

The **SCRIPTURE STANDARD**

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

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The Resurrection of the Dead.

THIS is one of 'the first [foundation] principles of the doctrine of Christ' (Heb. 6:1-2).

We purpose in this article to show quite plainly and simply what the Scriptures reveal concerning this important subject. To be wise above what is written, and to probe into unrevealed matters, have proved fruitful causes of apostasy.

The Apostles Preached It.

Peter's powerful message reported in Acts 2 was composed of Scripture quotations, and testimony of eye-witness, to prove that the crucified Jesus had risen from the dead, and ascended to the right hand of God.

The priests were 'grieved that they [the Apostles] taught the people, and preached through Jesus the resurrection of the dead.'

After being threatened by the rulers, and commanded 'not to speak at all nor teach in the name of Jesus,' and as a result of the united prayer of the Church, we read, 'With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all' (Acts 4). At Athens, Paul 'preached unto them Jesus and the resurrection . . .' and 'when they heard of the resurrection of the dead some mocked' (Acts 17).

The Jewish Council was composed of Sadducees and Pharisees. 'The Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both.' In the midst of them, Paul cried out, 'I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question' (Acts 23). Surely he meant, I am with the Pharisees on this question; and against the Sadducees.

Before Felix, Paul declared that he had 'hope toward God, which they themselves [his opponents] allow, that there shall be a resurrection of the dead, both of the just and unjust' (Acts 24:15).

When before King Agrippa, Paul put a pertinent question: 'Why should it be thought a thing incredible with you that God should raise the dead?' (Acts 26:8).

No wonder that Paul wrote: 'If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.'

What does 'Resurrection' mean?

It seems quite clear to us that the word resurrection, even when used in a figurative sense, means a raising up to life of that which was in a state of death.

If there is nothing to raise there can be no resurrection.

In answer to all objections, we would ask: 'Is anything too hard for the Lord?' (Gen. 18:14).

To one who stated objections to believing certain things in the Bible, Abraham Lincoln, said: 'Accept all you can on reason and the rest on faith, and you'll be a better man.' The prophet Ezekiel saw a valley full of dry bones, and was asked, 'Can these dry bones live?' He answered, 'O Lord God, thou knowest.' There came a breath from God, 'and the bones came together, bone to his bone . . . and they lived, and stood upon their feet, an exceeding great army' (Ezek. 37).

It is written: 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead' (Isai. 26:19). Again: 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt' (Dan. 12:2).

What of those who have fallen asleep in Christ?

'If there be no resurrection of the dead . . . then they also which have fallen asleep in Christ are perished' (1 Cor. 15). 'If we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him' (1 Thess. 4:14). Speaking of our bodies belonging to the Lord, Paul wrote, 'And God hath both raised up the Lord, and will also raise up us by His own power' (1 Cor. 6:14).

What does it mean to be 'in Christ'?

That phrase 'in Christ' is pregnant with meaning. There must be life in Christ before we can fall asleep in Him. Before conversion we were 'without Christ . . . having no hope, and without God in the world; but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ' (Eph. 2:12-13). The obedient believer has been immersed into Christ, and into His death (Rom. 6:3-4). To be in Christ, to be truly united to Him, is to be where every blessing can be found and enjoyed.

How much of us is in Christ? Is the physical body not in Him? Judging by conduct of many professed Christians, they seem to believe that their bodies are not in Christ. They forsake assembling with their brethren, never put a hand to the work of the Lord, or contribute to the upkeep of His Church. A member who had not met with the Church for a considerable time, when visited, said his heart was in the Church. When this was reported to one of the elders, he said, 'Go and ask him how it is that his body is not here?' Paul exhorted the Romans to present their 'bodies a living sacrifice, holy acceptable unto God' (12:1). To the Corinthians, he wrote, 'Know ye not that your bodies are members of Christ? . . . Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's' (1 Cor. 6:15,19,20). His prayer for the Thessalonians was, 'The God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thess. 5:23)

Christ the First Fruits.

'But now is Christ risen from the dead, and become the first fruits of them that slept' (1 Cor. 15 : 20). He was the first to rise from the dead to die no more. He said, 'I am he that liveth, and was dead, and behold, I am alive for evermore' (Rev. 1 : 18). The first fruits is the pledge and sample of the harvest to follow. We know that the Lord's resurrection left an empty grave, where all theories advanced to disprove the fact of His bodily resurrection are buried. 'Handle me and see,' said the risen Lord, 'for a spirit hath not flesh and bones as ye see me have' (Luke 24 : 39). Peter affirmed that the Apostles 'did eat and drink with him after he rose from the dead' (Acts 10 : 41).

We know that the Lord's flesh did not see corruption in the grave, but if it had can we doubt that God could have raised Him then? In 1 Corinthians 15, Paul is answering those among them who said, 'There is no resurrection of the dead.' Of the body, he says: 'IT is sown in corruption; IT is raised in incorruption . . . IT is sown a natural body; IT is raised a spiritual body' (vv. 42-45). Now whatever we may think or say, or however long we may argue, about the figure of grain he uses, the fact remains that what is grown comes out of that which is sown. If nothing is sown then nothing grows. We cannot explain how it is done, but the proof is evident to all observers. God can and will in His own way bring the resurrection body out of that which is laid in the grave. The Lord Jesus said: 'Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation' (John 5 : 28-29).

Here for the present we must stop writing. We ask our readers to search the Scriptures. They are the final court of appeal. May we all possess that simple, childlike faith:—

"Just to take Him at His Word ;
Just to rest upon His promise,
Just to know "Thus saith the Lord.""

EDITOR.

Resurrection.

I HAD hoped not to write again on the subject that has had attention in several issues of the S.S., but the brief statement last month under the above sub-heading calls for notice, if truth is to be served.

The statement has two parts. The first of human origin—with not a scrap of evidence to support it—reads: 'We most surely believe . . . in a resurrection which leaves an empty grave behind,' which means that where there is no empty grave there is no resurrection. The question has only to be asked, 'What of those who have died without burial?' to reveal the futility of that condition as a test of resurrection.

It cannot help but be granted that in the long course of history there have been very many who have suffered the unhappy fate of dying in loneliness, with no one at hand to give them burial. There are those martyrs of the faith—as those of whom we sing, 'the lion's gory mane'—who were thrown to wild beasts to be devoured; and those in modern times who are cremated whose ashes are scattered to the four winds.

In Matt. 24 : 26, we read: 'Whosoever the carcase is there will the eagles be gathered together.' A horrible reminder of the sort of thing that happens to those who die unburied. All the forces of nature, organic and

inorganic, bear on an exposed lifeless body. Bones are stripped of their covering and the whole structure of the body is soon dispersed.

Under this imagined test, there can be no resurrection for those who die as they died, because they leave no empty grave behind!

Not only so, but John 5:28—which appears to support most plainly the belief in a bodily resurrection—mentions also the Judgment in the same connection. So that, for those who have no grave to leave empty, there is no Judgment! Could any teaching be more disastrous!

