

The SCRIPTURE STANDARD

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

VOL. 30. No. 4.

APRIL, 1963

More About Letters

SOME LETTERS OF PAUL

IT is strange that a few days after writing the article "Letters" which appeared in March Issue of the "S.S." it should be announced that an electronic computer had scientifically proved that only four epistles in the New Testament—1 and 2 Corinthians, Galatians and Romans—were written by Paul. All the others commonly accepted as being from him are not genuine, which means that we are to reject those to the Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus and Philemon. This in spite of the fact that Paul includes his name in each letter as being its author. To the scholars this is no evidence.

To us, to write a letter under the name of another person, or to claim another person's writing as our own constitutes forgery, or at the best plagiarism. But laws are enacted against such practices and we regard them as literary crimes. But not so, we are assured, in the first centuries of Christianity. We are informed by these Biblical critics that these were common practices, accepted by all, without there being any question of fraud.

This ultra-modern textual criticism extends to other letters than those of Paul: the authorship of every other epistle and book in the N.T. is called in question. What the results of such examination of the books of the O.T. will be we can only imagine. The principle adopted seems to be that the claimed or obvious authorship must be rejected—a new means of appeal "to the law and to the testimony"—that if a thing is written in the Bible it must be untrue. The idea is that the book could not be written by the one who signed it, or who was believed to be its writer by his contemporaries. That would be too shallow and naive a standard. I once read in a work on the authorship of "John's Gospel" the statement that "You can have any author you wish as having written the book, provided it be not John, the son of Zebedee."

ON WHAT EVIDENCE IS REJECTION BASED?

In this case the only criterion for arriving at authorship is textual—the use of words, the number of times a word is used, the formation of sentences, idioms. Expert linguists have examined texts and translations of the epistles in many languages, and have reached their own conclusions. They are human findings, thus liable to error. That the experts may be wrong in their judgments is demonstrated by the many different results arrived at. Some of their findings in the past 100 years have been fantastic and ridiculous, even laughable, were the subject not so serious. Critics and theologians seem to have tried to outdo each other in the making of outrageous claims. The more shocking the more likely to be accepted. Students of the Professor of Theology at Tubingen a hundred years ago, F. C. Baur, regarded

the advancement of their theories as a mark of scholarship, original thinking and of their own type of "orthodoxy." This deadly influence has had disastrous results. We can hardly open a commentary or other work on the Bible but what we find that these sceptical theories are accepted.

MACHINERY SUBJECT TO MAN

It is not strange that this electronic computer has reached the results that it has. Marvellous though the machine is, it is the servant of its maker, man, and can deal only with what is fed into it; it has no independence; it cannot think, in spite of its sometimes being termed "the machine that thinks." Its decisions are necessarily affected by the "evidence" supplied to it. That evidence is what the Bible scholars have already decided, and it is no marvel that the machine comes to their conclusions and vindicates them. So the results are not so formidable or incontrovertible as they seem at first sight.

In any case, to build decisions as to authorship on a textual basis merely is to build upon a shaky and unproved foundation. In other fields than Biblical criticism the method has shown some absurd contradictory results. Starting on the assumption that a countryman like William Shakespeare could not possibly have had the learning to write the great plays, these works have been attributed to scholars and noblemen such as Francis Bacon, or the Earls of Oxford and Rutland of the time, indeed to anyone provided it be not William Shakespeare of Stratford-upon-Avon.

MYSTERIES UNRAVELLED

It is to be regretted that Sir Arthur Conan Doyle did not set his Sherlock Holmes to work on these "mysteries" of authorship of books of the Bible. The great detective was able to tell by observing a man's shoes or his coat-sleeve just where he had been and how recently and for what purpose, his age, any deformities or defects he had, where he was educated and, indeed, his family pedigree. Verily, our Bible critics are far keener than their progenitor. For they take a text from the Bible, divide it, however long or short, into its separate parts or even words, and tell us who (or who did not) write the different parts. Some years ago there was produced a series of commentaries named "The Rainbow Bible," so called from the feature of showing by the adoption of differently-coloured type, who wrote or edited each separate part—those mystic, perhaps imaginary figures J(Jehovah), E(Elohim), P(Priestly) and D(Deuteronomic). These findings are solemnly accepted by the theologians and swallowed by their disciples. It seems to us that they are accepted on the same grounds as evolution—that not to do so would put one "beyond the pale," make him seem an ignoramus.

