

# The SCRIPTURE STANDARD

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

VOL. 24, No. 6

JUNE, 1958

## The Scriptures and the Future Life

THE kingdom of glory is a necessary conclusion to the kingdom of grace. A day of judgment is the necessary conclusion to the gospel of peace and love. Our Lord said (John 6:40): 'This is the will of him that sent me, that everyone who seeth the Son and believeth on him shall have everlasting life; and I will raise him up at the last day'. The present condition of the Christ's existence is both the pattern and the guarantee of the believer's future state of life. The future life is evidently the life of a community of glorified persons united in Christ and like him morally and spiritually, finding their happiness in the activities of eternal life, doing the will of God. The saints are to share immortality, the riches of their Lord, His glory and honour. John tells us in his first epistle, chapter 2, verses 2 and 3: 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.'

Paul says, in Romans 8:29, 'God hath predestined us to be conformed to the image of his Son' and, in verse 18, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' And 1 Peter 1:3-4 declares that 'God hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.'

We notice that here Peter speaks of the *security* of our inheritance: it is *reserved* for us. But mark now, we have not a lot told us of heaven and the future. The paucity of detail is due, I think, not to the unwillingness of our Heavenly Father to tell us, but probably to the limitations of our understanding. There are, however, some general outlines given to us. In the book of Revelation I do not understand that we have literal descriptions of our eternal home. Revelation does not teach me that that future life will be ceaseless singing or praising; it will be a life of rapturous joy, certainly, of which song and praise are the natural expressions. I cannot conceive of God's children in the future life being idle. That is impossible. If there is work for angels there must surely be work for the redeemed. The inheritance of which Peter speaks comprises all things, whether the world, things present, or things to come; its boundaries are illimitable, its treasures beyond description. Who knows the things God hath in store for those who love Him? Who knows the ministrations, the infinite activities of that future life? Something more than continuous singing or harping.

While realising the difference between worship and service, may we not worship God in our active service for Him?

The passage of Scripture that probably best helps us is 1 John 3:2, already quoted. It is honest, reverent, dignified and full of a noble trust. We are to be like our Lord. What does that include?

As I read my Bible on the teaching concerning the future, I am struck with the little that is told us. I therefore shrink from positive judgment or detailed description. But there are three things to be noticed: (1) The first preaching of the gospel gave prominence to 'the last things'; (2) the hope of eternal life is associated immediately with the risen Christ, who will return again; (3) this hope reached out with confidence beyond this earthly development. The New Testament is rich in depicting the blessedness of the future life. We shall 'shine forth as the sun'; be 'in glory with Christ'; 'enter into the joy of the Lord'; and come 'to the spirits of just men made perfect.'

With such we must be content.

R. K. FRANCIS.

## One Test by which the Church is Judged

WHAT are some of the tests by which the church is to be judged as to its efficiency and value? Space will permit the statement of only one, and that in general principle.

### The Church's Aim

Has the church an understood, clearly-defined and accepted aim, certain definite and attainable ends set up as the goal of its effort? Does it know exactly what it is trying to do, so that it may be able to determine from time to time whether it is succeeding or failing? Are the ultimate goal and the immediate goals long the way sufficiently definite and real, so that the church and the world may know when they are attained or missed? Here it is, the aim set up by our Lord.

'And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ: so that we may no longer be children; tossed to and fro and carried about with every wind of doctrine, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied when each part is working properly, makes bodily growth and upbuilds itself in love' (Eph. 4:11-16 RSV).

The aim of the church is 'to mature manhood, to the measure of the stature of the fullness of Christ'—to make men like Christ, to develop Christian personality' (Eph. 4:11-16 RSV).

Paul states it this way: 'Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ' (Col. 1:28 RSV).

1. Christian personality is: (a) Personality recreated in the image of Christ (Rom. 8:29; 2 Cor. 3:18); (b) Personality which partakes of the divine nature (2 Pet. 1:4).

2. Christian personality includes: (a) An intellect instructed in Christian truth (John 6:44-45; Matt. 28:19-20); (b) emotions (feelings) fixed on God (Matt. 22:37-39; Col. 3:1-2; 1 John 2:15; Rom. 18:9); (c) a will lovingly and gladly submitting to the will of God (John 6:38; 4:34; Matt. 26:39; 7:21); (d) a body kept pure and clean as a dwelling place for God (1 Cor. 3:16-17; 6:19-20); (e) a life used in working out the purposes of God among men (John 9:4; 5:19; 1 Cor. 15:58).

2. The aim is threefold: (a) To bring people to Christ in such a manner as to make it possible for them to obey from the heart His Gospel unto salvation (Rom. 6:17-18 RSV); (b) to teach and nurture these saved people into His likeness and manner of life (Rom. 6:48, 19-20; 2 Pet. 1:3-4 RSV); (c) to so teach and train these redeemed and enriched people that they may become efficient for saving others (Eph. 4:14:16).

