

The SCRIPTURE STANDARD

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

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"We All Did It!"

THE WORDS forming the title of this article are taken from the "Daily Telegraph" of Tuesday, September 17th, 1963. They form part of a dispatch from Washington concerning the killing two days before of four little Negro girls in a church in Birmingham, Alabama, by the explosion of a bomb planted there. The report says: "A 33-year-old white lawyer in Birmingham wrote today: 'A mad, remorseful, worried community asks, Who did it? Who threw that bomb? Was it a Negro or a white?'"

"The answer should be, 'We all did it. Every last one of us is condemned for that crime and the bombing before it and the ones last month, last year, a decade ago. We all did it... The who is every little individual who talks about the niggers and spreads the seeds of hate to his neighbour and his son... The who is every Governor who ever shouted for lawlessness and became a law violator.'"

It is not our intention to write a further article on the colour bar, following the one printed in the September "S.S." But we wish to stress that we are all more or less guilty, directly or indirectly, of this shameful, iniquitous division of people, simply because of colour, into privileged and unprivileged classes. None can wash his hands, say that it is none of his doing or responsibility or think himself without guilt in this matter, so long as he fails to treat these people as men and women to whom is due every privilege and liberty that we enjoy; or so long as he allows within him any "instinctive" feeling of superiority or innate dislike of those whose skin differs from his in colour. These things together make the "colour problem" (to give it its euphemistic title) what it is. Unless this attitude is broken down within ourselves, it will never be broken down throughout the world. Thus we contribute to the world's guilt.

The same truth applies as regard the hunger of so many throughout the world. Every one of us who sits down to a thoroughly good meal without giving thanks to God and thinking of those who go permanently hungry contributes to this appalling state of starvation of two-thirds of the world's population. Even to give God thanks and to spare a thought for those unable to enjoy good food as we do, and take for granted as our due, is of no help to the hungry unless we seek out avenues to send money to get the food to feed the hungry. Our consciences should not rest, the churches should not be content, unless and until we are exerting ourselves, in work and gifts, to ease the distress and suffering brought about by world hunger. It is dreadful to contemplate our lack of interest, even our smugness, towards these urgent matters. No more than with the colour bar are we without sin, insofar as we neglect to do what we can, as individuals and churches, to serve those for whom, as for us, Christ died. In this matter, too, "we all did it."

WHO CRUCIFIED THE CHRIST?

Very often we preach and speak as though it was the Jews, Christ's own people, who put their Messiah to death. We marvel at their lack of understanding of their own Scriptures, their spiritual blindness, their refusal to believe the plain truth of their own prophets. To us, it is clear that Jesus of Nazareth fulfilled the things spoken by the prophets. The Jews are, and have been for nineteen hundred years, judged, condemned and execrated as the crucifiers of the Son of

God, the Son of Man. The insenate rage of their awful cries against Him "Away with him, crucify him"; "Not this man but Barabbas"; "His blood be upon us and upon our children," has been demonstrated in eloquent sermons, expositions and the writing of many books. Even Christians have regarded the Jews with scorn and that sense of superiority which arises from the view that these Jews are guilty of a shameful act in which we would have had no part. They crucified their Messiah, and all the horrors and sufferings which have come upon them since are the inevitable results of that sin, the inexorable judgment of God upon His chosen people.

Or we may judge the members of the Jewish Council, from the High Priest downwards, as being alone guilty. These men knew "the law," the Scriptures, and should have been first to point out how Jesus fulfilled them. Instead of that, hate blinded their understanding: they closed their minds and hardened their hearts against any inflow of the truth which the Christ taught and did. Against all demonstration of His being the Messiah and the Son of God, they had judged Him from the first as being a blasphemer, an impostor, and thus worthy of death. Even on the human level, never was a more blatant act of injustice perpetrated than Christ's crucifixion. These members of the Jewish court who should have been foremost in assuring that proper and dignified trial, according to their law, should have been given to Jesus, were themselves foremost in the disgraceful scenes witnessed at His trial, in the denial of their own Scriptures and the deliverance to death of one whom they knew to be not guilty. Without doubt the guilt of the religious leaders cries aloud to heaven. They stifled any idea of justice or right, to accomplish their predetermined and murderous ends.

Or again, we may look upon the Roman Procurator Pilate as the one who, above all others, was responsible for the crucifixion. He was heir to the high Roman tradition of absolute justice, fair and open trial, uninfluenced by any outside power. He was an administrator of that law which has become a model for the rest of the world. Yet he betrayed every instinct or decree of justice in his handling of the case of Jesus Christ. He knew Christ was innocent and three times pronounced Him so. What he should have done then was to release Him instead of quibbling with the leaders of the Jews. He did not do what he knew to be right and he completely lost control of the case. He disintegrated: to save himself, held captive by his own evil past, he delivered an innocent man to be put to death. He thought that by the symbolic action of washing his hands he was removing his responsibility for the death of Christ. "I am innocent of the blood of this just man" he cried, but he knew he was guilty.

We can so easily look upon these happenings in an historical and objective sense, incidents which took place outside our control and consent. We can denounce the Jewish people, their Sanhedrin and Pilate as bringing about the death on the cross of the purest man who ever lived. But that does not establish our own innocence, any more than Pilate's washing of his blood-stained hands did. We may be horrified at the fearful cry "His blood be upon us," but that does not remove the stain of His blood from ourselves. For "we all did it" and we know it. Not the Jews alone, or Pilate alone, but the sin of all of us. For we know that it was sin—my sin, your sin—which caused the Lord Jesus Christ to give Himself for us. He could have delivered Himself from the Jews—"I can call upon more than 12 legions of angels" He said in the Garden; "Henceforth you shall see the Son of man coming in the glory of His Father, in the clouds of heaven." He claimed before Caiaphas, for which He was pronounced guilty of blasphemy; "You could have no power over me at all except from above" He told Pilate.