We claim that it is beyond the power of any machine to decide upon such an issue. What is supplied to the computer has already been prepared, and the issue to some extent prejudged. Little wonder that the machine proves that Baur was correct in accepting only four epistles as genuinely by Paul, and little wonder that they happen to be the same four epistles!

IMPOSSIBILITY OF ACCURACY ON SUCH EVIDENCE

We maintain that it is impossible to decide on such evidence the authorship of documents written two thousand years ago. Going even further back, great ingenuity has been displayed to demonstrate that the Greek poet, Homer, of 1,000 B.C., was not a single author at all, but a collection of writers. Applying the same methods to Isaiah we learn that there were at least two prophets preaching under that name, one responsible for chapters 1-39 of the book, the other for chapters 40-66. Some claim there were at least seven, or more!

Even with prolific authors it is difficult to decide that they wrote their books, if they were not signed. With all such evidence to attribute any unsigned article or book to a particular author is to invite error. How much more so with the comparatively meagre writings of Paul, Peter, John, etc. Literary experts are still unable to state who wrote the political "Letters of Junius" in the eighteenth century, and only this year an elaborate work has been written on the subject. Why not set the computers to decide on these issues? On such frail evidence we can prove anything. I once read an article which most convincingly demonstrated, by using the critical methods such as we have mentioned, that Charles Darwin wrote the works believed

to be by Charles Dickens. After all, their initials and even their first names are the same, and they lived at the same period.

A few years ago a series of unsigned article appeared in the "S.S." under the pen-name of "Berean." Protests were made to the editor for accepting a feature not under its writer's name. Many guesses were made as to the identity of the writer, almost all of them wrong. Most of the solutions were based upon the "style" of the writing, but that ground proved inadequate to reach a correct solution.

If that be so in the case of those well-known to us, he is a bold man indeed who would dare to claim that he can distinguish an author by his style of writing. Yet we are assured that the computer's findings as regards the letters of Paul are to be relied upon as being accurate.

PAUL'S LETTERS FROM PRISON

Is it realised that if we accept only the four epistles named, we reject the belief that Paul wrote what are called "the letters of the captivity"—Ephesians, Philippians, Colossians, 2 Timothy and Philemon? Can anyone read those epistles especially Philippians, 2nd Timothy and Philemon and believe that any other writer would have the temerity to set down what he does in the name of Paul, or could possibly be so accurate in details at the letters show? To get out of the difficulty it is stated that these epistles deal with things and doctrines which were never experienced or taught by Paul, things outside the book of Acts, and that therefore they were written by others. To state this theory in one ugly word, it means that they are fabrications. But the theory assumes too much: it assumes that nothing happened to Paul after the end of the book of Acts, and that the book is a complete record of his life from his becoming an apostle. But at the end of the book Paul is still alive in Rome, "in his own hired house," where he stayed for two years. There is much evidence that this was only a first captivity; that Paul was released and returned to Asia, preaching the gospel and strengthening and encouraging the churches; and that in that period of liberty many of the things took place which Paul mentions in his letters to the Philippians, in 2 Timothy, and to Philemon. Under the persecution at the time of Nero Paul was re-arrested, taken to Rome, imprisoned, tried and beheaded. We find the situation in 2nd Timothy very different from that in Acts 28: death is looming over the apostle; his executioner is expected at any moment.

DOES IT MATTER?

Professor G. H. C. Macgregor, who is to publish a book soon on these findings of the computer, claimed over the radio that it didn't matter who wrote these epistles. What mattered was their contents. True, but not the whole truth. For, apart from these epistles being forgeries and frauds, they were included in the canon of the New Testament on the grounds of their being "apostolic"—written either by an apostle or by one closely connected with the apostles. This is true of every book in the N.T. if we accept the books as being written by those claiming to write them. But not so if forgeries. And if forgeries they can form no part of the Book whose author and origin we believe to be God.

EDITOR.