Those who die without burial and have no grave to leave empty appear to have been overlooked by those who contend for the resurrection of the body, but we may be sure God will not forget them. Both resurrection and Judgment are all embracive, and there will be no exceptions. That being so, quite obviously John 5:28-29 is not to be understood literally, for the words used there do not include those who die without burial, and they must be accounted for. What is meant by that passage is that death and the grave are powerless to prevent that which is to be.

I venture the assertion that those who die without burial but—as all will agree, I feel sure—are raised along with those who are buried, point the way to the final answer to our question, 'With what body do they come?' The dispersal of the body of one who dies without burial is by the way nature sustains itself: the remains are incorporated within the bodies of those which feed upon it. They in turn die without burial, and suffer a like dispersal of the body. So it goes on. Animal feeding on animal and no grave anywhere. As nothing remains of the body of the man who dies without burial, his only possible identification must be by the spirit passing into God's care. When the resurrection call comes it must therefore be the spirit which answers it. It is fair to believe that the same will apply to all who die. I contend that is what Paul aims to teach.

As for the second part of the confession. I fully accept as a fact the statement that 'what grows comes out of what is sown.' It is in the interpretation of the fact that we differ. It seems to me that the idea of a bodily resurrection is held because of disbelief in the reality of spiritual existence.

Let us examine this fact about which we are agreed, that 'what grows comes out of what is sown.' Paul writes of man as comprised of spirit, soul and body. Incidentally, the Scriptures use the word 'soul' in two senses; one equivalent to spirit, the other referring to the life force. Here soul must mean the latter, for it cannot mean spirit, spirit and body. At death, body and soul pass (in most cases) to the grave. The spirit (on the authority of Scripture, we say it) goes to God. Thus when Paul writes, 'It is sown,' the 'it' that is sown is a dissemination of man's three parts: the spirit is sown just as really as is the body and soul. 'There is a natural body and there is a spiritual body,' as Paul says, and there is a sowing of each. The spirit goes to God, 'unto whom it lives.' The body, being corrupt (flesh) is sown 'in corruption,' and in accordance with Divine law reaps corruption. This means, that it is to the spirit is given the resurrection body, which is what Paul tells us. God, he says, gives to what is sown 'a body as it pleases Him,' but (a limitation God imposes on Himself) 'to every seed its own [its proper] body.' That which grows, he says, 'is raised a spiritual body,' and according to God's own law—(which Paul emphasises)—the seed cannot be the body, for the spiritual body must be raised from spiritual seed.

The observant reader will notice that the development of the two arguments—that raised by the fact that some die without burial, and the consideration of what grows from what is sown—come inevitably to the same conclusion,

FAMILY CIRCLE*conducted by Harold Baine^S*

THE ALPHABET OF SUCCESS

Pay your debts promptly.**Q**uestion not the word of a friend.**R**espect the counsel of your elders.

OUR mottoes this month offer quite a range in the way of advice, from paying our debts to respecting our elders.

Now most of us at some time in our life contract debts. It is the accepted practice in the business world to arrange our transactions on a weekly, monthly or quarterly basis. This will be more obvious to my older readers.

We often, however, contract debts of a much smaller nature, such as forgetting our bus fares and borrowing it from a colleague at school or the office. Sometimes we run short of change and a friend helps us out. Always make it a matter of honour to pay these little obligations promptly and so fit yourself for life's greater obligations.

There is another aspect of this debt question and that is, not contracting for more than your resources will allow. I have known boys—yes, and girls, too—who have borrowed on the strength of a birthday gift and when that gift has not been forthcoming have been in a bad way, their pocket money mortgaged and often finished up with a quarrel and tears.

There are also obligations other than finance to consider, the many little kindnesses we can do to others, for the kindnesses shown to us, not necessarily by the same people. So, my dear young reader, pay your debts promptly. I well remember a worthy brother one Lord's Day exhorting the church on the text, 'Pay me what thou owest.' This he did so thoroughly that all the married men in the congregation got the shock of their lives when their wives came and 'paid them what they owed them.'

In regard to our two next letters, I want to take them together: Question not the word of a friend, and Respect the counsel of your elders. It is characteristic of youth to want to 'paddle its own canoe,' as they say in Canada. But isn't it mean, when someone comes with a word of advice, to suspect their motive or to question their intentions? Friends, and I am speaking of *real* friends, are often those who tell us the truth, not those who flatter us. Personally speaking, I fight shy of those who always agree with me.

In regard to older people, generally speaking they have a far wider experience of life than yourselves, and in nearly every case offer their counsel with the best of intentions, and because they love you or have a great respect for you. Don't be too hasty in condemnation if it so happens, as it often does, to run counter to your own intentions. But even should you not agree with views expressed, at least respect them, and you will find their advice will have a sobering effect on what would otherwise be youthful impetuosity.

In conclusion, I would express regret that the continuity of these talks keeps having to be broken by lack of space, but at the end of the series I will publish (D.V.) the entire alphabet for you to copy and keep by you for reference. Our next letters will be S, T, U.

CORRESPONDENCE

MY BROTHER'S KEEPER.

Dear Editor,—It is an appalling fact that 'two-thirds of all the men, women and children on earth to-day live their lives surrounded by squalor, hunger, disease, starvation, illiteracy and premature death.' If we are to be true followers of our Lord, who cared for all man's needs, we cannot be unmindful of this vast human problem.

In our own favoured land the differences between rich and poor have been narrowed and much has been done to remove the flagrant injustices of former days. But on the international level only a beginning has been made in meeting the barest necessities of the greater part of the world population. The blunt fact is that the world is divided into rich and poor nations and that twice as many people live in the under-privileged countries as in the rich lands.

We live in one of the rich and privileged nations and our obligations to the poor and less fortunate peoples needs no proving to Christians. In the light of this great need (even if this were the only consideration), it is nothing short of scandalous that such a large proportion of this nation's income is spent on defence and luxury expenditure. Our consciences need to be awakened to these matters.

We may well ask if there is anything we can do in the face of so great need. My attention has been drawn recently by the Secretary of the Christian Action Fellowship to the work of the United Nation's Children's Fund (U.N.I.C.E.F.), which is being used to help children in the fight against malaria, tuberculosis, yaws and malnutrition. To mention one instance, a 1/- gift is enough to buy sufficient penicillin to cure one child of the terrible disease of yaws in a few weeks. Other readers of the S.S. may care to join me in sending a combined gift to U.N.I.C.E.F. and I shall be glad to acknowledge gifts sent to me at 43 Rose Glen, Kingsbury, London, N.W.9.

ERIC McDONALD.

MAN AS HE WAS, AS HE IS AND AS HE MAY BECOME.

In his criticism of my previous article, the Editor asks whether the image of God in man had reference to his material form, and quotes John 4:24 and Luke 24:39 as proof to the contrary. As to the former passage, 'God is spirit' (R.V. margin), this in no way conflicts with the idea of form. Angels are spirit, but they are certainly bodily beings. The suggestion often made that they

assumed bodies in order to appear to man is without Scriptural sanction. The Lord Jesus, after His resurrection had, and still has, flesh and bones, yet He is 'a life giving spirit—the Lord the Spirit' (1 Cor. 15:45; 2 Cor. 3:18).