It is the aim of the church to make men and women like this. Yet there are many evidences of confusion in thinking or of not thinking at all about the true aim and function of the church.

1. To some, the church is a precious heritage handed down by saints and martyrs, to be zealously guarded and kept pure from any contact with a sinful and lost world.
2. To some, the church is a symbol of personal salvation, a convenient instrument for the separation of the sheep and goats, a safe fold in which the saints can rest and enjoy a foretaste of the joy that awaits them after death.
3. To others, the church is a kind of club to which they go on Sundays and worship a little and listen to a sermon and visit with old friends and meet new people.
4. To still others, it is so many buildings with their pulpits, pews and other equipment, with the doors open on Sunday and usually closed most of the rest of the time, at least as far as they are concerned.

All of these and various other ideas of the nature and aim of the church exist in the minds of the mass of its members. The real fact is that, in spite of much zealous suppression of error; in spite of many royal battles over conflicting theologies; in spite of the stoutly-defended claim to the possession of infallible truth concerning the church; in spite of recent centuries of freedom for laboratory experiment in Christianity; in spite of a hundred and fifty years of the restoration plea; and in spite of the simple and clear message of the Gospel, the church seems to be uncertain still as to its true mission and aim.

The certain result of this confusion is exactly what we now have: uncertainty, indifference, lack of confidence, envy, jealousy, working at cross-purposes, and consequent loss of power and failure of achievement. The church seems to believe strongly that it is on the way, but it is not sure where or what is the best way to get there. If you are in doubt as to the facts at this point, ask the members of almost any congregation as you meet them. What is the aim of all of the activities of this congregation; just what are we trying to do? See how many different answers you will receive. See what number of them will have to do with the institutional success and glory of the church and what number will have to do with the aim of the church as Christ set it up. No other institution has been assigned such a vast and important task, making possible the salvation of every creature in all the world during each generation. Time is running out for this generation. Are you satisfied?

It has been estimated that it took an average of 1,000 shots to hit one man in World War II. This, in spite of the many wonderfully refined range-finding devices and the perfection of devices for aiming the guns. How many shots would have been required to hit a man if there had been no definite aiming and no specific objective? Has the church of the present efficient range-finding devices? Has it sufficiently understood, defined and accepted objectives? Does it know what it is aiming at?

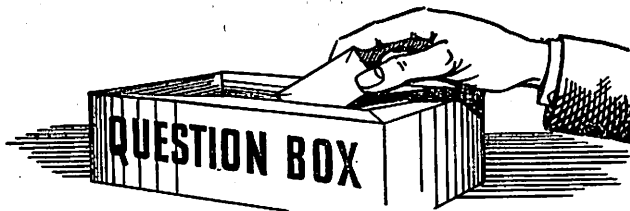
JESSE P. SEWELL in *Firm Foundation*.

## My Prayer

These are the gifts I ask of Thee, Father Divine:  
Strength for the daily task, courage to face the road,  
Good cheer to help me bear the traveller's load;  
And for the hours of rest that come between,  
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take away:  
Malice and cold disdain, hot anger, sullen hate,  
Scorn of the lowly, envy of the great,  
And discontent that casts a shadow grey  
O'er all the brightness of a common day.

H. VAN DYKE.



CONDUCTED BY  
L. CHANNING

Send your questions  
direct to L. Channing,  
9 Ripon Street,  
Aylesbury, Bucks

**Q. Does the "Apostles' Creed" contain false doctrine? If so, what is it? If not, why can we not use the creed as an expression of faith?**

**A.** We cannot use the so-called "Apostles' Creed" for the following reasons:

(1) It is not Apostolic. Three reasons are given for the claim that it is. Firstly, that each of the twelve apostles contributed an article, and so made up the twelve articles of the creed. But if this had been so there would be some indication in the New Testament. Again, why was Paul left out? But most of all, it is not supported by history, for at least two of the articles did not appear until the fifth and sixth centuries. The legend itself is not older than the eighth century, and hardly anyone would seriously advance this as an argument to-day.

Secondly, it is claimed that it contains and summarises the teaching of the apostles. But it can be clearly demonstrated that this claim is false.

Thirdly, it is said that the western section of the church was founded by an apostle and became the "Apostolic See," and the Creed the "Apostolic" or "Apostles' Creed." It can be seen therefore that the Creed is very much bound up with the claims of pre-eminence by the apostate church of Rome. In fact, it has never been widely used by the eastern churches, who prefer the Nicene Creed.

(2) It is the product of an apostate church. Although some of the articles of the Creed go back to the third century, for the most part history shows it is of late origin. The first written creed in the West is that of Marcellus, of Ancyra in Galatia, contained in his letter to Julius, about A.D. 341. It comprises twelve articles, but does not include such expressions as "the descent into Hades," the word "Catholic" before "Church," and the "Communion of Saints." Augustine of Hippo gives two versions, one in his *De Fide et Symbolo*, and the other in his *Sermo ad Catechumenos*, both written in A.D. 393. Each version contains twelve articles, but the one differs from the other in details.