So the life of Jesus was not simply taken from Him; He was not only murdered. He gave Himself, a willing offering; He died for all. He not only bore our sin, but became sin for us. Apart from His rejection by His own, apart from the determination of the religious leaders to be rid of Him, apart from Pilate's travesty of justice, the death of Jesus was His own voluntary act in giving Himself for the sins of the world.

In preaching to the Jews (Acts 3:17) Peter says, "And now, brethren, I know that you acted in ignorance, as did also your rulers." There is the answer to the prayer of Jesus, "Father, forgive them, for they know not what they do." There is a sense in which the sinner does not know what he does when he sins—its meaning, its depth and its outcome. He is not in his right mind: when the prodigal son came to himself he returned to his father. The hymn says.

"Lord, it is coming to ourselves, when thus we come to Thee."

By our sins we are equally guilty with the Jews and Pilate in bringing about the crucifixion of Christ. He is "the Lamb of God who takes away the sin of the world"; "He bore our sins and carried our sorrows"; "The Lord has laid

upon him the iniquity of us all. He was wounded for our transgressions, bruised for our iniquities." "WE ALL DID IT."

The refusal to admit that we all did it is the surest sign that we are guilty. It is the refusal to recognise that Christ died for me; He "loved me and give himself for me". To realise that I caused His death by my sins is to draw near to His cross in belief and repentance; the step to bring us to obedience and forgiveness. If I were the only sinner in the world Christ would die for me. That is where salvation is an absolutely personal matter.

EDITOR.

Origin and Growth of Denominationalism

MORMON CONFUSION ON THE DOCTRINE OF THE GODHEAD

WHEN dealing with Mormonism it is important to remember that we are dealing with a religion which ought never to be called "Christian", because its doctrines are a fantastic concoction of paganism, Judaism and New Testament quotations. This is a fact which becomes crystal-clear when we consider what Mormonism teaches on the vital subject of the Godhead. One Mormon "Apostle," H. C. Kimball, said frankly, during a conference on 15th September, 1857, "The God of the Christians is the Devil of the Mormons." One thing is certainly true; the God of the Mormons is not the God of the Bible.

Mormonism — a revival of Polytheism

The worship of many gods is not new. It was a feature of both Roman and Greek religion, as well as of even more ancient peoples. But the Mormon doctrine of "Gods" is as fantastic as anything we ever read in classical mythology. Mormonism appears to have begun in a more or less orthodox fashion, as far as the Godhead is concerned. The later "revelations" concerning the myriads of Gods and Goddesses are the fruits of the wild imagination of Joseph Smith a few months before he "received" the command from God to practice polygamy. Indeed, we are led to the conclusion that, at that time, Smith was either mentally deranged, or the most audacious liar to come before a nation.

Briefly, this is the Mormon doctrine of the Godhead: The many Gods occupy the planets which are scattered throughout space. There they live, more or less as we live on earth. They have wives and families. Each God and his "tribe" occupies a certain territory. If one of these tribes becomes too numerous, the "Chief God" creates a new planet, which becomes the habitation of the younger "Gods." However, since these heavenly beings are more or less imperfect, never having experienced the temptations and troubles which an embodied soul experiences, the Earth was created and these Spirit-Gods were given an opportunity of coming to Earth in order to attain perfection. The first body was made out of dust of the earth and the first God to appear was the Archangel Michael. Whilst here he was known as Adam and he lived at a place about 50 miles north of Jackson County, Missouri, U.S.A. Here was the Garden of Eden. (How Adam's descendants left "Paradise" in America and crossed to Asia is not explained).

Adam is the God of the Mormons

This is because he is the God of the planet Earth. Listen to Brigham Young, the successor to Joseph Smith: "When our father Adam, came to the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organise our world. He is Michael the archangel, the Ancient of Days. He is our Father and our God and the only God with whom we have to do." ("Journal of Discourses," vol. 6, p. 50).

The Mormon God has a physical body

Joseph Smith says in "Doctrine and Covenants" Sect. 130, v. 22, "The Father has a body of flesh and bones as tangible as man's". Read Sect. 129 in its entirety and you will learn (?) among other things, that angels have bodies of flesh and bones too. You may identify an angel by asking him to shake hands with you. If he really is an angel you will feel his hand! If he really is the Devil, trying to pass himself off as an angel of light, you will not feel anything. This is because, as part of his punishment, the Devil is not permitted to have a body of flesh and bones!

The Mormon God is merely a Perfected Human Being

"God Himself was once as we are now and is an exalted man and sits enthroned yonder in heaven." (Joseph Smith, "Journal of Discourses," vol. 6, p.3).

"What Man now is, God once was; what God is Man shall become." (Brigham Young, "Journal of Discourses," vol.3, p.93). And remember that the "God" referred to in these quotations is Adam.

Mormonism teaches that Jesus was born of Adam and Mary

We are told that the Father, who is Adam, came down to Earth and chose Mary to be his bride. He sent the angel Gabriel to announce the engagement to her and, on a plain in Palestine, the bride and bridegroom met. Out of that marriage Jesus was born. ("Geschiedenis der Mormonen" by Wolff, p. 58). This is also described by Brigham Young in "Journal of Discourses," vol.1, where, on page 50, he asks the question, "And who is the Father? He is the first of the human family." Thus, Adam is the father of Jesus.