Again, the view that the Lord discarded the body of flesh at His ascension, or some other time, is un-Scriptural. He is in Heaven as Man and in Ephesians 4:7 following, Paul makes the point that He that descended is the same also that ascended far above all heavens. At His return, the Jews shall look upon Him whom they pierced, and they are represented as enquiring as to the wounds in His hands (Zech. 13:6). The application of this passage to the false prophets has always appeared to me far-fetched.

As to Luke 24:39, 'A spirit has not flesh and bones as ye see me having,' a word needs to be said. In Matthew 14:26 and Mark 6:49 we have the incident of our Lord's walking on the sea, and of the disciples seeing Him supposing it to be 'a spirit' (A.V.); 'an apparition' (R.V.), (Greek *phantasma*). The passage before us in Luke is similar in every respect, and one would expect to find the same Greek word, but as far as I have been able to ascertain the word here is *pneuma* in all existing MSS. It is right to say, however, that I have not been able to consult a recent critical edition of the text. For many years, I have been convinced that a corruption had occurred in this passage, because the Lord had flesh and bones at that time and was, as shown above, spirit. Going through the epistles of Ignatius to the Smyrnians, I was pleased to find the following: 'And when he came to those with Peter, he said to them: "Take, handle me and see that I am not a phantom without a body".—Ignatius to the Smyrnians Part VII (translation by Lake).

This suggests strongly that the text of Luke with which Ignatius was acquainted at the end of the first century, had the Greek word *phantasma*, which one would expect and which would solve what would otherwise be a grave difficulty.

In what the 'image' consisted is not stated. What is stated with great precision, as I tried to show before, is that the man is that which was formed of dust, and not something put into the body. I ask readers to refer to my statement at this point, and to mentally underline it. For it is just the failure to accept this Divine account of man's creation and constitution, according to the plain sense of language, which accounts for the confusion of thought so manifest as soon as one seeks to unfold Biblical teaching in detail. The truth is, this statement (Gen. 2:7) must be accepted as the key to the interpretation of all later Scriptures upon the point, or they will be misinterpreted.

Reference is made to a public discussion between the late James Anderson and a Christadelphian, in which the former asked, 'What else was put into the man beside breath?' I find it difficult to imagine any Christadelphian capable of public discussion hesitating for a moment. The obvious answer was a counter-question: 'Where in the Scriptures is anything else said to have been put into the man?' I ask the reader to compare 'Breath of life' (Gen. 2:7) with Genesis 7:15 where the Hebrew is the same. Now pass to verses 21 and 22 and note (R.V.), 'Breath of the spirit of life.' Of course the Spirit of God is the vitalising power by which man and animal alike is sustained.

Job 27:3 speaks of the spirit of God as being in His nostrils. Incidentally, this explains Ecclesiastes 12:7. The dust returns to the earth as it was, the spirit, by which man has been sustained in life, returns to God who gave it. The reference here, be it noted, is to what happens at death, irrespective of whether the dying person is, or is not, in acceptable relations with God.

'In the day that thou eatest thereof thou shalt surely die.' Physically man lived for centuries after eating, so it is suggested the threatened death is separation. Read 1 Corinthians 15:21, thus: 'For since by man came separation, by man came also the resurrection of the separated.' No! It will not do. The death threatened was physical death, and the sentence, 'Dust thou art, and unto dust shalt thou return' was in line with what had been threatened. God did not expel our first parents from Eden lest they should eat of the tree of life and cease to be in a state of separation from Him, but lest they should eat of it and live for ever.

Returning to 'In the day that thou eatest thereof thou shalt surely die,' the exact rendering would be, 'Dying thou shalt die,' a Hebrew idiom emphasising certainty, and so used frequently, e.g. in Genesis 22, 'That in blessing I will bless thee,' means simply, 'I will certainly bless thee.' What is affirmed here is not that Adam would die on that day, the proof being that he did not; but that he would certainly die, which in due time he did. To make this passage prove that the death threatened was not physical death is to set it against the whole system of Bible teaching concerning man, the effect of sin, the nature and way of salvation. Readers would find it helpful to consult the excellent note on this passage in the *Companion Bible*, a work which, while far from being infallible, is extremely useful for reference.

As to Abraham, what I have said regarding the spirit in man accounts for the words 'Gave up the ghost [spirit].' But he was gathered to his people. Well! They were idolaters. Did his soul join

theirs? Of Rachel, 'As her soul was in departing.' If it could be otherwise shown that the soul was an immaterial something, the real man, this passage might be applied to it; but substitute 'life' for 'soul' (an equally allowable translation of *nephesh*) and you bring the passage into line with the general teaching of the Scriptures. As to Enoch, of course, he was translated (see remarks in previous article).

Not for one moment do I deny that man has personality. What I do deny is that this personality is the man, put into a body. Matthew 10:28 intimates the difference between what happens at the first death, and what will happen in the case of those who are given over to the second death. The body dies, the soul is not killed. We are now in the New Testament. The personality which man has developed in life God preserves with a view to its being clothed with a body at the resurrection. That is a very different thing from saying that an immortal, immaterial soul is the man, and the body is just something into which he is put.

Paul speaks of the house of our earthly tabernacle (2 Cor. 5), but, reading from 4:4, his meaning becomes clear. He is contrasting the present temporal and temporary existence, including the mortal body, with the glorious eternity before him. Earthly house, tabernacle, clothed, unclothed are all obvious figures, and must not be set against the plain literal account of man's creation and constitution, and of the condition into which sin has brought our race. Such 'handling' is not 'handling aright the Word of Truth.'

Peter's statement regarding the putting off of his tabernacle is similarly explained.

The truth is that man is a creature of dust, under sentence of death because of sin, but developing in and through his body a personality which God preserves, and which, in the case of faithful saints, he will clothe with immortality. 'The redemption of the body.' The final stage in the salvation begun in baptism, when we receive the remission of our sins, is sealed with the Holy Spirit, the earnest of our inheritance.

May the writer and many who read these words partake of that great salvation.

W. C. GROOM.

All that Bro. Groom has written does not disprove the statements of the highest Authority, the Lord Jesus, that 'God is a Spirit'; and 'a spirit hath not flesh and bones' (John 4:24, Luke 24:29). The body of man is composed of flesh and bones, therefore it could not be His body that was made in the image of God. After trying to prove that it was, Bro. Groom says, 'In what the image consisted is not stated.'

Ephesians 4:10 is quoted, evidently to prove that our Lord's physical body went up into heaven. 'He that descended is the same also that ascended up far above all heavens, that he might fill all things.' Did our Lord's physical body come down from Heaven? Can a physical body fill all things?

Paul in Philippians 2:5-11 tells of One who previously existed being 'made in the likeness of men.' His coming in the flesh was *not a new presence, but a new manifestation.* 'God was manifest in the flesh' (1 Tim. 3:10).

As to death, we are agreed that Adam did not die a physical death that day. His relationship to God was changed. The Scriptures represent man as 'dead in trespasses and sins,' and being dead while they live' (Eph. 2:1-3, 1 Tim. 5:6).

