all Christians gave prayers, efforts and money towards it just as I do ?

To make disciples of all nations if all other Christians were to give this object the same place in their lives as it has in mine ?

Have I any moral right to ask or expect of other Christians, preachers and missionaries any service or sacrifice for Christ that I am unwilling to give myself ?

NEWS FROM THE CHURCHES

Slamannan District. — On Saturday, December 7th, 1968, the brethren again met at Brightons, Falkirk, as guests of the Wallacestone Church, to discuss the subject "Evangelism." The discussion was led by Bro. Ian Davidson, Motherwell,

and Bro. Edward Jess, Tranent, and was presided over by Bro. John Colgan, Tranent.

Many took part in the discussion which followed and outlined below are some of the points raised:

1. *Evangelists* now are not as they were in New Testament times—then they were inspired by the Holy Spirit.

2. There is not an *office* of evangelist in the Church today (Eph. 4).

3. An evangelist is one who is a carrier of the "good news"—the Gospel, not one whose job is to rebuke or to teach the church—this is the elders' task.

4. As the Church is "the pillar and ground of the truth" *all* should evangelise, our purpose to spread abroad the truth.

5. In New Testament times *all* "went everywhere preaching the word," there being no written word.

6. To evangelise means to herald forth—not speaking one to the other, but public proclamation.

7. We must examine ourselves. Others read us rather than God's Word.

8. Evangelists are essential and must be sent forth, for while we may all evangelise by personal contact, etc., each Christian is limited in the extent of preaching God's Word.

9. Local evangelising is the responsibility of each local assembly, and evangelists must be used and supported by local assemblies as desired in the preaching forth of God's Word.

God willing, we hope next to meet at Haddington on Saturday, 22nd March, 1969, to discuss "Should a Christian participate in Military Service?" led by Bro. Wm. Allan, Newtongrange, and Bro. L. Purcell, Motherwell, presided over by Bro. John Kneller, Tranent.

We thank the brethren at Wallacestone for their hospitality.

Hugh Davidson

[Outlines of the two speakers' talks appear on other pages of this issue of the "S.S."]

OBITUARY

Bailey.—In Victoria on December 6th, 1968, Mrs. Elizabeth Emma Bailey, aged 91 years, born in Leicester, England, and resident in Victoria for 54 years, residing at 2465 Cranmore Road. She is survived by her loving husband, Percy, at home; one daughter, Mrs. W. (Vera) Duncan, of Calgary; 6 grandchildren; 8 great-grandchildren. She was predeceased by her son, John Harvey, in August, 1968.

In sending his subscription for the "S.S." for 1969 to Bro. Paul Jones, Bro. Percy Bailey from Canada sends the obituary of his wife, printed above. Presumably Bro. Bailey is in his nineties—is he the oldest reader of the S.S.? Or would anyone care to challenge this claim?

It is possible that the obituary will be of interest to some readers, as the late Sis. Bailey was baptised 74 years ago at South Wigston, Leics. Does anyone remember her?—Ed.

Dunfermline.—The church regrets to report the death of Bro. Walter Gurney on 6th January.

Walter had been in membership at Dunfermline for over 45 years, many of them as a highly respected deacon.

His loyalty and friendliness will be fondly remembered by his many brethren and friends in Fife, in the Slamannan district and in the Edinburgh and Haddington districts, where he spent his early years in the churches and where his parents and relatives have long been recognised as stalwarts in the faith.

Bro. Gurney is survived by a son and a daughter, both married and with children. Sister Annie Nisbet, wife of Bro. Tom Nisbet, is a sister of our late brother.

Despite rapidly declining health Bro. Gurney was looking forward to spending the opening of this year with his sister Annie, and to attending the social at Slamannan on January 1st, which he did.

James Clark

STATEMENT OF ACCOUNTS for YEAR ENDING 31st DECEMBER, 1968

INCOME				EXPENDITURE							
	£	s.	d.	£	s.	d.	£	s.	d.		
Balances at 1st January, 1968:											
Cash in Hand	147	8	6								
Cash at Bank	242	4	5								
							583	5	0		
Subscriptions	352	10	10	Printer's postages	24	13	4				
Gifts	95	11	6	Agents' postages	32	0	0				
				Treasurer's stationery							
				and postages	8	5	0				
				Editor's postages	2	0	0				
				R. B. Scott's							
				postages	5	0	0				
								71	18	4	
				Loss on							
				dollar cheques					2	4	
				Uncleared cheque						10	0
				Total expenditure				655	15	8	
				Cash in Hand	111	1	10				
				Bank Balance	70	17	9				
								181	19	7	
				Total	£837	15	3	Total	£837	15	3

Audited 8/1/69 — A. SCOBIE

BUDGET FOR 1969

	£	s.	d.		£	s.	d.
Cash Balance b/fwd.	181	19	7	Expenditure based on 1968:			
Due from Notices	17	16	8	Printing	583	5	6
Due from Churches for 1968 .	32	15	0	Postage & sundries	73	0	
Due from Churches for 1969 .	205	2	0				
Due from Home Subs. for							
1968	5	0	0				
Due from Home Subs. for							
1969	22	8	0				
Due from Overseas Subs. for							
1968	17	11	0				
Due from Overseas Subs. for							
1969	49	8	0				
Total due	532	0	3				
Estimated deficiency	124	4	9				
Estimated total	656	5	0	Estimated expenditure	656	5	0

AN APPEAL FOR THE "SCRIPTURE STANDARD"

WE often print appeals for help for churches and other worthy causes. Now we make an appeal for ourselves.