Writing in A.D. 390, Rufinus of Aquileia also records two versions. The one he claims was used by the church at Rome, and the other by the church at Aquileia, on the Adriatic Gulf. For the first time the clause in regards to Hades occurs. In two sermons ascribed to Eusebius Gallus or Gallicanus, written about A.D. 550, a creed is given which more nearly approaches the Apostles' Creed. It shows several additions to the earlier creeds, among them being reference for the first time to the 'Communion of Saints.' But it is not until A.D. 750, in the writings of Pirminius, who worked in France and Germany, that we find the 'Apostles' Creed' as we know it to-day.

The Creed, then, was not complete until the sixth century, and does not occur in its present form until the middle of the eighth century. History shows in fact that it is the baptismal creed of the Church of Rome, as revised and expanded in Gaul (Southern France).

(3) It leads to confusion. The three major creeds, the 'Apostles,' 'Nicene' and 'Athanasian,' arose out of the religious controversies of the Nicene and post-Nicene ages. They were an attempt to sum up and clarify doctrines which were considered to be the fundamental truths of Christianity. In fact, they do not clarify anything, for they depend upon interpretation, as do all creeds. An article of a creed can mean anything to anybody, according to the interpretation that

is placed upon it. This must always be the case, even when the creed embraces scriptural truths, for to wrest those truths from their scriptural and therefore explanatory context will only lead to confusion.

(4) It is the product of uninspired men and, being so, the 'Apostles' Creed', as with all such creeds, has behind it much that is false. For example, the ninth article speaks of 'the holy Catholic Church', a name for the church that is not found in the scriptures. A false conception of the church is behind that statement. Rome declares that this term applies exclusively to her. The Anglicans include in the term not only themselves, but also the Roman and Greek churches. The Evangelicals for the most part include all the denominations.

Another example, also from the ninth article, is that which speaks of the 'Communion of Saints'. A typical example of the doctrine said to be contained in that statement is found in MacLear's *History of the Creeds*. 'The departed members, then, of Christ's mystical Body have communion with the living members of the self-same Body. With us they wait for the consummation of their bliss, and with us they look forward to the coming of Christ's Kingdom, and pray that He will be pleased to hasten it.' That statement is not only unscriptural, but anti-scriptural except that part referring to the departed waiting for the consummation. The same false conceptions which produced the ninth article of the Creed also produced the so-called 'Saints' Days.'

(5) It is contrary to God's purpose. The word 'creed' comes from the Latin word *credo*, meaning 'I believe'. If the Lord required us to believe such a summarised form of the faith He would have given it. Instead He gave us only the scriptures, '... which are able to make thee wise unto salvation through faith which is in Christ Jesus' (2 Tim. 3:15).

The only use the 'Apostles' Creed' has for us is to serve as a warning against falling into the same subtle error that produced it. It is easy to slip into creed-making. Indeed, we commit the same error when we talk of such things as 'Our Plea', 'What the Churches of Christ Stand For' or 'Why I am a Member of the Church of Christ'. The church of the Lord simply stands for adherence to the Word of the Lord for, without it, it could not be the church of the Lord. Our creed is the Bible!

## CORRESPONDENCE

Dear Bro. Editor,

May I again be allowed to draw the attention of the brethren to the arrangements under which the feature Question Box is conducted?

1. That all correspondence relating to it should be addressed to me and not to the editor of this paper.

2. That as the questions dealt with often involve controversial subjects, it is not desirable that any controversy should be carried over into the Correspondence Column.

3. However, there is no wish to stifle criticism of the answers given in Question

Box. One, or in some cases two supplementary questions can be asked in regard to any answer given. Providing it is concise (for space is limited) and that it is a question, not a statement, and is received in time, it will be dealt with as fairly as possible in the following month's issue.

These provisions I believe are both wise and fair, and as they have worked well in the past I see no reason to change this policy.

In regard to Bro. Maltman's letter, I have every sympathy for the views expressed, and if he will reduce his observations to one or two supplementary questions, I will do my best to answer the points raised in next month's Question Box.

L. H. CHANNING.

# The Office of a Bishop

"FAITHFUL is the saying. If a man seeketh the office of a bishop, he desireth a good work" (1 Tim. 3:1). On this "faithful saying" let us observe the following points:

## Why Paul wrote to Timothy about the Office of a Bishop

(1) He did not write that Timothy might have the qualifications of bishops before him that he might "lay hands hastily" on men for the office (1 Tim. 5:22). The church in Ephesus, where Paul left Timothy (1 Tim. 1:3), already had elders, most likely appointed by Paul himself, or under his supervision. No emergency, no reason for hurry, existed, as in the case when the first elders were appointed, and such as existed in the churches in Antioch of Pisidia, Iconium and Derbe (Acts 14:21-23).