Was it only physical death that Christ died to save us from? In his last paragraph, our brother gives his case away, when he speaks of man 'developing in and through his body a personality which God preserves,' etc. That is an admission that not the body but the personality is the man. What is it that works in and through the body? Dust working in and through dust?

The elements of which the body is composed are continually changing, but the personality, the man, survives. The statements of Paul and Peter, 'We that are in this tabernacle [body] do groan,' and 'I must shortly put off my tabernacle' (2 Cor. 5, 2 Pet. 1:14) cannot be explained away. If soul simply means the life, why does it not die when the body does? Men can 'kill the body, but are not able to kill the soul' (Matt. 10:28, Luke 12:4-5).

We could write much more, but at present time and space forbid.

EDITOR.

'WITH WHAT BODY DO THEY COME?'

Dear Brother,—I am glad the acknowledgment comes from Bro. Barker himself that there is no need for shock or alarm when these are caused by, to quote our brother, 'any word of mine about anything,' and he specially singles out the resurrection. 'That,' he says, 'will take place as God intends,' whatever anyone may say or think. With that statement Bro. Barker and I are in agreement.

I also agree when he says that 'any interpretation we arrive at on any Bible subject must be in the light of all that is written about it,' but I would go further and say that any interpretation we arrive at on any Bible subject must be in the light of all that is written about it in the Bible, and nowhere else.

Bro. Barker seems to possess a liberty that is not mine if he can quote something 'that may be out of

Euclid, logic, or what have you?' He even draws from a memory of the past that, I humbly suggest, in so far as helping in the present discussion is concerned, would have been better forgotten. We have also a more sure word of prophecy whereunto we do well that we take heed 'as unto a light that shineth in a dark place' (2 Pet. 1:19).

I am trying vainly to find an excuse for Bro. Barker's glaring misstatement regarding Matthew 27:52. He says, 'for they all having died returned to life again, before Christ rose from the tomb.' Matthew 27:52 says, 'And the graves were opened and many of the bodies of the saints which slept arose and came out of the graves *after his resurrection,*' thereby maintaining, in resurrection, as in everything, His pre-eminence.

We will let the statement pass as a regrettable mistake, but it should show our brother how easy it is to be mistaken.

In the light of the Scripture just quoted, Matthew 27:52, it would be folly for anyone to say that it is not possible for God to raise a dead body from the grave, even if it is impossible for Him to 'make a valley without hills on each side of it,' a process of reasoning so fantastic that I have no hesitation in consigning it to the 'Where Cain got his wife' category.

Bro. Barker says, 'belief is not a physical act, but an operation of the mind.' God says the very opposite, 'for with the heart man believeth unto righteousness' (Rom. 10:10). He also states that as with belief, 'so is the will to obey' (an operation of the mind). Again God says the very reverse. 'As the servants of Christ, doing the will of God from the heart' (Eph. 6:6).

At this point I must draw attention to a statement I made in my last letter, a statement so mutilated that it must be repeated. I said that the spiritual part of a Christian required no resurrection from the dead as it was in a state of life and if there was to be a raising of the dead, it must be of the body as being the only part in the place of death, or the grave. Resurrection is from the dead, of the dead, or from the 'dust of the earth' (Daniel 12:2). Or is Bro. Barker unreasonable enough to suggest that the term 'resurrection' can be applied as a need of the spiritual part of a Christian which is with the Lord, in possession of eternal life and requires no resurrection from the dead, we will credit our brother with having the better understanding.

As to the body with which they come, I know the body is not the man, for the man can exist apart from his body. Nevertheless, the man is not perfect (Heb. 11:40) until the resurrection, when the physical and spiritual will be reunited, and thus we shall be made perfect (Heb. 11:40).

No man in his final state will be without his body (John 5:28-29). 'The hour is coming in the which all that are in the graves shall hear his voice and shall come forth,' etc. I do not accept any mutilation of that very significant verse.

Bro. Barker wrongly accuses me of forsaking reason, 'because I cannot establish my belief from what God has revealed in His Word.' That is almost unpardonable of our friend. I do not forsake reason, but when human reason clashes with God's revelation, I prefer the latter. Bro. Barker also wrongly accuses me of 'calling in the almighty power of God for aid.' God has given me in His Word all the aid I require to establish my belief that He will cause 'many of them that sleep in the dust of the earth to awake, some to everlasting life and some to shame and everlasting contempt' (Dan. 12:2). As to the 'almighty power of God that will operate when He awakes those who are sleeping in the dust of the earth,' an unmistakable reference to the physical body, surely no-one will be foolish enough to assert that the spirit sleeps in 'the dust of the earth' until the resurrection.

Further, with regard to the body, Paul, speaking in 2 Corinthians 1:10, refers to a deliverance that is past. 'Who delivered us from so great a death,' he also speaks of a present deliverance, 'and doth deliver.' He then refers to a deliverance that is still future, 'in whom we trust that he will yet deliver us.' Here we have deliverance, past, present and future. What we are concerned with in this discussion is the future deliverance, something we are still waiting for. Romans 8:23 makes it very clear as to what this deliverance is, again an unmistakable reference to the body, 'even we ourselves groan within ourselves waiting for the adoption [to wit, the redemption] of our body' (Rom. 8:23; 1 Cor. 6:20). The apostle places just as much value upon the body as he does upon the spirit, 'for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's.'

May I say, in conclusion, that a cherished belief, when based on God's Word and perhaps held for a lifetime, is not a bad thing. A new-fangled idea that has little support from the Scriptures and involves much tortuous explanation, requiring much human wisdom outside of the Scriptures, is not above suspicion.

GEORGE MCILROY.

Dear Bro. Editor,—A brief reply to Bro. McIlroy, cutting out all non-essentials. He writes: 'I am trying vainly to find an excuse for Bro. Barker's glaring misstatement regarding Matt. 27, 52. He says, "for they all, having died, returned to life again before Christ rose from the tomb."'

Mistakes do come easily, as both Bro. McIlroy and I know full well. Here, the 'glaring mistake' is not mine but his. That he had no cause to seek excuse for me he will see if he begins to read the passage at the fiftieth verse and supplement it with Mark 15:37-38. He will learn that the earthquake which opened the tombs occurred at the moment of Christ's death, and it was at that moment that the dead arose, but, as the record clearly states, they did not come out of the graves until after Christ's resurrection. That is why I remarked in January's S.S. about it being so 'astounding.' God, in this strange way, I believe, was thus preparing for Christ to be the first-born from the dead. As this may be deemed important, I looked up six different versions of this passage, and without a single exception they all made the rising of those who were asleep, as at the moment of Christ's death. Here is how Rotherham writes it: 'And lo, the veil of the Temple was rent, from top to bottom, into two; and the earth was shaken, and the rocks were rent; and the tombs were opened and many bodies of the holy ones who had fallen asleep arose—and, coming forth out of the tombs after his arising, entered into the holy city and plainly appeared unto many.' The phraseology in each version shows that what I wrote was correct.