Mary and Martha

MARTHA was anxious to serve Him
A meal that was full and complete.
But Mary, the younger sister,
Sat lovingly at His feet.
Her heart was full of longing
For the precious words He would bring,
She could see the Holy City,
She could hear the angels sing.
But Martha, the over-burdened,
Said, "Lord, is it naught to thee
That Mary should sit and listen

And leave all the serving to me?"
And Jesus said, "Martha, Martha,"
And His eyes saw down through the
years
The many, many Marthas
With their household duties and cares;
And His eyes were sad in seeing
For He knew the pain in her heart
As He answered "Martha, Martha,"
Mary hath chosen the better part.

He Gave: The Result of God's Love

GIFTS are tokens of love. Young men commonly give presents to show affection for young ladies. Sometimes husbands and wives remember special occasions with gifts. An appropriate present may take the place of word, as is indicated by the familiar slogan in the floral business, "Say it with flowers."

God shows in his word the blessings that result from giving. He freely gave for our spiritual and temporal welfare. God gave when he created the heaven, the earth, the sun, moon, stars, and other great things of nature. He gave to Adam and Eve the abundant blessings that resulted from their being placed in the beautiful garden of Eden. He gave when he richly blessed numerous others, including Noah, Abraham, Joseph and Moses. Finally, he reached the climax in giving when he lovingly offered his greatest gift, his precious Son.

We notice as additional evidence of the value of giving, that Jesus (in commanding the twelve whom he sent forth) said, "Freely ye have received, freely give" (Matthew 10 : 8). From Miletus the Apostle Paul called the Ephesian elders of the church to him; his important words to them included an admonition concerning their supporting the weak, and their remembering the words that Jesus said, "It is more blessed to give than to receive" (Acts 20 : 35).

God's giving is sacrificial. "God is love" (1 John 4 : 8) and he sacrificed to demonstrate his love for us. Sacrificial love is truly outstanding; God "gave his only begotten Son" (John 3 : 16), and our Lord Jesus Christ gave himself. Jesus left glory, in the presence of the Father, to descend to the earth as a result of the love shown to frail humanity. He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17 : 5).

God's love is sincere. Sincere love is the only kind that the Divine gives. Divine wisdom, with the realisation of human weakness, admonishes (in the Apostle Paul's language), "Let love be without dissimulation" (Romans 12 : 9). We have the privilege to exercise sincere love as a result of the divine example. God sincerely loved; hence, He gave his dear Son. God's Word teaches that the origin of love is not to be in mere words, but it is to emanate from the heart. The Apostle John (through inspiration) wrote that love should be "in deed and in truth" (1 John 3 : 18). We realise that it is relatively easy for the normal person to convey his love in words; hence, this awareness should be beneficial in aiding us to be more appreciative of the sincerity of divine love for us.

God's giving is significant. There is genuine meaning in his love, and we need sufficient understanding concerning great results of it. There is true significance in being afforded the opportunity to serve in his church, in being blessed by commemorating his death for our sins, in exercising gratefulness for his resurrection and his eventual ascension to the Father's right hand, in living in the Christian's hope of temporal life, and ultimately dying in happy anticipation of receiving eternal life. Without God's giving his precious Son to die for our sins, we would be without the foregoing blessings. God's loving and giving has resulted in rich and bountiful blessings for those who obey his will.

God's giving is supreme. It is literally second to none. It is the greatest; his best gift was his Son. No gift could compare favourably with him. He is in a category by himself; he was given to save us from sin.

God's giving his Son was sacrificial, sincere, significant, and supreme. The result and importance of his love, in the bestowal of his best gift, far surpasses any other gift he could have offered. Our Lord Jesus Christ is indispensable!

—Selected.

He that would undermine the foundation of our hope for eternity seeks to beat down the column which supports the feebleness of humanity.

You can't buy your passport to heaven —you can't steal it either.

Sin weaves the winding sheet of souls, and lays them in the urn of everlasting death.

If you prepare for the things that must be, the things that may be can be easily handled.

Signs of the Times

ARTICLES under the above heading not having induced open opposition (as was thought they might), the way seems clear for an extension, by way of emphasis, of what the articles were intended to convey.

First, a reply to a personal letter to me (from a brother with whom I have had occasional correspondence since around 1915), the only contrary word that has reached me. He chides me for being politically minded, perhaps because of an admittably provocative use of the words: "This is pure politics." My reply to him, and others who may think as he does, is that the danger of such an accusation was deemed to have been averted by stressing that the "politics" referred to lay in the words of God, through the pen of an apostle.