The Mormon God not the Chief God

Even Adam, God of the Earth, is answerable to His Father. (I realise that all this is confusing and that there are many contradictions in this doctrine, but only by mentioning these fantastic ideas can we really understand what Mormonism is). Mormonism teaches that the Father who came to Earth also has a Father. And this Father has a Father. So we continue, until we eventually reach the Father of all Fathers—the Chief God, from whom all other Gods have sprung. He does not live in Heaven, but on a planet called "Kolob." ("Pearl of Great Price" Book of Abraham 3, 1-9). The existence of the planet "Kolob" has only been revealed to Joseph Smith. The most powerful radio-telescope man has devised has not been able to trace it, even though it is the "central orb in the system of worlds to which our solar system belongs" according to "Doctrines and Covenants Commentary" p.1,003. But to come back to earth for a moment.

The Mormon Godhead for Earth consists of Two Persons

In other words, Mormons teach that humanity is concerned with a "Duality" and not a "Trinity". The two beings in their Godhead are the Father and the Son, by which Adam and Jesus are meant. The Holy Spirit is not a part of the Godhead since he is neither personality, nor person. And we mean "person" in a literal sense. The Father and the Son both have bodies of flesh and bones, but the Holy Spirit has no such body. It is the one soul which moves both Father and Son. In other words, there are only two beings in the Godhead, and the Holy Spirit is their spiritual fellowship; their united willing and thinking. And yet, if you will take the trouble to read in the Book of Mormon, Mosiah 15 1-3, 3 Nephi 1:14 and Ether 4:12, you will see that Smith constantly confused even the Father and the Son. Indeed, you will find these passages impossible to understand.

This then, is just a little of the incredible pagan fantasy which is taught by Mormonism. Myriads of Gods and Goddesses, living in polygamy throughout space. And over them all, from the planet "Kolob" the Chief God himself. Can any sane person accept this nightmare as the doctrine taught by the Holy Word of God?

F. WORGAN.

"The Promise of the Spirit"

SOME TIME AGO, there was handed to me a paper-backed book bearing the title at the head of this article. Bought from a bookstall run by the Association of Churches of Christ, it may have been thought to be of interest to me, perhaps as a sign of the teaching offered to their members. After a quick look as to who was its author and publisher, the book was laid aside for later reading, and forgotten. Some time afterwards, my mind became exercised over questions concerning the Holy Spirit, and I began an article intended for the "S.S.", should the Editor accept it. It was when writing that article that the book was remembered and it was found and read.

Let me say — in one breath, as it were — that I consider it a remarkable book, but a dangerous one to place in the hands of anyone not well learned in the Scriptures. Bought as indicated, I wondered whether the book was being read by "S.S." readers. If so, a warning of what it teaches might very well be sounded. Hence what is here written.

As to its author, William Barclay, who he is, and the religious denomination to which he belongs, I have no knowledge whatever*. That he is a man of wide

[* We think the author of the book is Dr. William Barclay, Lecturer in N.T. Language and Literature at Glasgow University. He writes a regular weekly article of Bible

reading, with a wonderful memory for what he had read, is obvious. The number of people to whom he refers is astounding. He draws upon classic authors: Aristophanes, Sophocles, Epictetus, Socrates and others, men who lived and died before Christ was born, and what such authors as these could have bearing on the work of the Holy Spirit and on the New Testament is a puzzle. Moderns he quotes in great variety, and some of these seem to be queer people to find mentioned in a book on such a subject — Robert Burns and H. G. Wells, for instance — but all kinds of authors appear to be grist for his mill, and are given a place in this amalgam of clever writing on what is a serious subject. If enthusiastic and energetic prose were sufficient, this could have been counted a great book, but truth should have its place. I dare to say that if ever there was a man who stood—or stands—in need of Paul's exhortation to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [Moffatt: handling] the word of truth," this writer is that man.

No attempt is made here to follow him in his rapid race through the book, but some of his remarks should be noted.

He writes: "This is not the time nor the place to enter into discussion of what is meant by the inspiration of Scripture." This we think a strange statement to make, for the validity of what he writes depends upon its authority. This he aims to establish by Scripture quotations (he gives 315 of them), yet even while in the midst of doing it, he positively denies the value, for modern times, of the Scriptures he quotes.

He writes: "It seems extraordinary that anyone should seriously believe that Christianity can still be presented to people in categories of thought and forms of expression which are well on for two thousand years old."

"No truth is static—least of all God's truth. A faith directed and protected by the Holy Spirit is necessarily a faith re-thought, re-expressed, re-minted in each generation. Study, discussion, argument, are all good and all necessary, but all futile, unless the Spirit is there to reveal and to communicate that certainty for which the modern man craves."

"Now the Holy Spirit is a living, acting, energizing, illuminating person, and the faith therefore, is not something static, committed to print in a book, or crystallised for ever in some credal declaration. If the faith is in the care of the Holy Spirit, then the faith can never be a static thing."

Those statements raise the question, how can it be possible for the Spirit of *Truth* to teach what is truth for one generation and for that truth to become untruth for the next generation? The author sees the difficulty and seeks to overcome it with the assertion—apparently on no authority but his own—that truth is never static. In science, which achieves knowledge through experiment, that is possibly—probably even, tentatively—true, but in Divine revelation it is not true.

Nature has its static laws which have the perfection of absolute truth. Day by day, the whole universe moves under static laws, governing the heavenly bodies. Day follows night, just because God said, "Let there be light... and God divided the light from the darkness."