That belief is not a physical act is proved from Bro. McIlroy's choice of words denying its truth. If belief is of the physical heart why not take into the fields the open Book and preach to the animals? They have hearts that differ in structure not a great deal from the physical heart of man.

As for the statement that the spiritual part of a Christian, in possession of eternal life, requires no resurrection, I consider it a flat contradiction of what is plainly taught. If *all* are to be raised, as our Brother affirms—and I believe—how can there be some who require no resurrection?

As for John 5:28-29, I refer readers to the analysis of these words in another place in this issue.

Bro. McIlroy wrote: 'I suggest that we dispense with human reasoning and logical arguments and bring to mind the almighty power of God.' I cannot understand his describing what I wrote about that as unpardonable. If he prefers the word 'dispense' to my 'forsake,' so be it. I see no difference.

W. BARKER.

[This discussion must now close. We could write much more, but space is too valuable. And sufficient has been said to help readers to a better understanding of the matter.—EDITOR.]

SCRIPTURE READINGS

Feb. 6—Ecclesiastes 11.	Luke 8: 1-21.
„ 13—Psalm 116.	„ 8:22-40.
„ 20—2 Kings 4:17-37.	„ 8:41-56.
„ 27—Psalm 78:12-35.	„ 9: 1-17.

Ministering women (8:1-3).— While this small paragraph gives an extended programme of preaching and healing, its main interest is in the mention of the women who accompanied the band of preachers. Read also Matthew 27:55 and 56 and Mark 15:41. Some were women of means who helped to sustain (if they did not entirely maintain) the life and work of the apostles physically, and were deeply attached by ties and obligations of love and kindness to the Saviour. His attitude towards women was in complete contrast with that of the religious leaders of His day. We have just dealt with an incident which illustrates this, and many others are recorded by Luke in particular. Note his direct and chaste accounts of two miraculous births at the beginning of his gospel.

The Parable of the Sower (8:4-15).— This parable is one of the most familiar, but it bears our repeated scrutiny and still teaches us most valuable lessons. Luke gives a briefer account of this teaching than Matthew (13:1-23) and Mark (4:1-25), not mentioning the seat in the boat. There are some rather striking differences in the narrative which throw a little more light on a point—as is always the case. 'Because it lacked moisture' (verse 6)—the depth of earth and the rocky subsoil account for this and are mentioned by Matthew and Mark. 'Bring no fruit to perfection' (verse 14)—'becometh unfruitful' in Matthew and Mark, indicating a deterioration which would prevent the maturity of any fruit there might be. 'Honest and good heart' (verse 15)—combining the accounts we see hearing: understanding and receiving: keeping, and persisting ('with patience'). The parable constitutes a warning to hearers, and some consolation to faithful preachers. My thought in regard to the use of parables is that they would excite the willing mind to search and see—the wilfully blind remain so regardless. It is unnecessary to say they are invaluable to us, as to the disciples for whom they were primarily intended. The Master of Mind caused them to be written—the work of human philopsophers and psychologists comes far behind. Note that the seed is the Word of God, and do not let us try any substitutes or perversions.

The Parable of the Lamp (8:16-18).— The apostles are hearing what they must use and show to others. It is 'how' we hear as well as 'what' we hear that will decide our possession of the true riches. A parallel might well be to take heed 'how' we eat as well as 'what' we eat. Good food undigested becomes poison to the body, and does not build it up.

The close relations of Jesus (8:19-21). We have to read Mark 3:20 and 21, and the immediately parallel passages (Matt. 12:46-50; Mark 3:31-35) for help with this incident. The Friends (Mark 3:20) would be his relations who were much concerned about the health and well-being of their kinsman. It would appear absurd to wear Himself out with all these crowds, and He could not be having that rest and food which were essential to maintain health. Therefore it became their duty to restrain and take charge of Him. The lesson is a hard one to learn — earthly ties take second place where God and the truth are concerned — and how searching the concluding remark 'and do it.' While the listeners were spellbound by the great teacher they had chosen 'the better part' (Luke 10:42).

Jesus stills the storm (8:22-25). — It illustrates our thought that these days of extreme activity tried the physical frame of our Lord to the utmost. It was (and is so often with us) His exhausted body and mind which enabled Him to sleep on the steersman's hard pillow in the tempest. Jesus said (Matt. 8:20), 'The Son of Man hath not where to lay his head'—here is a commentary on that statement. Read Matthew 8:23-27 and Mark 4:36-41. We think there was a measure of petulance in the 'Carest thou not' of the disciples, but how soon they would see their mistake if they thought their Master did not care. We need to learn as well perhaps or more than they did that 'He careth for you'—though the tempest rage, or He allows trouble to be upon us. It is not because He cannot, but because He knows it to be good for us.

The cure of the demoniac (8:26-39). — Parallel passages Matthew 8:28-34; Mark 5:1-21. We cannot realise the terrible nature of the affliction under which the two men were suffering. Anyone who has had experience of insanity would perhaps glimpse the abject condition of those actually under domination of demons. We cannot deny the reality of this condition without denying the Word of God, and tacitly accusing our Saviour of deceit or ignorance. It is perfectly clear from this narrative that it was within the power of the Son of God to send the demons into the 'abyss,' their place of imprisonment subject to God's final domination. It is a terrifying thought that man can come under the

power of Satan so completely as this, but we do know that sin continuously indulged in becomes our master. It is indeed a sad thing that the owners of the swine and the inhabitants of that countryside were more concerned about the swine than the man—for that is what it looks like. However, evil men love darkness and fear righteousness, especially when its power is manifested. The Saviour did not always tell men to spread His fame, but this time the story is spread abroad by divine commandment. The people did not want Him so He sent His messenger, and he obeyed. We ought surely to testify in our own place. There are two phrases specially potent here—'sitting at the feet of Jesus, clothed, and in his right mind,' and 'how great things Jesus had done unto him.' It should be so with all His people.

Raising of Jairus's daughter (8:40-56).

—It was the distress of a loving father who needed to learn the power of Jesus in a fuller sense that brought him to the Saviour's feet. How his patience was tried while the afflicted woman was being dealt with, and the Healer's calm and unhurried footsteps moved towards his home. Then came the message that it was too late but before he could despair He spoke, whose voice could calm the tempest and drive out the host of demons, and—so the man discovered—could bring back the dead to life. The scornful and unbelieving may laugh but they will be put to shame. We note the very practical and simple words and instructions—'Maid arise'; 'Give her food.'

Healing of the afflicted woman (8:43-48).

—The crowd pressed upon Jesus so anxious were they to be with Him, and one was there who really sought His help but dare not do so in public. For some good reason it was necessary that she should confess before the crowd. She needed the assurance of the Saviour's blessing, we feel, and His words of comfort, and to know that nothing is hid from His sight. It was power of Christ that healed but the faith was equally necessary for its application—as always it must be—and moreover faith with action, not faith only, had been taken which brought the power into play.

Mission of the twelve apostles (9:1-6).