This correspondent also accuses me of "wishful thinking," for claiming to see signs of coming disarmament in "our dark sky." Here again, the words on which the claim was based were not mine, but those of men well qualified to utter them. But why should I or any other thinking person be ashamed or afraid of wishful thinking of such a kind? Answering for myself, I rejoice to believe that that which was designed by God to take place—"peace on earth"—is drawing nearer to the threshold of its coming.

In my article next previous to this, reference was made to men who went away from a conference, with the duty laid upon them of discovering, within a prescribed time, how disarmament could best be brought about! Only a few days after my writing that, there appeared reviews of a book, just published, which had—or professed to have—an answer to that question. As I was scribbling notes for this I now write, there was delivered to us an evening paper, which had on its front page, in heavy type, these words: "A solemn appeal, signed individually by more than 100 of the world's most eminent scientists, calling for a general and complete disarmament and the banning of all nuclear tests, has been handed this day to the conference at Geneva." So that the signs I claim to see are certainly there. They are **not** something seen in a dream. They tell of happenings never before known in the history of the world, and it is certain that if we, representing Christians who have preached "peace on earth" for countless generations, do not know the "day of our visitation," and remain standing aloof, God will most assuredly call this generation to account, as He did the Jews, condemned for their lack of vision.

Then this brother also writes, with some complacency it would seem, that he has "never entered a polling booth in his life, and has never repented not doing so." I venture to say that he, as a Christian, would have great difficulty in justifying such action (or inaction) from the scriptures. If he stood alone in this, he could be well left to his loneliness, but we have known in the past of others who have been apathetic or disinterested about public affairs, not (or seldom) using their votes.

Moreover, not long since, it was told to this writer, of brethren who seemed to be deciding among themselves to make this same attitude their line of future conduct, which again, surely, cannot be justified from what God's word teaches.

It seems fair to say, as I believe, that it may be possible for the Christian, on occasions, to find himself unable conscientiously to vote, for this reason or that; but in face of the emphatic teaching we have, such a one would need to be very fully persuaded in his own mind. But to decide upon a negative action beforehand, with no election in prospect, no policy and no candidate in view, cannot possibly be justified.

Call to mind Paul's words: "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God . . ." Peter is equally emphatic: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him . . . For so is the will of God; that by well-doing, ye may put to silence the ignorance of foolish men, as the servants of God."

The higher powers (in this country, its Government) at election times calls for an expression of our will for or against what it has done and proposes to be done, in our name. Our subjection to that authority lays the burden upon us of doing just that. It is true our law does not compel a man to vote, but the moral law—the higher law of the Christian—does that precisely.

Moreover to abstain from voting at these elections is not only a betrayal of God's word, it is a betrayal of the past: that for which our forefathers worked to secure for us, those high standards of liberty and justice such as no other nation in the world has ever enjoyed. It is also to betray the future, of which we are the guardians.

Now—at this moment in time—more so, I believe, than ever before, there is laid in the hands of the common people, blessing or cursing. This is the day of decision.

If what Paul teaches us Christians is true, it is through the church that the saving means are to be made known. To the church at Ephesus he told it. Beginning with his own call to be an apostle, so that he might make all men to see what is the mystery hid in God from the beginning of the world, having this divine intention, that then—and now—unto principalities and powers in heavenly places, might be made known **through the church** the manifold wisdom of God.

From God, through Christ, to Paul; from Paul to the church; through the church to the higher powers; through the higher powers on to the world. That is the charge laid upon every Christian community. To be silent in the face of evil now occupying the minds of those in power throughout the world, preparing—as they are—not for its good, but for the total destruction of its cities and its people, is a betrayal of Christianity—by many who profess a belief in it—terrible to contemplate.

(to be concluded)

W. BARKER.

Examine Yourself

Am I receiving the teachings of the Bible as personal teaching?

Have I received the love of the truth into my heart?

Do I cherish and honour the truth as a message of love that reveals the wisdom of the almighty God?

Do I respect His wisdom by seeking His guidance?

Do I find joy in complying with His requests as one who loves Him with the whole heart?

Do I meditate upon the great facts of the gospel, that I may bring my life under the influence of its power, thus finding strength to bring every thought into captivity to the obedience of Christ?