It is because God's laws are static and to be depended upon that man has achieved so much scientific knowledge. If the materials which nature provides were inconstant in their action, nothing could have been done with them, but because they are constant, and results of their use—when properly achieved—are always as expected, his thinking can proceed from one point to another until the end foreseen in his mind is realised. The development of the aeroplane is one instance, out of many.

The laws of God written long ago on stone, as a symbol of their static nature, though the stone is now broken, remain—not re-written, as laws—but re-written (except for one exception—the Sabbath) in more spiritual terms in the New Testament.

The Garden of Eden supplies fruit in proof of the inspiration of Scripture—which, in effect, the author of this book denies: "And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." Thus human language came into being—and thus began a most fascinating occupation, which has engaged the attention of mankind ever since! Not only every living creature, but everything non-living also that can be classified, has had its name given to it, and the products of both animate and inanimate nature can be—and are—identifiable by

exposition in the "British Weekly." He is also author of several books: e.g., "The Master's Men," "Letters to the Seven Churches," and commentaries on several books of the N.T.—Ed.]

classification, each and all after its own kind, because the law of their being is static.

But we must give credit when and where credit is due. W. Barclay writes this, "Great as is the work of the Spirit in the Old Testament, the fact remains that, *in general, the work of the Spirit is connected with the extraordinary and the abnormal.*" (His italics). Thanks are due to him for the two words, "extraordinary and abnormal" and the way he applies them in that sentence.

Had he seen the "abnormal" in an Old Testament story he writes about, he would have saved himself the writing of some nonsense. It is a story about a man named Bezaleel. *Young's Concordance* has this about him: "The artificer to whom was confided the design and execution of the works of art required in the tabernacle in the wilderness . . ." The story reads (Exod. 31): "And the Lord spake unto Moses, saying, See I have called by name Bezaleel . . . and I have filled him with the spirit of God . . ." William Barclay takes that story (abbreviated here) and fills it with the wildest imaginations. "Here is something new", he says, "Craftsmanship as a gift of the Spirit. Here is something, which, in an illuminating flash, transfers the Spirit from the realm of theology to the realm of life." Forgetting what he has said about the "extraordinary" and "abnormal"—which the Tabernacle and the wilderness journey of a great body of people certainly were—he goes on: "We do well to remember that, whatever gift a man has of mind or heart, of brain or eye or hand, that gift is a gift of the Spirit." What was spoken of one man, singled out by name, this author bestows upon everyone possessing any kind of natural gift. Later in the book, he refers to this, in this fashion: "The Spirit of God leads us into all truth. This means that every discovery of truth that men have made is the work of the Spirit. Nothing could do more wrong than to limit the guidance of the Spirit to what we might call theological truth . . . When a surgeon discovers a new operating technique, when a physician discovers a new drug [Thalidomide, for instance?], when an engineer discovers a new way to harness power [nuclear fission, for instance?] all is the work of the Spirit."

If the writer of this book had thought to look up the occasion when the words he quotes so often were used, to whom they were said, and why, he would have seen how "extraordinary and abnormal" that occasion was. Here is the New English Version: (John 15:13) "When he comes, who is the Spirit of truth, he will guide you into all the truth; for he will *not* speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming. He will glorify me, *for everything that he makes known to you he will draw from what is mine.* All that the Father has is mine, and that is why I said, Everything that he makes known to you he will draw from what is mine."

No passage of Scripture perhaps is so misunderstood and misused as the words: "He shall lead you into all the truth," but place the limitations which Christ Himself placed upon His words, and all such vain imaginations of men, such as this author reveals, are blown into thin air. The truth referred to is not about everything under the sun, but the whole truth about Jesus Christ, which the apostles—by the Spirit's aid—had to remember so that it could be written for all generations to read. Jude has the words for it, as "the faith which God entrusted to his people once and for all."

When the author comes within a page of the end of his book, he writes: "When we have said all this, it is inevitable that one question should rise from our hearts and be on our lips: How can we receive this Spirit? . . . The answer is an answer which our generation finds it hard to accept." Then he quotes the poet Yeats as saying: "Can one reach God by toil? He gives Himself to the pure in heart. He asks nothing but attention." Taking that inconsequent and somewhat incoherent statement as an answer to his question, he repeats it in italics: "He [God] asks nothing but attention." And though he adds a few comments it is on those words he ends his book.

An answer which some of our readers may think meets the case, is that the Spirit comes by gift! But that thought does not seem ever to have entered this author's mind. I do not think he once mentions the gift of the Spirit. This seeking after the means of spiritual possession seems to the writer of this a very strange thing. Is it possible that God should promise the Holy Spirit to believers without making it known how possession of the Spirit should be received? How the apostles came by it, and those others who, as the Scriptures relate, also received the Spirit, with gifts which they did not naturally possess, is made abundantly clear. But what is the answer for this generation? Is there one?

W. BARKER.

SCRIPTURE READINGS

NOVEMBER

3 Numbers 12	1 Thess. 1 to 2:8
10 Psalm 19	1 Thess. 2:8-20
17 Nehemiah 1	1 Thess. 3
24 Psalm 1	1 Thess. 4

THE FIRST THESSALONIAN LETTER

This is the first letter written by the apostle Paul which we have in our New Testament, and the time of its writing is established by its contents and the accompanying history in the Acts of the Apostles. Some hold that the Galatian letter may be earlier but we feel the development of the Judaizing influence with which it deals must have come rather later. This letter is very direct and simple in its contents, being concerned with immediate happenings, and not specifically with doctrine or false teaching. It is designed to give the maximum encouragement to Christians young in faith, who are being subjected to severe trials.