—The account in Matthew is much fuller and needs to be read to get the whole picture (Matt. 10). We are introduced to a larger effort of the same kind in chapter 10. This is surely a period of special training under the personal direction of Jesus. At a later time they were reminded of their success and safety without making any provision, but it was not to remain so after the Saviour had left them, and sent the Holy Spirit to be their advocate. It must have been a wonderful experience to see the wonders wrought which had previously been

done only by the Saviour Himself, and thus to realise His power was with them—and so they rejoiced.

Herod's perplexity (9:7-9).—It seems strange that a king who desired to see a homeless travelling preacher did not do so. He did, however, by courtesy of Pilate, in such different circumstances, when in his eyes the prophet was discredited. It was evidently idle curiosity rather than interest, or the fear of an evil man who knew so much better than he acted.

Feeding five thousand (9:10-17).—Comment on this incident is almost superfluous in view of the full accounts available to us all in all four gospels. Parallel passages are Matthew 14:13-21; Mark 37:44; John 6:1-14. It is in keeping with the Saviour's character that He should turn this 'irritating' interruption of valuable retirement into opportunity to do great kindness to the multitude.

R. B. SCOTT.

HOW READEST THOU?

'Tis one thing to read the Bible through;
Another thing to read to learn to do.
'Tis another thing, too, to read with
delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty, once a week,
But no instruction from the Bible seek.

Some read the blessed Book they know
not why—
It sometimes happens in the way to lie;
While others read it with uncommon
care,
But just to find some contradiction there.

One reads with his father's specs upon
his head,
And sees the things just as his father
said;
One reads through others who are not
inspired,
And thinks it seems precisely what they
desired.

Some people read as I have thought,
To teach the book instead of being
taught,
Yet many others read with highest pur-
pose given,
To learn to do the greatest work for
Heaven.

—Selected.

NEWS FROM THE CHURCHES

Birmingham, Summer Lane.—It gives us very great pleasure to report the immersion of Christine Eccles, a scholar in our Bible School and the young daughter of our Bro. and Sister Eccles. She made her decision on the evening her father was our preacher. May she remain faithful unto death and receive the crown of life.

FRED C. DAY.

Bristol, Bedminster.—It was our privilege and joy to witness on December 12th the baptism of Mrs. E. J. White, of East Chinnock, near Yeovil. For many years a member of the Church of England, our sister was brought to the knowledge and position of the Churches of Christ by the labours of Bro. Mann, of Canada. Over a period of years, by correspondence and the sending of literature, he instructed her in New Testament Christianity. We can testify to the good work he has done. After correspondence and visitation on our part, there was little left for us to do but to offer her the facilities of baptism. We were glad to do a little watering to the seed he had so faithfully sown. In a letter since received from our sister, she says, 'December 12th will ever be a red-letter day for me, and always shall I remember with gratitude and appreciation the sincere Christian welcome which I received from each member of the congregation. That warmth of unity in Christ will glow in my heart until I am able to join you all again in worship.'

F. W. WILLS.

Buckie, Banffshire.—A group of faithful souls in this northern fishing town have decided to form a congregation which will be free from the domination of the 'Association of Churches of Christ in Great Britain and Northern Ireland.' They have suffered a good deal at the hands of official leaders in the Northern area, and have only made a complete break because they have been greatly provoked. They now meet in Room No. 5, in the Town House, Buckie. Meetings are held at 11.15 a.m. and 6.15 p.m. These brethren are loyal and faithful to the Faith once for all delivered to the saints, and desire to have fellowship with the brethren of like faith throughout the country. Between thirty and forty brethren are meeting together, and have pledged themselves to accept the New Testament scriptures as their only guide in all matters of faith, life, and practice. Correspondence should be addressed to Bro. John Geddes, Elmbank, Iainstown, Buckie, Banffshire.

Buckie, like the other fishing towns of the north is an ideal place for a holiday. Situated on the shore of the Moray

firth, it is able to offer the usual sea-side attractions. In addition there is the local sea-fishing industry which offers an interest to young and old alike. Nearby is the river Spey which is famous as a haunt of anglers, while from Buckie ready access can be made to some of the finest scenery of the Scottish Highlands. Here then is a fine place for brethren from further South to spend a holiday, and while on holiday to assist a little faithful church. Bro. Geddes is willing to try to assist brethren in finding accommodation, and would be glad to hear from anyone interested in spending some time in this area.

ANDREW GARDINER.

[What has happened at Buckie is thus reported by a brother from the North. Writing of the brethren who have remained loyal to the New Testament position, he says: 'These brethren have really been through trouble. They were locked out of the Meeting House in November on the so-called Remembrance Day. The keys of the Meeting House were put in the hands of the police. That I think is the worst case of dictation I have yet heard of.' And these things are done by those who claim to plead for unity, charity and toleration. There are far too many in the Churches of Christ who are not of us, and who have made the Churches, which once had a glorious distinctive message and mission, just a sect among sects. They can hold communion with sectarians of all shades, but those who refuse to move from the New Testament position are shunned as if they were lepers. Sooner these real troublemakers of Israel go right over to the sects and drop the name 'Churches of Christ' the better for all concerned—EDITOR].

Capetown.—On the evening of December 4th, 1954, our young people's anniversary was held with a programme of singing of hymns and anthems, recitations, and a tableau, 'Who is my Neighbour.' The programme was from 7.45 p.m. to about 9.20 p.m., after which light refreshments were served. With brethren, visitors and children there were more than two hundred present to witness this very fine effort by our young people, and we trust that this may have served to awaken some dear soul to accept Christ as Saviour. Apart from this effort, our young people are indeed, an asset to the vineyard of the Lord, and by the grace of God we shall continue to encourage them to do greater things for God.

On the evening of December 18th our young people were privileged to sing to hospital patients at 'Westlake,' about twelve miles from our assembly. Our Bro. Gray, who regularly visits this hospital with Bro. Heyns, was responsible for making this visit possible.

Then on the afternoon of December 19th, we went down to rejoice with Bro.

Scott, of Grassy Park assembly, who had attained his eightieth year. As a gesture of encouragement, our young people again sang for Bro. Scott, who is not in good health. The afternoon well spent, our Sis. Scott thanked all who had come to share a blessing and to rejoice with them.

On the afternoon of January 2nd, we were able to witness an elderly woman confess the Lord Jesus and become united with Him in baptism; for which we praise the Lord that the beginning of the year had ushered in a soul to the glory of God.

This woman is the mother of the young lady who had a while ago received her last Bible School prize after having attended the Bible School for 14 years, what a joy it has brought to the family, to us and to Him who loved us.

T. HARTLE.

Eastwood.—The Church here rejoices in the fact that the Word has triumphed. A young maiden coming to us at the opening of our Bible School has continued her interest and came to our gospel and mid-week Bible Study meeting. She has now confessed her faith in Christ, and on Lord's Day evening, December 12th last, we witnessed her immersion into the ever-blessed Name. Our hearts are gladdened by this, the first fruits of our labours, and pray that it may be but the droppings before the showers.

CHAS. LIMB.

Great Yarmouth.—After the shaking of hands, and the letting go of ropes, we bade adieu to the brethren and many friends we had the pleasure of working with at Great Yarmouth. The herring fishing had come to a quick close after seven weeks.