Am I truly seeking to live as one who has been reconciled to God, not forgetting that if one loves God he will also love those whom God loves?

Have I come to understand that Christianity is not a mere form of religion, demanding that I practise certain things, but a philosophy of living that will make me a new creature moulded after the likeness of the Lord?

Am I fulfilling my mission as a Christian to be the light of the world, and the salt of the earth, by reflecting the light of the gospel in my daily life?

True Manliness or Womanhood

Be strong in the Lord and in the power of His might (Eph. 6:10).

Be gentle to all men and follow the right (2 Tim. 2:24).

Thy tongue keep from evil, thy lips from all guile (Psa. 34:13).

Put boasting far from thee and shun all that's vile (Prov. 22:1-2).

Let self be quite hidden and Christ only seen (Gal. 2:20).

Trust not in thine own strength, but on Jesus lean (Phil. 4:13).

Be faithful, be courteous, reliable, true, and honour the Lord in whatever you do (Col. 3:23).

Tom Stones (Loughborough).

He that quits his place loses it.—
French Proverb.

Being careless with words is as dangerous and criminal as being careless with fire-arms.

SCRIPTURE READINGS

APRIL, 1963

- 7—Deuteronomy Acts of Apostles 3
18:15-22
14—Daniel 3:8-28 Acts of Apostles 4:1-22
21—Psalm 2 Acts of Apostles 4:23-37
28—2 Kings 5 Acts of Apostles 5:1-16

Correction: March, line 14 "Acts"; in the ACTS (not the Gospel) we have . . .

"BLESSED ARE THEY . . ."

(Matthew 5:10)

It is sometimes said that we, as a people, study the Acts disproportionately. The book has been quite fundamental to our plea, and continues to be absolutely vital to it. We are reminded of Bro. James Anderson's answer when accused of making too much of baptism. He told his accusers that if they made more of it, he would be able to make less. Neglected scriptures need emphasis when they are important. We cannot exaggerate the importance of the gospels—they are fundamental, they provide the foundation. However, a foundation without a building is as useless as a building without a foundation. While the Saviour's personal work and teaching are so very important, we must remember He Himself said to His apostles "He that heareth you heareth me . . ." (Luke 10:16) and we have His words through *them* by divine inspiration.

In the Acts and the Epistles we have essential amplification both in teaching and example, and the divine wisdom is plainly seen in their provision for our guidance. The book of Acts furnishes the story of conversions, and the epistles instruct the converted upon their behaviour. We cannot go wrong if we stay by these. Once we leave them and decide what we think should be done, division is inevitable.

The position of the apostles, as pictured for us in our readings, is quite unique in history. They were chosen by the Saviour Himself, and they are now taking up their cross and following Him. They can have no illusions about their undertaking, because they had seen what happened to their Leader, due to His obedience to divine commandment. The same signs and wonders He had wrought, they are now working, and the common people hear them gladly. It must have gladdened their hearts to be the means of enlightening and baptising 3,000 men and women on the day of Pentecost. A new community has begun, with the highest ideals of life and filled with the love of God—"praising God and having favour with all the people" (2:47).

The rulers thought that in putting Jesus to death they had finished with the "awkward" prophet who spoke so plainly about righteousness and truth, both to them and about them. Yet they must have had misgivings, seeing what they knew about the guard over the tomb, the earthquake, the darkness, and rumours of the experiences of the apostles must have reached their ears somehow. At and after Pentecost, the "invasion" of the sacred Temple by crowds of worshippers, the teaching of these "ignorant" Galileans, the signs and wonders must have given them cause for deep and even frightening thoughts. Again the teaching is utterly contrary to their rigidly held doctrine—a negative one: "No resurrection, no angel or spirit." The apostles are giving their witness powerfully to Jesus resurrected, and angels have spoken to them and the Holy Spirit is guiding them. So they must put a stop to this dangerous heresy—dangerous to their authority and their reputation with the people. They are stirred to action through the outstanding publicity of the healing of the lame man at the gate Beautiful.