(2) Some men (probably elders and deacons) were not behaving "in the house of God." (1 Tim. 1:3, 4, 20; 3:14, 15; Acts 20:19-30). By giving Timothy instructions for bishops he would know how church officers should behave themselves in the right use of their authority, as well as how all men should conduct themselves.

(3) The qualifications as listed to Timothy would serve as an outline for study in the church for teaching young boys and men long before appointing them, that when (if ever) the church had the need of additional bishops, there would be plenty of material fully developed.

If the church will train boys and young men (according to 1 Tim. 3:1-13), they will set their hopes on becoming bishops, and to attain that high goal they will refuse habits that would disqualify them for the office later in life; they will choose only honorable occupations; they will marry in "the Lord" to keep themselves from being disqualified because of marriage to an unbeliever; moreover young men, as they become fathers of children, will rear them so as to be an asset to them as bishops, rather than a handicap.

## The Office of a Bishop

The office of a Bishop is that of the presbytery. He is one of a group, two or more, in the same official capacity (1 Tim. 4:14). As a bishop he is to co-operate with fellow-bishops in the responsibilities of overseeing and ruling the church (Acts 20:28; Phil. 1:1; 1 Peter 5:2). The office of bishop is that of recognised authority, both by the Lord and by the members under their oversight (Heb. 13:7, 17). Moreover, the bishop is clothed with the highest honours God has for a man in his community. The members under his oversight are to esteem bishops "exceeding highly in love," and to count them "worthy of double honour" (1 Thess. 5:13; 1 Tim. 5:17).

## The Office of Bishop is that of work

The office of a Bishop is that of work.—We need to emphasise the **work**, for some would enjoy the honour and distinction apart from work. The work, if they do it, is good because that which the presbytery suggests and promotes according to the Scriptures is in behalf of the souls of men, especially those under their oversight (Heb. 13:17). The bishops that labour and rule well (1 Tim. 5:17,18) find good works such as the congregation can do, and lead them into the task, in walking in "good works" (Eph. 2:10). Surely the presbytery is an office of and for promoting good works (1 Thess. 5:12; 1 Tim. 5:17). It pertains to the office to make thorough investigation to know if a work is good. Too many of the members are unable to determine the merits of a good work; the wise elders must make suggestions. When it is decided by them to be a good work, within Bible recommendations, they are to encourage the members "to be ready" to do that work (Titus 3:1). They must organise workers, and oversee them in the work they wish done. At school principals often labour more than do the teachers, so do bishops in getting the church to do good works.

## The Office of a Bishop should be desired and sought

If there is no desire a man is not likely to prepare himself for the work; without preparation for the work, not much will be done. Desire for the office of bishop

will, and should, come through teaching the boys and young men the necessity of doing good works in the name of the church under the leadership of trained men, and pointing out to them the honours God has for men in the presbytery. After a man (or a boy) desires to be a bishop, he must seek the office by measuring up to the divine specifications (1 Tim. 3:2-7). He should begin by trimming off the negatives—the “nots” and the “noes”—of his character that he might not be too big for the office, too big in his own estimation. He should continue to seek it by adding to his Christian character the positives of holy living so as to be big enough to occupy the office after his appointment.

Let the churches teach men and boys while there is no emergency for officers so that there will be an abundant supply of material ready to accept the responsibility and to discharge the office of a bishop when there is a vacancy.

J. G. MALPHURS, in *Firm Foundation*.

## Things most surely believed among us

[We have lately been re-reading and studying Lancelot Oliver's *New Testament Christianity*, and have been deeply impressed with his final words in the book. What Bro. Oliver wrote then even more vitally concerns the religious world today than when the words were written. In these days of so much activity for closer co-operation and union among those who take the name of Christians, these words draw attention to things it is essential to remember and preserve if true unity is to be realised.—EDITOR].

### The Bible

We hold that it is the Word of God, revealing His will in different dispensations; the New Testament revealing particularly the New and Better Covenant.

### The Foundation

“Jesus is the Christ, the Son of God.” This truth is the foundation of the Church, and must be believed and confessed in order to salvation (Matt. 16:16; John 20:30, 31; Rom. 10:9, 10).

### The Gospel

Is “the power of God unto salvation” (Rom. 1:16); it is “concerning God's Son” (Rom. 1:1-4), and so includes the foundation truth above; and also the redeeming work of Christ—His death for our sins; His burial; and His resurrection for our justification (1 Cor. 15:1-3; Rom. 4:24).

### The Baptism

Commanded by Christ to be administered to all disciples (Matt. 28:19) is an immersion in water (Acts 8:36, 38; 10:47; Rom. 6:4). It is for induction into the

Divine Name, into Christ, into Christ's death, and so “unto (or into) the remission of sins” (Matt. 28:19; Rom. 6:1-11; Acts 2:38). Penitent believers only are qualified for Christian Baptism (Mark 16:16; Acts 2:38). Hence we reject infant sprinkling as unauthorised alike in action and subject.