We must read the chapters in Acts (17 to 18:5) which tell us the circumstances of both the preachers of the gospel and their converts. Paul, Silas and Timothy were together, doubtless at Corinth (18:5). They had shared the labours and sufferings at Philippi Thessalonica, Berea. We have wondered how Paul (for example) "rose up and entered the city; and on the next day went on with Barnabas to Derbe" after being dragged out of Lystra and left for dead. And nearer to our time how Silas and he left Philippi after being beaten and cast into prison, and went on to Thessalonica. These beatings were savagely cruel, and it would seem that their recovery and persistence in the work were little less than miraculous. Little wonder then that Paul refers so feelingly to his entry into Thessalonica (2:1 and 2), and his utter honesty. No one could think of him as acting upon base motives, and this outright boldness won honest hearts—and the same feature in a preacher's life wins them now. We note in particular what he says here and elsewhere concerning his carelessness about pleasing men, and carefulness to please God (2:4), and his avoiding taking money from the brethren, so that none could accuse him of mercenary motives. He uses this also as an example for Christians to be industrious (4:11 and 12).

The story in Acts at first gives the impression of a very short stay in this city, but the three weeks mentioned cover only the introductory work, so characteristic of the apostle, of presenting the Saviour as the fulfilment of scripture to his fellow Jews. We know

that he "had great sorrow and unceasing anguish in his heart" (Rom. 9:2) for them because of their rejection of their Christ. However, some at least were persuaded (Acts 17:4) so there was a nucleus in that church who had believed in God from their youth. They would perhaps have an even harder road to tread on account of the hatred of their own people, who would regard them as traitors. It must have been a minority that believed and they suffered severely (2:14 and 3:1-5), but they came through with outstanding steadfastness.

This is perhaps the most remarkable feature of their early days. They had certainly not lost "their first love" (Rev. 2:4). It may have been months before the Jews were able to stir up the rabble against the Christians. The impact of their holy changed lives on that wicked city was to expose sinful practices and antagonise "the world." This would account for the success of the opposition, and Paul's having to leave, probably by order of the authorities, whose object (however mistaken in this case) would be to maintain order. This could also be Satan's way of preventing an early return, which Paul so longed to make (2:17 and 18).

We like to dwell on the utter sincerity and self-sacrifice of the apostle as shown in his work with the gospel in this city. He comes with a message of love, the acceptance of which was to bring suffering upon its adherents. He made this clear to them (3:4) and his life illustrated it. He bore in his body the marks of the Lord Jesus; not yet the wound prints in hands and feet, but weals and scars on his back at least. Yet he was received as the messenger of God, and the heathen turned with joy to worship the true God, began to live new lives of faith and hope and love, and withstood the trials and temptations of the Evil One, so as to fill the apostle's warm heart with overflowing thanksgiving and rejoicing (2:19; 3:6-10).

Here is the real cause for joy: not being in good health and comfortable with all the good things the world can offer, but being strong in the Lord, working, striving and steadfast for the good of all (1:3), and spreading the truth abroad (1:8). We must indeed be thankful for all God's gifts and for His mercy in granting us peace and plenty; but there is so much that is higher, purer, better, when the conditions may be hard and difficult.

Finally, our thoughts go back to the power of the love of God as shown in the work of Paul and his companions in labour in that city. This is at the foundation of the success of the cause there. The disciples had felt that tender affection (2:7) and that fatherly guidance and discipline (2:11) which brought them into touch with heavenly realities and lifted them to a higher life. They learnt how to live and to please

God, and how to love the brethren. The Christian does not stay at that; he must "abound more and more" (4:1 and 10).

R. B. SCOTT.

CORRESPONDENCE

DEEDS OF COVENANT

Dear Brother Editor.—Several brethren have asked me about Deeds of Covenant as a means of making gifts to the churches and since the matter may be of wider interest I seek the hospitality of your columns to give brief details.

A Deed of Covenant is a written promise to pay a sum of money at regular stated intervals to a charity (which includes a church) or other recipient. In certain cases where a Deed of Covenant is made, it is possible for the recipient to recover income tax from the Inland Revenue. The effect of this is that, with income tax at the current standard rate of 7/9 in the £, for each 12/3 paid by the giver an additional 7/9 can be recovered by the recipient from the Inland Revenue without further cost to the donor.

The two basic conditions are that the Deed of Covenant shall be given for a period which can exceed six years and that the donor pays income tax at the standard rate. It should be noted that, in cases where the donor does not have unearned income equal to the amount of the annual donation, the Deed of Covenant will result in a reduction of earned income relief for income tax purposes. The Deed of Covenant should be drawn up in a form acceptable to the Inland Revenue and Stamp Duty (in most cases, 5/- per £100) will require to be paid on it.

Brethren requiring further information should consult their accountants or solicitors if they are in doubt as to the effect of a Deed of Covenant on their own particular circumstances. In cases where such professional advice is not required, I can supply a specimen form of Deed of Covenant which I shall be pleased to do if brethren will write to me at Fairbank, High Street, Morley, Nr. Leeds.

T. McDONALD.

MISSIONS

THERE is apparently among us a real striving for the extension of God's Kingdom. This effort is noticeable in the number of missions being carried out lately. This is most praiseworthy, as it not only requires effort, but talent and money too. To say that the whole brotherhood wishes to see these efforts crowned with success in the great ingathering of precious souls is just plain truth.