The balance sheet for 1968 and the budget for 1969 make disquieting reading. For instance, cash balances carried forward into 1969 are over £200 lower than in 1968. Secondly, there is in some cases a disturbing delay in payment for copies already received—£32 15s. 0d. is outstanding from churches for 1968 issues of the "S.S." Thirdly—and this perhaps is not realised as it should be—subscriptions are payable at the beginning of the year for that year's issues, and should be sent with orders. Thus it will be seen that over £200 is owed through churches for subscriptions for 1969.

Even assuming that these arrears and subscriptions for 1969 are forthcoming, the budget shows an estimated deficit at the end of the year of £124.

WHERE IS THIS MONEY TO
COME FROM?

We have no reserve fund, no financial guarantee and very little income from advertisements (notices). Virtually our only sources are subscriptions to the magazine and gifts from individuals, that is, not from the churches.

It is as simple as this, brethren: if 20

churches contributed only £10 a year we should have sufficient financial support to maintain the "S.S."—just to keep the paper going. But we know that there are, legitimately, objections to the support of a magazine from church funds.

SO THIS APPEAL IS MADE TO YOU, as individuals, to you who desire the "S.S." to continue. It may be that lack of financial support is a means of expressing your view that there is no need for the paper's continuance. If so, you have a perfect right to withhold your support.

But if, on the other hand, you think that the "S.S." has still a part to play in the churches, then please show your desire by sending the treasurer as soon as possible whatever you can to ensure its financial future.

Other than printing and postage costs, all work on the paper is done without payment. Perhaps you can make your contribution and show your interest by giving of your substance.

We have appealed to you in the past. With confidence we now make this appeal, because of your warmhearted responses to those appeals.

BUT ACT NOW. MUCH DEPENDS
UPON YOU.

COMING EVENTS**Spring Conference**

The brethren at **Ulverston** have invited the conference, which is to be held Saturday, April 5th, 1969.

Afternoon business session to commence at 2 p.m., followed by **Devotional Meeting** approx. 3.30 to 4.30 p.m. when Bro. J. Dodsley and two other brethren will speak.

Tea will follow and the **Evening Meeting** will commence at 6 p.m. Bro. Black of Dalmellington will preside. Speakers: Bro. Alf Marsden, of Wigan, and Bro. Ernest Makin, of Ince.

Accommodation for those brethren wishing to stay is to be arranged and details can be obtained from the Ulverston Secretary, Bro. John Thistlethwaite, 3 Lancaster Street, Dalton in Furness, Lancs. Tom Woodhouse

Kirkcaldy (Mayfield Road).—The Lord willing the church will hold its annual social on Saturday, 22nd March, 1969. Brethren please book this date and join us in a period of fellowship. Full details in next "S.S." but note that tea will be served at 4 p.m.

Wigan (Albert Street).—Gospel mission Saturday, March 15th, to Lord's Day, March 30th, 1969. Meetings on Saturday, Sunday, Tuesday, Wednesday and Thurs-

day each week at 7.30 p.m. Speaker: Bro. Charles St. John of Coleraine.

We look forward to the Lord's blessing on the mission and request your prayer and support.

WANTED

A brother to come and live in London to work with the church at Kentish Town. Terms to be arranged.—R. B. Scott, 20 Midhurst Avenue, London, N.10.

CHANGE OF SECRETARY

Blackburn (Hamilton Street). — Eric Marsden, 42 Lower Hollin Bank Street, Blackburn.

CHANGE OF SECRETARY

Loughborough. — Barrie A. Sharpe, 31 Storer Road, Loughborough, Leics. Tel. Loughborough 3005.

BIRTH

To Sister Barbara Horbury, January 11th, a son. Thanks be to God.—1a Doncaster Road, Mexborough, Yorks.

Faults in others seem thick when love for them is thin.

In war the only victors are the slain.
Hugh Lofting

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, including postage, 14/-; two copies 24/-; three copies 34/-. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, 7 The Marches, Armadale, West Lothian, Scotland.

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, Lancs. Payments to **PAUL JONES**, address as above.

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EVANGELIST FUND: Contributions to **R. McDONALD**, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.

CONFERENCE SECRETARY: **TOM WOODHOUSE**, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.

NYASALAND MISSION: Contributions to **W. STEELE**, 88 Mountcastle Drive South, Edinburgh, 15. Tel. 031-669-1290.

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