### The Church

Consists of those who have believed the Gospel, repented of their sins, and been baptised. This appears from the fact that the Church was formed by obeying the Great Commission (Matt. 28:19, 20; Mark 16:16); from the accounts of the origin of Churches as in Acts 2:38-42; 18:8; and from the references in the Epistles to members as baptised believers (Rom. 6:1-11).

### The Organisation

Each of the “Churches of Christ” (Rom. 16:16) is a local, independent community. Hence each is spoken of as “The Church of God” in its locality (1 Cor. 1:2, etc.); and is under no authority except the Lord Jesus, its Head, and His authorised Apostles. We therefore refuse all control of the Church by Conferences, Synods, Councils, Parliaments, Monarchs, or Popes.

### The Names

Sectarian names are held to be sinful (1 Cor. 1:10-17; 3:1-5). Only names approved in the New Testament are used by us—for the local community, “Church of God” or “Church of Christ”; the plural for such Churches, or for those in a certain area, as “the Churches of Galatia” (Gal. 1:2). For the individual member we use “disciple”, “Christian”, etc. (Acts 11:26; 1 Peter 4:16).

### The Lord's Supper

We attend to this ordinance every first day of the week (Acts 20:7; 1 Cor. 11:17-34). We regard it as among the "all things" to be observed by those who have been disciplined and baptised (Matt. 28:19, 20), and therefore that we have no authority for admitting to "the table of the Lord" any but baptised believers.

### The Ministry

A separate "order" of "priests," "clergy," or "ministers" we hold is unscriptural. All in Christ are priests (1 Peter 2:5, 9; Rev. 1:6). Each Church of Christ seeks to have scripturally qualified elders, or bishops, under whom all the members, according to their gifts, edify one another in love. Those appointed specially to minister in temporal things are called deacons.

### The Means

The expenses of evangelisation and worship and also of help to members when in need are met by the freewill offerings of the Church only.

### The Plea for Union

It is held that Christ wills all believers to be visibly united—one in Him (John 17:21). In New Testament days this was so (Eph. 4:4-6); variety of opinion outside clearly revealed things not being regarded as breaking the unity (Rom. 14).

### These Features

of our plea, while not exhaustive, show how sectarianism can be done away, and a real unity of believers, in obedience to the will of Christ, take its place. We submit that a return to New Testament Christianity affords the only true BASIS OF CHRISTIAN UNION.

## SCRIPTURE READINGS

JUNE, 1958

June 1—2 Kings 20:1-11.	John 20:1-18.
„ 8—2 Kings 2:1-15.	John 20:19-31.
„ 15—Exodus 16:6-18.	John 21:1-14.
„ 22—Joshua 1.	John 21:15-25.
„ 29—Psalm 69:14-36.	Acts 1.

### NOTE

We now conclude our readings in John's gospel, so unique in its diction, its character and much of its contents, and yet harmonising so beautifully with the other "divers portions" (Heb. 1:1) of

the New Covenant writings to satisfy our needs "completely" (2 Tim. 3:17). The circumstances of their productions are amazingly diverse as they are revealed, and likely would be even more so if we knew them all.

Now we turn to "Acts of the Apostles" as a continuation of Dr. Luke's work undertaken to enlighten his eminent friend Theophilis (i.e., God-lover), in the process of which he has enlightened the whole human race by the power of the Holy Spirit. His gospel and his history cover the whole of Christ's life, and the establishment and early work of the church. It is characteristic of God's revelation that it is given as the work of men, and yet is the work of God.

The human and the divine are blended to give all that we need initially for a complete Christian life, just as God and man are blended in the nature and life of Christ to provide the perfect sacrifice, and give the perfect example. We may refuse or abuse both but they are there just the same. Our reaction to them decides our eternal destiny.

### At the Graveside

Mary Magdalene came early with the other women (20:2—"we"). She runs back at once to tell Peter and John that "they" have taken away "the Lord." She must have been filled with concern that anyone could be guilty of such sacrilege, and with grief that the design of the women was frustrated. They had just longed in their fervent love to embalm those sacred remains with loving care and extravagant expense (19:39). How utterly empty would this life be without their beloved and powerful friend. Though the example of such a life would still have taught the secret of true joy, even if the unexpected had not happened. A poet has written:

"When the weary ones we love,  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life is overcast."

At that time the disciples would be stunned indeed by a supreme loss.

Mary apparently followed the two who ran to the tomb in a fever of excitement but not of hope, upon hearing her news. Both ran, one glanced into, the other entered the tomb. Both recognised that something strange and unexpected had happened. The body of their friend and teacher had gone, and it was not an un-



ceremonious and crude theft. The truth broke in upon John's mind at least, but it was still hard to believe, and they went home in perplexity to await further news. Meanwhile Mary got back to the tomb, overcome with grief but perhaps bolder and more curious.