As we look back on the work attempted for the Lord, our hearts are gladdened by the remembrance of sweet fellowship, and saddened by the attitude of many who walked no more with us. Some, like Demas, loving the pleasures of this evil world; and others who placed loyalty to an apostate system, before loyalty to Christ and His Church.

Our assembly was smaller this year than last, but our fellowship was of the highest order. There was a real joint participation in giving and receiving. Where love and concord dwell, the Church becomes a heavenly place with God in the midst. As we worshipped God in the various exercises we felt His presence.

The Gospel meetings had a higher average attendance of non-members this year than last. From our experiences last year, we were better fitted to visit the boats, and the curing and kippering yards, and enter into conversation with the workers. Many had a greater knowledge of what we stood for after our visits,

Although not having decisions to report we believe good has been done. To all who have contributed towards the mission, making our visit to Great Yarmouth possible, we say thank you. To God be the glory.

DAVID DOUGALL.

Hindley.—The brethren at Hindley have agreed to support Bro. Colin Leyland for a period of twelve months' training under the guidance and tuition of Bro. Albert Winstanley. It was our desire that Colin should have had a period of training with our esteemed Bro. Crosthwaite, but he felt unable to accept. Bro. Albert has agreed to take him for the full period, and we are confident in his ability to train our young brother to more effective service for our Lord Jesus.

May God bless the efforts of all who are eager to further the great work of spreading the glorious gospel of the Son of God.

L. MORGAN.

Ilkeston.—From December 18th to 21st, we had a flying visit from Bro. A. E. Winstanley, of Tunbridge Wells. The welcome renewal of fellowship brought back the remembrance of successful periods of service in the past and was mutually enjoyed. When he arrived on Saturday, he joined us at a children's party, and the children were delighted with the renewal of his company and conversation with them. This was also continued at an open school service on Lord's Day afternoon, when the children listened with interest and learned a new chorus. Messages were delivered to senior audiences on Lord's Day, with all the eloquence and fervour so characteristic of him, concerning 'Burdens to be shared and borne alone' (Gal. 6:1-5), and 'The Message, Method and Motive of Evangelism' (Col. 1:28). Also on Tuesday evening, in presenting 'The Waiting Christ' (Rev. 3:20), a powerful gospel appeal was made.

This brief period of excellent service is much appreciated. We sincerely thank our brother and pray that its influence may yet bear fruit in the winning of souls for Christ and the consolidation of those already won.

S. JEPSON.

Peterhead.—On Lord's Day, 9th January, our hearts were filled, witnessing a young brother, John Ritchie, being buried with his Lord in baptism. Brother Sammy Hunter, of Cullen, gave a very moving address on the last Words and Death of our beloved Saviour. The hall was overflowing again. Many more teenagers are coming to hear the story of Jesus. The same day we rejoice in seeing a young sister and brother, both aged 19, being restored to the Church. Brethren, we need your prayers. There are a lot of anxious souls to be brought to the Master. The seed that has been sown by our brethren D. Dougall and A. Gardiner is surely being harvested. May God bless

and keep our three young brethren, and may their heart's desire be to seek souls for His Kingdom. ALEXANDER STRACHAN.

Slamannan District.—The New Year social gathering was held in the Slamannan Church meeting house, on January 1st, 1955, under the presidency of Bro. E Jess, Dalmellington. There was a good attendance which included members from most of the churches in the district, also from Pife, and a few brethren from the north of Scotland, whom we warmly welcomed, and many non-members. Credit is due to the Slamannan brethren for the work entailed in catering for such a large gathering, and for the very efficient service which was given. We extend our thanks to all those responsible.

Bro. Jess wished one and all a happy and prosperous New Year and wished that in the year ahead all might shine in the Master's service. He exhorted all to be more industrious in work for God, as sons and daughters of God, facing up to all opposition that may come against us. Whether we live or die we are the Lord's, and we should strive to leave behind a record of our work in His name. The great fact should always be kept in mind that although we change, 'God remainest.'

Bro. Joe Nisbet gave us a fine address on Zechariah, chapter 4: 'This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit saith the Lord of Hosts.' This young man lived when the people of Israel were a lazy and indifferent people. He preached God's Word to them in all its purity. Like Zechariah, we should preach the Word whether it be in season or out of season, because woe is to all who do not preach it. It has not to be preached by might, nor power, but by His spirit, just as those of old preached it as they were moved by the spirit of God. We must stand out among the people, and as the prophet Isaiah says, 'Arise and shine for His glory has risen upon us.'

Bro. David Dougall spoke as only he can on 'Full employment in the Church.' He exhorted all to do his or her job because we have a responsibility to man and God. Christ has given us a job to do. A Church with full employment is a prosperous Church and a prosperous Church is not a quarrelling Church, not a worldly Church but a strong Church. We must use our own talent to the best of our ability. This will lead to faithful employment which will bring prosperity. 'To every man his work.'

We were favoured with choir pieces from the Motherwell Choir, and solos and duets by members of the Blackridge, Dalmellington, Motherwell, Slamannan and Wallacetown Churches. All were much appreciated. One of the pieces rendered was 'Onward, Christian Soldiers, marching as to war,' which, if

adopted as our motto for the New Year would surely lead us to do great things for Him who loved us and gave Himself for us. May He bless us to this end in this, another New Year. H. DAVIDSON.

Tunbridge Wells, Silverdale Hall.—We reached another milestone on November 6th, when we had the fellowship of brethren and friends. After tea, Bro. Hillman, of East Grinstead, in a cheerful manner ably presided over the meeting. He reviewed the year's work and blessings from our Father, and encouraged us to go forward with greater faith in God. Bro. Styles gave a short report on activities and progress in the Sunday School and Gospel meetings, which are attended by members of women's meeting, and others who are not church members. We rejoice in increase of two souls won for the Master. Bro. Eric McDonald spoke forcibly on 'sowing the seed.' We had solos and special singing by members of the Church, which uplifted us, and gave us fresh hope. We trust by God's grace to continue in the work of the Lord. EDNA GILLETT.

Wigan, Scholes.—The Church recently ended a mission which commenced on Saturday, November 13th and terminated Tuesday, November 30th, 1954. We had as preacher Bro. Gary Adams, American missionary labouring in Utrecht, Holland. Gospel meetings were held each Tuesday, Thursday and Saturday during the mission and Bro. Adams also served the Church at Ince each Friday. All were extremely well attended, there being a goodly number of unsaved people present to hear the Gospel.

Bro. Adams preached forcefully and powerfully. He made the way of salvation plain, and there was abundant evidence that much time in prayer and study had been spent in the preparing of these messages. We knew he was being used of God, and there followed the harvest. Five obeyed the demands of Christ, four of these being scholars of the Bible School, and one a man in his early forties.

There are others also under conviction. They have no answer to truths that were preached. One of these informed the writer that she had questioned the 'Minister' of the sectarian body to which she belongs concerning Baptism and the Church. He said he would give an answer in a week's time. This was duly given and all he could quote was 1 Cor. 1:17!