There are common desires motivating the brotherhood. These have been

allowed to stay dormant too long. So I for one, along with every other in the brotherhood, say "God-speed" to every sincere effort to sow the seed, and pray for a rich harvest for the Master.

These efforts always encourage and hearten us, as they are a source of hope and inspiration. We need encouragement in these days, especially when one observes the progress of the powers of darkness. Therefore to be placed in a position of expectancy of God's blessing on us fills us with joy. Yet care is needed by the stewards of God's work, because the evil one is not taking a holiday, not even while we hold a mission for the propagation of the gospel of Jesus Christ. Therefore, we must endeavour to make sure of the preachers to whom we allow the use of our platforms. For instance, should they not be known to be faithful brethren of our own churches? Be certain they are faithful and true to God's word in its entirety (Rev. 22:19). Then, we shall not have caused division and confusion, to be rectified afterwards, instead of gathering the sheaves we had hoped for.

Some of my readers, will, no doubt, be thinking of the time when Overdale College was brought into being. This, as you remember, was to be, in the light of its super-learning, a means of unlimited progress. Yet through the introduction of unscriptural practices and tampering with the precious word, the result was the decimation of the church for which Christ died.

Brethren, let us not shun to exercise the care demanded of us as faithful stewards. Then we shall receive the "well done" of our Master and our mission be blessed with ingathering of precious souls.

J. A. GREGORY.

HOW MUST WE GIVE?

AS long as a man thinks he owns what he has, then the church will always appear to him a beggar, appealing to him to part with enough to meet her needs. The church is everlastingly depending upon his good will and impulses of generosity. But once a man realises that he owns nothing, but owes everything; that he is merely a temporary steward of all that he has and is; and that his life is given him in trust, then the proper proportion of his gifts to the Lord's cause will be forthcoming. Many people are not giving in proportion to their income. They have been in the habit of spending for their own comfort and convenience and giving God a little of what happens to be left. Since many of them live right up to the limit of their income, there is, from their standpoint, some logic in their claim that they cannot raise their contribution.

Contentment gives a crown, where fortune hath denied it.

You traverse the world in search of happiness, which is within the reach of every man.



(Conducted by
A. E. Winstanley,
43a Church Road,
Tunbridge Wells,
Kent.)

A GREAT MAN

ABRAHAM (or Abram, as he was then known) was travelling in company with Lot, his nephew. Both of them had large flocks, and soon they found that they would need to separate. "The land was not able to bear them that they might dwell together: for their substance was great (that means that they had large possessions) so that they could not dwell together." (Genesis 13:6).

A Quarrel

Both Abram and Lot had herdmen looking after their flocks, and these began to quarrel with one another. Probably this would be about pastures for the flocks—very valuable in that land. Now see how Abram dealt with this trouble. He said to Lot: "Let there be no strife, I pray you, between me and you, and between my herdmen and your herdmen, for we are brethren. Is not the whole land before you? Separate from me. If you will take the left hand, then I will take the right. If you choose the right, then I will take the left" (Genesis 13). In other words, Abram was saying: "Lot, take what you want, and I'll have what's left."

A Great Man

This is one of the things that made him such a great man. *He was unselfish.* Do you know what that means? Well, think of the word *selfish*—it means thinking about self first. Unselfish means thinking first about others: putting others before oneself. Who is the very best example of this way of living that you can think of? Yes—Jesus. "He went about doing good"—he gave his life unselfishly for the good of others. He never refused to help, or heal. And at last he gladly gave up his life, on the cross, for the good of all mankind—for our good.

Humility

Can you put into one word the idea of thinking self more important than others? Here it is: *pride*. Jesus taught many times that if we are to be his true disciples we must put to death pride in our lives. He put it another way by teaching that we are to learn *humility*. If you will open your bible at John 13 and read verses 1 to 17 you will see how he gave the apostles a lesson in humility. In a rich man's home the lowest slave had the duty of washing his master's feet. Jesus did this service for his fol-

lowers to show them that if they were to be citizens in his kingdom they must learn to put others before themselves. We can put it very well in a little chorus which says: "Jesus first, yourself last, and others in between."

A Wonderful Promise

Lot chose the part of the country which looked best for his flocks and herds. (He had not learned to be unselfish had he? If he had he would have urged Abram to take the good land). Abram gladly took the other. Then God spoke to him and said: "Lift up your eyes, and look northward, southward, eastward and westward: for all the land you see, to you will I give it, and to your descendants after you." You see, Abram did not lose by acting selfishly. God blessed him.

Choose Rightly!

There is a great lesson in this story. It is this: we should always make a right choice. In other words, we should be really concerned for other people, and not be greedy. You might think that if you do you will lose by it. (I expect some people would have told Abram that he was silly choosing as he did!). But the simple truth is this: *it never pays to act selfishly.* Or, to put it another way: it is always best to do what God expects us to do. Here's a text to remember. Our Saviour said of his Father: "I do always those things that please him" (John 8:29).

WHO AM I?

I AM the greatest criminal in history.
I have killed more men than have fallen in all the wars of the world.
I have turned men into brutes.
I have made millions of homes unhappy.
I have transformed many promising youths into hopeless parasites.
I have made smooth the downward path for countless millions.
I destroy the weak and weaken the strong.
I make the wise man a fool and trample the fool into his folly.
I ensnare the innocent.
The abandoned wife and the hungry children know me.
The parents, whose child has bowed their grey heads in sorrow, know me.
I have ruined millions.
I shall ruin millions more.
I AM ALCOHOL.

CAN YOU HELP?