Both angels and the Lord Himself revealed the truth to her. Only those perhaps who have been saved out of a life of degradation and folly can realise what Jesus meant to this woman. Her ascent from the depths of despair (demon possession) to the heights of pure joy was due solely to His grace. It was little wonder that Jesus had to say "Touch me not," which should be rendered "Do not continue holding me." We may think it strange that this woman and the other close associates of the Saviour had no expectation whatever of His resurrection, but we must remember that many of the prophets had been murdered, who had spoken for God, and been faithful. But they had not been raised from the dead.

It was essential that they should have undeniable evidences of His resurrection, and these were fully granted. "Many infallible proofs" is a correct description, though the Revisers have left out "infallible," for a proof is infallible if it is sound (Acts 1:3). Five hundred saw Him at once, probably the general meeting to which the angel referred in one of the early morning revelations.

Those who out of sincere reverential love longed to treat the Saviour's earthly remains—which they thought was all there was to reverence—had the most startling and personal revelations, and the first. They had another hard lesson to learn still, and it is embodied in Christ's words to Mary Magdalene, "Do not continue holding Me"—"Do not cling to Me." He was revealed in the flesh for forty days, but henceforth they saw Him no more thus (2 Cor. 5:16). He was to ascend to where He was before, but they were not left alone: they were to await the power from on high, which enabled them to do the "greater works" (John 14:12).

"Seek the things which are above, where Christ is . . . Set your mind upon the things which are above . . ." (Col. 3:1-4). The disciples and Christians to-day must take that wider view which embraces eternity. Only that can provide the true perspective for the life that now is, illuminating and sanctifying it.

### At the Lakeside

It would seem that the last chapter of this gospel was added as an afterthought—if so, what a blessed one. Perhaps it was to remove a somewhat superstitious belief that John was not to die.

Some strange and some good suggestions have been made as to why the seven apostles went fishing. Whether it was a sinful faithlessness leading to retirement to the old life of fishing, or a retreat from the responsibilities devolving upon them, or a relaxation during the time of waiting, or simply a question of providing for bodily needs in the meantime, we do not know. We can consider the points, and surmise with profit to ourselves. What we do know is that Jesus used it to reassure His disciples of His power and His love—and to reassure Peter in particular of forgiveness and reinstatement, and to impress upon him his new duties. Jesus had told him when he was turned to strengthen his brethren (Luke 22:32) and the shepherding of the flock was to be his high privilege in spite of his appalling weakness.

The night-long effort on the lake was fruitless but upon obedience to the word of the Lord all was provided that was needed. Moreover the fire and the bread and the fish were there already, and the Lord Himself served them. He used their provision too—that was needed and useful.

Following upon these early contacts, Jesus was with His disciples to teach and instruct up to the fortieth day from the Passover, when He ascended to His Father, from thence supporting His people by His spiritual presence, first in those miraculous gifts but always through the power of His Word.

R. B. SCOTT.

The church needs more action and less faction, more workers and fewer shirkers, more backers and fewer slackers, more praying and less straying.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; but Judaism said, 'O come, let us sing unto the Lord'; and when Christ came the angels greeted His birth with praise, and since then Christian song has gained in fulness and strength.

## NEWS FROM THE CHURCHES

**Tunbridge Wells, 5 Mouth Ephraim Road.**—Brother Frank Worgan served with us April 12th to 24th, for a gospel mission. Our brother proclaimed Jesus as Lord with power and conviction, and we give thanks to God for this. Although there have as yet been no "visible" results, we have every confidence that the seed, faithfully sown, will bear fruit in God's good time.

(Later)

We rejoice at another addition to our number. Sister Standen was welcomed into our midst on Lord's Day, May 4th. Our sister was baptised some years ago, and is a keen student of the Word. She is happy indeed at having found a church of the Lord. We pray God's richest blessing for her. Brethren, pray for us.

A. E. WINSTANLEY.

### Prayer

This life of prayer has tremendous influence in securing happiness of the home. I know of no greater influence in developing the life of our children than comes from a praying father and mother. Many of the greatest characters in the kingdom of God came from 'the old arm-chair', around which the family knelt in prayer. Long after that devoted father and mother leave this world and lie calmly in the embrace of the earth, they

live in the memory of their children.

Naturally when such people come together to worship God, prayer will have a prominent place. Nothing can warm the hearts of an assembly of saints like the fervent prayer of one of God's saints. Every effort must be made to rescue this important item of worship from empty, heartless, meaningless formality. Much thought and preparation must be given our public prayers if they are to edify the church. They must be free from meaningless repetitions; they should be spoken in clear, audible voice, and should have such content as will touch the heart of every hearer.

A. R. KEPPLER.

### Above all that we ask

I asked God for strength, that I might achieve;

I was made weak that I might be humble and obey.

I asked for help that I might do greater things;

I was given infirmity, that I might do better things.