This person has now decided to obey the truth, and (D.V.) by the time this is in print she will have been added to the Church. We know that we have been blessed by God. We have had a wonderful experience, our Fellowship reached a higher than usual degree of 'oneness,' and we felt keenly the strength of the 'tie that binds.' For all these things we thank God, and go on our way rejoicing.

H. DAVENPORT.

Parable of the Dishonest Steward.

(Luke 16:1-12).

It is the phraseology of this parable which seems to make it more difficult of explanation than it is. For instance, 'unrighteous mammon' simply means 'earthly riches, money or possessions.' The point of the parable seems to be expressed in verses 11 and 12. If we use not the things of this life—money, opportunities and privileges which come our way—for spiritual ends and purposes, and thereby be preparing for the future life, then the man in the parable displays more wisdom than we do. This is the meaning of verse 8.

Even the lord of the steward commended him for his wisdom in his own interests, though he robbed him. By this wise use (not dishonest use) of the things we enjoy in this life, we are faithful as stewards unto God who is the Giver of every good and perfect gift. We do not actually 'own' the things we have, but we 'hold them in trust' for Christ our Master, and will have to give an account to Him at last as to 'how' we have used them. If we are found unfaithful we come short of that 'reward,' eternal life, called everlasting habitations in the parable, which, because it is a 'reward,' becomes our 'own' (verse 12), which, after all, constitutes the 'true riches' (verse 11).

Let us not lose the 'crown of life' by a dishonest use (that is, contrary to the purpose for which we know God has given them) of the things God gives us (or lends us) here and now. Every Christian is a 'steward' whom God employs in this life to look after His spiritual estate. Our office and work in the Church and our individual witness in the world as a Christian is our 'stewardship.' Are we good and honest stewards? Paul said, 'Moreover it is required in stewards, that a man be found faithful' (1 Cor. 4:2).

SILAS.

OBITUARY

Blackburn, Hamilton Street.—The Church has suffered great losses in the passing of two of its oldest faithful members. Sister Nellie Kendall, aged 67, in her earlier years had in the Lord's Day School a class of sixty children; that speaks for itself. Deaconess for many years, always at the Lord's Table, unless

prevented by sickness, and lastly afflicted with blindness. Through all she was cheerful, and hoping for the brighter home in the better land, with her gracious Lord.

Eight days later, we lost our dear Brother Housley, aged eighty-two. He was very faithful in the things concerning His Lord's Kingdom. For many years a deacon, and superintendent of School, and occasionally exhorting the Church. If he saw any jobs needing doing at the meeting house, they were done at the first opportunity.

Both these members were well beloved for their faith and works. We pray that God will bless our Sister Housley, who is left to mourn her loss. To the bereaved of both families we would say, rejoice in the hope of meeting again in the summer land. The best is yet to be. Brother S. Wilson conducted both services, at the meeting house and at the grave side.

H. WILSON.

Slamannan.—It is with deepest regret that we record the death of our esteemed Bro. David Walker, who departed this life on Friday, December 10th, 1954, at the age of 75. He was one of our elders, a position which he filled with great reverence and meekness. Bro. Walker was one of our oldest members and was always at the Lord's Table. He also took a keen interest in all the affairs of the Church. His presence is greatly missed at our meetings. We trust that he will reap as he hath sown, and will hear that 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Bro. Walker was predeceased by his wife, Sister Walker, only six months ago. Bro. David Dougall, District Evangelist, officiated at home and at the graveside.

M. NEILSON.

Tunbridge Wells, 5 Mount Ephraim Road.—Sister Kate Hill departed this life on Wednesday, December 8th, being ninety years of age. Our sister was an outstanding example of devotion to the Lord and His Church. Until her mind began to fail some months ago, she maintained a keen interest in the work of the kingdom of God. It was a delight to visit and converse with her, for she delighted to talk of the Lord and His Word. Originally she lived in Hastings where, with her husband (who predeceased her years ago), she helped to maintain a faithful work. The Church in Tunbridge Wells has lost much by her passing, but her gain is great. We are glad that she has passed out of pain and weariness, and we rejoice in the hope that one day she and we together, if we are faithful, will join our hymns of praise before the throne of God. May God give us all wisdom to live only for His glory.

The funeral, conducted by the writer, took place at Hasting Borough Cemetery, the writer officiating. A. E. WINSTANLEY

APPRECIATION.

Dear Bro Crosthwaite,—I would like to place my deep appreciation of the grand and faithful service you have rendered to our Master's cause in your editorship of *The Scripture Standard*, alongside Bro. Jepson's tribute in present issue.

For twenty years, with Divine help, you have loyally raised the standard of truth amongst your brethren, thus strengthening them for the fight against retrogression. Not only that, but your own articles especially, for many of us, have served to comfort in sorrow, strengthen in times of despondency and weakness, and in our isolation have blessed us with spiritual fellowship.

Personally, I could never fully express what 'this fine little magazine,' as Bro. Jepson so ably describes it, has been to me through the years. I thank God upon every remembrance of you, praying that though having reached fulness of years, you may still be spared a while, if it be God's will, to render further loving service, and to His name be the praise and glory.

J. HOLMES.

CONFERENCE—April 9th, 1955.

Will any Church desirous of entertaining the Conference please communicate with the Conference Secretary, A. Hood, 8 Torquay Avenue, West Hartlepool, Durham.

WANTED.

Copy of King and Bradlaugh Debate.—Please write, giving price, to: A. Cameron, Green Lane, R.R.1, Beamsville, Ontario, Canada.

NYASALAND MISSION.

Contributions received from Anon., Bristol; and Anon., Leicester.

With best thanks.

W. STEELE.

COMING EVENTS.

HINDLEY BIBLE SCHOOL.

Preliminary Notice.—Saturday, May 28th, to Thursday, June 2nd, 1955. Book the dates.—Write: L. Morgan, 'Glen-Iris,' 44 Lord Street, Hindley, Wigan.

Church of Christ, Rose Street, Kirkcaldy. The Church Annual Social, Saturday, March 5th, at 4 p.m. A hearty invitation is extended to all.

Morley, Yorks.—Anniversary Meeting, February 26th. Tea 4 p.m., meeting 6.30. Chairman: Bro. A. Crosby. Speakers: Bro. W. Steele and Bro. R. MacDonald.

SILVER WEDDING.

Wellings-Wain.—1st January, 1930 at the Church of Christ Meeting Place, Argyle Street, Hindley, Edward Walter Wellings to Olive Wain.

PAROUSIA.

Mortal eyes may not behold Him,
Till the day He rends the skies,
Till to meet Him in His glory
We, immortal then, shall rise.

And with bodies no more sin-cursed,
But made like His glorious own,
We shall soar aloft to meet Him,
When His shout shall call us home.

That glad day we shall behold Him,
With a vision unimpaired,
Face to face shall stand before Him
As from old hath been declared.

God's great purpose through the ages,
By the Son of Man revealed.
Sons of death may life eternal
Have, if by the Spirit sealed.

Should I be among the waking
Or with those that are asleep,
That which I've committed to Him,
He well able is to keep.

ERIC BLUNDELL (Hereford).

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Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor, West Hartlepool, Co. Durham.

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