Here then the persecution of the apostles began, and the richest blessings of God came on them, enabling them to testify so effectively before the rulers of their people as to put them to silence. "What shall we do to these men? . . . we cannot deny it" (4:16). On the one hand we have "ignorant and unlearned men" (perhaps better translated "uneducated, common men" or even "uneducated and untrained men," on the other the cream of the cultured and wealthy folk: the one imbued with a sense of loyalty to a holy Lord and Master, God in heaven, and the other filled with jealousy and unreasoning rage—the latter developing as time went on. Surely, we think, those whose mental capacities are so much better by birth and training will listen, and listening learn that they are on the wrong side; why not? They are blinded by the God of this world, whose servants they are, through their own pride and prejudice. We can hardly imagine a stronger case for truth than is put before them. The miracle of the lame man, the apostles recognised to have been with Jesus during His life among them, their complete assurance, their boldness before the austere assembly of their elders and priests, their ability to speak unhesitatingly and even eloquently of what they had seen and heard—all these evidences, any one of which is convincing, should surely have made them think again. Remember however that these were the same men who had had Jesus before them, and condemned Him to death. They go forward on the same path of injustice and murder apparently without fear or trembling. This is a sad sight, reminding us that "If we sin

deliberately..." (Heb. 10:26), and of the words of Abraham (Luke 16:31).

With what relief and praise to God we read the brave and right words of Peter and John, "We cannot but speak the things we saw and heard," and later under further persecution "We must obey God rather than men" (5:29). In whose position would we rather be—in danger of the divine judgment, or under threat of men? R. B. SCOTT.

Officers of the Church

1st Timothy 3:15: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and

The Presiding Brother

The above text shows the guiding principles behind our thoughts and the object of our studies, that the man of God may be perfect, completely fitted out to do his Master's work.

Presiding at meetings is a common experience in the domestic life of a Church, from the simple task of taking charge of a class to the weightier task of presiding at the Lord's table.

The art of presiding at a public meeting is one not easily acquired and the natural ability to do so is not often possessed. There are no hard and fast rules to go by in this important sphere, if one excepts business meetings where it is necessary to be conversant with accepted rules of such meetings, such as tabled motions, amendments, casting votes, etc.

It is not within the purpose of this article to lay down rules of public procedure, but to offer instruction as to how those of us who conduct meetings should conduct ourselves, in order that brethren may be blessed and helped by our ministry in this way.

It has long been a principle of Churches of Christ, to practice what is known as "mutual ministry," the guiding principle of that ministry being, "from each according to his ability." Hence it is unwise to force or encourage the unfitted into any public work, let alone presiding over meetings, without at least some elementary training or instruction in what is expected of him.

Presiding can be a terrifying task to the uninitiated, and one has to be complete master of his emotions to discharge adequately his obligations.

The beginner should never be given charge of a meeting on his own. In the writer's judgment, all young brethren desirous of so doing should be taken on to the platform and allowed to announce a hymn or two at the first, the object being to accustom him to facing an audience. If he is a good reader, he

should be asked to read the Scripture lesson and even when the stage is reached when he can preside competently, a more experienced brother should be with him until he is fully confident.

One need hardly emphasise that a meeting can be made or marred by good or bad presiding, and one should always endeavour to set a high standard and to give of one's best. Beware of those who would think that because it is only a mid-week meeting it doesn't matter. It does matter, the Lord is with the twos and threes as much as with the many. Our Lord in a parable said, "He that is faithful in that which is least is faithful also in much."

One cannot stress too much the necessity of preparation by young brethren for this work. Many, by long experience, can take charge of meetings at short notice, but no matter how small a meeting, some preparation and order are necessary. In most cases the hymn and readings are chosen by the speaker and handed to the president on paper. These should be looked up and read through before the meeting when possible.

All presiding brethren should bear in mind to speak clearly and distinctly. Congregations are made up of all kinds of people, often elderly and deaf and it is not very helpful to such if the announcements cannot be heard.

Presiding at the Lord's table is perhaps the most onerous of all public duties in the church, never to be entered into lightly.

One cardinal error of presiding brethren that one ought to avoid is over-long remarks, especially when a visiting speaker is present. It is fair neither to the church nor to the speaker to take up time and not leave enough for the address proper. The writer, in times past has suffered much at the hands of these well-meaning brethren and on one occasion, being left only three minutes in which to speak, we quoted our text and gave its subject, promising the brethren the remainder at a later date!