IS there any brother available able to tile a baptistry? We feel that it is important to do this job as soon as possible, even though various other work will have to be done over a long period. The builder's estimate is in the region of sixty pounds. But we do not have that money and are praying that we may find a disciple of Christ able and willing to do the work on a voluntary basis. If this is read by such a one, please write to me: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

HELPFUL THOUGHTS

Brutes leave ingratitude to man.

The injuries we do, and those we suffer, are seldom weighed in the same balance.

The innocent seldom find an uneasy pillow.

The riches we impart are the only wealth we shall always retain.

The learning and knowledge that we have is, at the most, but little compared with that of which we are ignorant.

The most essential element in any home is God.

God looks only to the pure, not to the full hands.

Make yourself an honest man, and then you may be sure there is one rascal less in the world.—Carlyle.

NEWS FROM THE CHURCHES

THANKS

Tunbridge Wells (Community Centre, Oak Road).—We wish to acknowledge a gift of one pound for our building fund, from a brother who desires to remain anonymous.

We would be glad to hear from any other brethren who desire to help up with gifts or loans. We still need about five hundred pounds, to pay for essential work done. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

Aylesbury.—We rejoice to report that the power of the gospel is still being manifest amongst us. On September 29th, Miss Mary Wood-Gomm, was baptised into Christ. She is a friend of one of our sisters who was recently baptised and she has been attending our meetings since the recent campaign. On October 10th, Jennifer Pinner, aged 13 years, also obeyed her Lord. She has been a regular member of our Bible

school for some time, and her mother obeyed the gospel during the campaign. We pray that our two new sisters in Christ may receive much blessing as they grow in faithful service in the Lord. L. Channing.

Kentish Town.—Grieved that Bro. Tom Nisbet was unable to fulfil the arrangement to work with us in October, we are endeavouring to do a special work ourselves with the help of Brother Winstanley on the Wednesday evenings, and "Fact and Faith" films on Saturday evenings. The 92nd anniversary of the opening of the meeting-house was celebrated with meetings on Saturday 5th, when members from other churches joined with us. Brother Tom McDonald kindly led the discussion on "the Future of Churches of Christ" in the afternoon, and preached on the Compassion of Jesus in the evening. About 50 enjoyed the tea provided by the sisters, and we appreciate the encouragement ministered to us by speaker and visitors very warmly. We look forward to further efforts, and seek the blessing of God upon them. May He enable us to maintain the cause and bring gospel truth into many more lives.

Kirkby-in-Ashfield (Beulah Road); September Rally.—We have the pleasure to report that the occasion was well attended by brethren representing many churches. The afternoon session was thoroughly enjoyed. Bro. Tom McDonald, of Dewsbury, presided over the meeting, which was addressed in turn by Bren. Graham Gorton, of Hindley, John Dodsley, of Kirkby, and Eric Limb, of Eastwood. The subject was "Repentance" in the periods of the Law, of John and Jesus, and the Gospel respectively. The brethren can be commended on their efforts which sparked off quite a good deal of discussion and comment.

About 90 sat down to tea and the numbers were swelled to about 120 for the evening session, which was very ably presided over by one of our own brethren, Tom King. The speakers, Bro. Alec Allen, of Blackburn, and Bro. Albert Winstanley, of Tunbridge Wells, inspired us to greater faith and purer works by their addresses. A small singing group, led by Bro. Winstanley, interspersed the proceedings with a well-sung prayer, "Purer in Heart."

It was felt by all that a time of fellowship not similarly experienced for some time was enjoyed by all who made the effort to be with us. We thank God for the help we all received.

Tom Woodhouse.

Birmingham (Summer Lane).—The church would share her joys with her brethren and asks that all will rejoice with her in the extension of our Lord's kingdom. On October 3rd, 1963, Mrs.

Amy Sephton confessed her faith in Jesus and was immersed. In like manner, Ruth Elizabeth Green was added by the Lord to His church on October 6th.

Mrs. Sephton has been attending the women's meeting for some time now and "Betty" has learned the true way in the Bible school. We rejoice with all the workers whose efforts God has rewarded in this grandest of all ways. To Him be the glory. P.J.

Wallacestone.—The church of Christ meeting at Wallacestone held their annual social in the Masonic Hall, Brightons, on Saturday, 19th October, at 4.30 p.m. There were gathered about 130 brethren and friends. After Bro. John Baird had given a warm welcome to all present, God was praised in the singing of solos, duets and male voice pieces by brethren from Wallacestone and other churches. Of the two speakers present, Bro. Tom Nisbet, Haddington, used as his text Rom. 6, verses 3-4, and preached a forceful gospel message on the subject of baptism, showing clearly that in this holy ordinance of God, the sinner contacted the death of Christ, and so the blood shed at His death, without which there is no remission of sins. Bro. David Dougall, evangelist for the Slamannan District churches of Christ, in his discourse to the gathering, used as his text Matt. 5:8. He drew attention to the fact that the seeking after pleasure was not true happiness, as pleasure was only sensory and soon passed away, but that true happiness is only to be found in Christ and the living of a pure life before God.

The meeting closed with the singing of the hymn, "God be with you till we meet again," the sentiment of every follower of Christ present.

nes Grant.

WEDDING

Church of Christ, Scholes, Wigan.—October 12th, 1963: John Frost to Vera McGrath; James Melling officiating.

CHANGE OF ADDRESS

Secretary, East Ardsley.—Edward Pickersgill, 24 Albion Street, Morley, Leeds.