I asked for riches, that I might be happy;

I was given poverty that I might be wise.

I asked for all things, that I might enjoy life;

I was given life that I might enjoy all things.

I got nothing that I asked for, but everything I had hoped for.

Despite myself, my prayers were answered. I am, among all men, most richly blessed.

—Anonymous.

## Churches of Christ and Correspondents

### ENGLAND

Aylesbury (Guide Hall, Beaconsfield Road).—L. H. Channing, 9 Ripon Street, Aylesbury, Bucks. (Tel. Aylesbury 2875).

Birmingham (Summer Lane).—F. C. Day, 69b Stamford Road, Handsworth, B.20.

Blackburn.—H. Wilson, 10 Hollin Bridge Street, Blackburn, Lancs.

\*Brighton (Oxford Street).—E. T. Thorpe, 32 Wilbury Crescent, Hove, 4, Sussex.

\*Bristol (St. John's Lane).—A. L. Daniell, 67 Ilchester Crescent, Bristol 3.

Cleveleys (Co-op. Hall, Beach Road).—E. Winter, 77 Kelvin Road, Norbreck, Blackpool, Lancs.

Devonport (Oddfellows' Hall, Ker Street).—W. F. M. Lakeman, 598 Budshead Road, Whitleigh, Plymouth, Devon.

Dewsbury (Friends' House, Bradford Road).—R. McDonald, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorkshire.

\*Doncaster (The Holmes, Wheatley Lane).—J. Garnett, 6 Bellwood Crescent, Thorne, N. Doncaster, Yorkshire. (Tel. Thorne 3205).

- East Ardsley (Main Street).—E. Pickersgill, 29 Back Oxford Street, E. Ardsley, Yorkshire.
- Eastwood (New Meeting House).—C. Limb, 32 Chewton Street, Eastwood, Notts.
- Hereford (72 Whitehorse Street).—Mrs. A. Sprake, at the same address.
- Hindley (Argyle Street).—L. Morgan, 396 Atherton Road, Hindley Green, Wigan. (Tel. Wigan 5258).
- Ilkeston (Burns Street).—S. Jepson, 40 West End Drive, Ilkeston, Derbys.
- Ince (Co-operative Hall, Keble Street).—P. Partington, 636 Atherton Road, Hindley Green, Nr. Wigan. (Tel. Wigan 55414).
- Kirkby-in-Ashfield (Beulah Road).—T. Woodhouse, "Jesmond," 8 Shoulder of Mutton Hill, Kirkby-in-Ashfield, Notts.
- Leicester (Adult School, Churchgate).—S. Harbottle, 43 St. Barnabas Rd, Leicester.
- London (Hope Chapel, Kentish Town).—R. B. Scott, 96 Chetwynd Road, N.W.5. (Gul. 1176).
- Loughborough (Oxford Street).—E. Hill, 122 Derby Road, Loughborough, Leics.
- Lyddington.—B. of B. in home of Mrs. Cheatle, Lyddington, Uppingham, Rutland.
- Morley (Zoar Street).—F. Sugden, 40 Wakefield Road, Gildersome, Nr. Leeds.
- Tunbridge Wells (Y.M.C.A., 5 Mt. Ephraim Road).—A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.
- Ulverston (Burlington Street Hall).—W. Crosthwaite, Ford Villa, Hart Street, Ulverston, Lancs.
- Wigan (Albert Street, Newtown).—W. Smith, 262 Scot Lane, Marsh Green, Wigan, Lancs.
- Wigan (Jackson's Square, Scholes).—R. Ratcliffe, 254 Bolton Rd., Aspull, Nr. Wigan, Lancs.

#### NORTHERN IRELAND

- Belfast (Berlin Street, Shankhill Road).—C. I. Hendren, 78 Broom Street, Woodvale Road.
- Belfast (Lawnbrook Avenue).—Miss R. McConnell, 33 Ainsworth Street, Woodvale Road. Also Hugh Tinsley, 34 Sarajac Crescent, Sunningdale Park, Belfast.