OBITUARY

Hindley.—Once again the cold hand of death has been laid upon us in the taking away of our Sister Fisher, on September 21st, at the age of 85 years.

She was 70 years of age when she

obeyed the Lord in baptism, and for 15 years she has been present when able to fulfil her Lord's will around His Table and His Word.

We commend those who sorrow to a heavenly Father's care.

Tom Kemp.

Ulverston.—We deeply regret to report the death of our Sister Emma Helling, who passed to her rest on Sunday, October 13th, 1963, after a long illness, aged 66.

Sister Helling was immersed into Christ at the Church of Christ meeting-place, Ulverston Road, Dalton, in the year 1919, and maintained a steady consistent Christian life and character. She merited and won the love and esteem of her brethren with whom she was associated, and her passing away is another break in the link here of those holding firm to the faith. Her mortal remains were laid to rest in Dalton cemetery. The service in the meeting place and graveside was conducted by Bro. John Pritt, Blackburn. Our deepest sympathy is extended to our Bro. Helling and family.

James McF. Black.

A THANK YOU

Bro. Harry Helling and family desire to thank most sincerely all the brethren and friends for the great kindness and sympathy extended to them during their sad loss, also for floral tributes, letters, and cards of condolence.

ANOTHER WARNING

October 17th, 1963.

Dear Brethren: This is to warn you of the possibility that you may be approached by a young man or men from Pakistan, posing as faithful members of the church of Christ, carrying fictitious letters of introduction and cheques supposedly written by me.

Do not, I repeat, do not, under any circumstances cash any cheque that may be so presented.

One man uses the name Amjad Chaudry, the other Zubair Rasul.

They are wanted for forgery by Melvin Harbison, 85 Waterloo Road, 1/F, Kowloon, Hongkong; Jesse Fonville, P.O. Box 881; and Gordon Hogan, P.O. Box 570, Lahore, Pakistan. Any information leading to the apprehension of Chaudry and Rasul will be greatly appreciated.

Gordon Hogan, Church of Christ

P.O. Box 570

Lahore, Pakistan

COMING EVENTS

Blackburn (Park Road).—The following meetings are announced with Bro. Gary Adams (Holland), as gospel preacher (D.V.): Saturday, November 2nd; Sunday 3rd; Saturday 9th and Sunday 10th in the St. John's Ambulance Hall, Princess Street (off King Street), Blackburn. Also Monday, November 4th; Tuesday 5th and Wednesday 6th in the meeting rooms, 52 Park Road. Each meeting commences at 7.30 p.m. All are welcome to have fellowship with us.

The Ambulance Hall is about five minutes walk from the town centre.

Bro. Frank Worgan (Ince) will serve the church as preacher on Saturday, November 9th (along with Bro. Adams) and on Saturday 16th and Saturday 23rd at 7.30 p.m.

Aylesbury.—Gospel Campaign, November 3rd to 10th, inclusive. Meetings every night: Lord's Day 6.30 p.m., weeknights 8 p.m. Preacher: Bro. Andrew Gardiner (Edinburgh). Your attendance most welcome; your prayers for success earnestly solicited.

Brighton (Oxford Street, London Road).—Gospel Campaign, November 10th-17th. Sunday 10th: R. B. Scott, Kentish Town, 11 a.m., 6.30 p.m. Friday 15th, Saturday, 16th: 7.30 p.m., C. P. Slate (Wembley). Sunday, 17th: 11 a.m., C. P. Slate will address the church, and at 8 p.m. a meeting to which will be invited all the religious groups of the town.

Our needs: Your prayers and personal workers to come at their own expense that week. A guest house where the brethren can be together will be found, at a reasonable price: bed and breakfast or full board. Come over and help us, if you can. For any other information, write Ernest Cole, 67 Hollingdean Terrace, Brighton 6, Sussex.

Dewsbury.—The church meeting at Upper Road, Batley Carr, Dewsbury, invites you to the following meetings:

November 9th: Meeting to be addressed by Paul Jones (Birmingham) at 7 p.m. December 6th-9th inclusive. Mission to be conducted by Frank Worgan (Ince). Times to be announced later.

Birmingham (Summer Lane).—The church extends a warm invitation to all brethren to come and help support a Special Gospel Mission, November 16th to 24th, 1963. Brother Albert Winstanley will be the speaker.

Saturday 16th at 6; Sunday 17th at 6.30; Monday 18th; Wednesday 20th, and Thursday 21st at 7.30; Saturday 23rd at 6; Sunday 24th at 6.30 p.m.

Light refreshments will be served on Saturdays and Wednesdays.

Come if you can, but above all pray for the success of the Gospel.

Eastwood.—Please book the Easter weekend, March 28th, 29th and 30th for united effort in the Midlands. Conference, Devotional, and Gospel Meetings. Speakers and times of meetings to be announced later.

Enquiries for hospitality to Bro. G. E. Bullock, Station Road, Ilkeston. Other enquiries to Chas Limb, 32 Chewton Street, Eastwood, Nottm.

Ince-in-Makerfield (Wigan).—Special meetings are being planned for the holiday weekend (March 27th-30th, 1964), God willing. Book the dates. Plan to be with us. Accommodation gladly provided. Fuller details later.

A Tract

"TWENTY QUESTIONS"

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Articles, letters, appeals etc. for insertion must be sent before the 10th of the month to the Editor, C. MELLING, 133 Long Lane, Hindley, Lancs. News items, obituaries, coming events, personal notices, change of address, etc., to W. BARKER, Station Road, Langley Mill, Nottm. Payments to PAUL JONES, as above.

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.

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