#### SCOTLAND

- Bathgate.—C. Fleming, Gayfield Terrace, Mid Street, Bathgate, W. Lothian.
- Bathridge.—John Steele, 8 Viewfield Street, Harthill, Lanarkshire.
- Buckie (Town House).—John Geddes, Elmbank, Tanatoun, Buckie, Banffs.
- Dennyloanhead (205 Glasgow Rd).—T. Cooper, The Mill, Castlecary, Stirlingshire.
- \*Edinburgh (Gilmerton Dykes Drive, Hyvots Bank).—R. Strang, 7 Moredoun Dykes Road, Edinburgh, 9.
- Fauldstone.—D. W. Stewart, 63 Murraysgate Crescent, Whitburn, W. Lothian.
- Glasgow (71 Hospital Street, C.5).—A. B. Morton, 7 Stepford Path, Easterhouse, Glasgow, E.3.
- Haddington (8 Haldane Avenue).—J. Nisbet, 22 Herdmanflatt, Tranent, E. Lothian.
- Kilbirnie (Masonic Hall, Newton Street).—W. Ferguson, 13 Stoneyholm Road, Kilbirnie, Ayr.
- Kirkcaldy (Rose Street).—John Moyes, 26 Donald Crescent, Thornton, Fife.
- Dalmellington (9 Knowehead).—W. Black, 37 Craiglea Crescent, Ayrshire.
- Leith.—Tom Jamieson, "Broomfield," Balerno, Midlothian. (Meetings in home).
- Leven (Community Centre Hall, Macduff, East Wemyss, Fife).—J. W. Davidson, 4 Sandy Brae, Kennoway, Fife.
- Motherwell (Union Street).—L. Purcell, 98 Addie Street, Motherwell, Nr. Glasgow.
- Newtongrange (St. David's).—A. J. Brown, 19 Barleyknewe Crescent, Gorebridge, Midlothian.
- Peterhead.—A. Strachan, 94 Balmoor Terrace, Peterhead, Aberdeenshire.
- Pittenweem (Lower Town Hall, Cove Wynd).—Neil Paterson, 3 East Shore, Pittenweem, Fife.
- Rosyth (Masonic Hall, Parkgate).—W. Brown, 34 Halkett Cresc., Dunfermline, Fife.
- Slamannan.—Miss M. Nelson, Binniehill Road, Slamannan, Stirlingshire.
- Tranent (Loch Road).—D. Scott, 33 Ormiston Crescent, Tranent, E. Lothian.
- Wallacestone Brae.—James Grant, "Seaview Cottage," Wallacestone, Stirlingshire.

#### WELSH BORDER

- Newport (4 Commercial Road).—D. H. Berry, 103 Malpas Road, Newport, Monmouthshire.

# OBITUARY

**Blackburn.**—Again we have to record the passing of another of our aged members in the person of Brother J. Grime, at the age of eighty years. He was a real example to all, in that he was to be found around the table of the Lord on every possible occasion. To his sorrowing wife and family we commend John 14:1, until the great reunity. H.W.

**Brighton.**—The church has suffered the departure from this life of two elderly sisters: the first Barbara Murray, the widow of Bro. J. W. Murray, whose name will be remembered by many of the older members of Scottish Churches, and who transferred to Brighton and worked amongst us for many years. At his decease, his family returned to Scotland and resided at Stirling, so that our sister was isolated from Church fellowship but maintained a practical and lively interest in the Brighton Church until her death.

The second, Sister Paris, was our oldest member. Despite failing health, wherever possible she was present at the Lord's Table—a privilege she highly valued and looked forward to. She lived alone for some time prior to her death, and was found unconscious, having fallen during the night. Removed to a nursing home, after about five weeks she passed to her rest.

**Kirkcaldy** (Rose Street). — With great sorrow we report the passing of our Bro. David Mellis, on May 3rd, at the age of 60 years. He was a devoted and faithful servant of the Lord, and as a deacon gave unstintingly his time and service to the work of the church. To our Sister Mellis and family we tender our loving respects and sympathy.

## AN INVITATION TO CLEVELEYS

The holiday season is an appropriate time to remind brethren once more of their opportunity to have fellowship with the church in Cleveleys, who meet in the Co-operative Hall, Beach Road. Breaking of Bread is at 10.30 a.m. and Gospel Meeting 6.30 p.m. We anticipate renewing fellowship with brethren from many parts of the country, and look forward to the spiritual benefits which we derive from this meeting with kindred souls.

We understand that it has been said in the past that visiting brethren have not been afforded full opportunities to take active part in our meetings. We should like to make it plain that this is not so. On the contrary, we welcome such help. We would again ask that when a brother on holiday knows that God willing, he will be meeting with us on a particular Lord's Day, and desires to serve us in the Ministry of the Word, he contact me (Eric Winter, 77 Kelvin Road, Norbreck, Blackpool). If brethren would oblige us in this matter, we are sure that it would be to the mutual advantage of both visiting and local speaking brethren.

## COMING EVENTS

**Wigan, Scholes**—Gospel Campaign, June 7th to 22nd. Sundays, Tuesdays, Thursdays, Saturdays, 7.30 p.m.

Saturday, June 14th. Tea 4.45 p.m.. Gospel meeting 6.30 p.m.

Preacher at all meetings: A. E. Winstanley. Please support us by your prayers and presence.

## CHANGE OF ADDRESS

Max Watson, 2604 Guadalupe, Austin, Texas, U.S.A.

## CHANGE OF TREASURER

Bathgate: H. Houston, 2 Avon Road, Bathgate, West Lothian.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/-, post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, c/o 2 Pyke Street, Wigan, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

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

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

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

THE SCRIPTURE STANDARD is printed for the publishers by  
Walter Barker (Printers) Ltd. Langley Mill, Nottm.