Presiding brethren have important work to do. It should be done thoroughly and conscientiously with a view to pleasing God and not men.

H. BAINES.

Brevities

The old-time mother who used to wonder where her boy was now has a son who wonders where his mother is.

The only thing to do with good advice is to pass it on; it is never of any use to oneself.

One of the very best of all earthly possessions is self-possession.

Man is certainly stark man: he cannot make a worm and yet he makes gods by the dozen.



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

HOW NOAH WAS SAVED

LONG after the time of Cain and Abel the world had become very wicked. Moses tells us that the wickedness of man on earth "was great, and that man's mind was never bent on anything but evil" (Genesis 6:5). This was why God sent the flood to "destroy man from the face of the ground." You can read the full story in Genesis chapters six, seven and eight. I want us to find out just how Noah was saved.

One Man Was Different

"Now in God's sight the earth was corrupt . . . full of insolence and outrage" (Genesis 6:11). But one man stood out—he was different—he was a good man. Noah was (a) an upright man; (b) blameless among the men of his day; (c) he lived close to God (6:9).

Often we hear people making excuses for doing something wrong by saying, "Well, everybody does it!" Of course that isn't true, but even if it were, it would be no reason at all for doing wrong. We need to be like Noah—to stand up for what we know to be right no matter who does wrong. But let's notice just **how** this great man was saved.

Noah Was Saved By Grace

"Noah found **grace** in the eyes of the Lord." (6:8). "Grace" means "favour." This man's life was one which pleased God, and God looked with favour upon him. Sometimes we hear this question: "What's the use of being honest (or reliable, or hard-working)—nobody cares anyway." That's wrong—and foolish. Lots of people notice and care, but most of all, **God cares**. He noticed Noah—and he takes note of our efforts to please him.

Noah Was Saved By Faith

"It was through his **faith** that Noah, on receiving God's warning of impending disaster, reverently constructed an ark to save his household" (Hebrews 11:7). Noah was like Abel, and lots of other heroes of Old Testament times—he listened to what God said, and believed it. "Faith" is trust, and this good man was saved because he had complete trust in God.

Noah Was Saved By Obedience

"Noah, on receiving God's warning of impending disaster, reverently **constructed an ark** to save his household."

He did what God had told him to do. That's obedience. "He did all that God had ordered him" (Genesis 6:22). He didn't "pick and choose" among God's orders—do the things that were easy, or pleasant, and leave out the things that were difficult. Whatever God commanded, he did it. Because of his faith and obedience to God he and his family "were saved through water" (1 Peter 3:20).

This Old Testament story reminds us of great New Testament truths:—

1. We too are saved by grace.

"For by **grace** have ye been saved through faith" (Ephesians 2:8).

2. We too are saved by faith.

"**Believe** on the Lord Jesus Christ and thou shalt be saved . . ." (Acts 16:31).

3. We too are saved by obedience.

Jesus said, "He that believeth and is **baptised** shall be saved" (Mark 16:16).

Just one thing more: through Noah, his family was saved. If you love and obey Jesus, and follow him faithfully, you will be able to help others find salvation too.
Uncle Albert.

A BATTLE WITH FAULTS

ONE of the best ways to improve the world is to improve ourselves. Often we are so busy trying to overcome the faults of others that we neglect to do anything about our own. A good way to remedy this oversight is to make a list of our twelve worst faults. Set them down where we can see them, then begin working diligently on them, one by one. This kind of "divide and conquer" technique is calculated to make the task easy. Benjamin Franklin, the U.S. Ambassador, is said to have made such a list, beginning with three and ending up with more than a hundred!

What do you consider your worst faults? Wasting time . . . being overbearing or dogmatic . . . envy . . . jealousy . . . gossip . . . pessimism . . . neglect . . . impatience . . . inconstancy . . . lukewarmness? Whatever they are, bringing them out to the open and striving to overcome them can make

life more satisfying and service to God more acceptable.

Such occupation will also result in our being more tolerant of the faults of others and less inclined to criticise and condemn.

Only the world reformer who is willing to start with himself is worthy of attention.

My Prayer

I would not ask Thee that my days
Should flow quite smoothly on and on,
Lest I should learn to love the world
too well,
Ere all my time is done.

I would not ask Thee that my work
Should never bring me pain or fear,
Lest I should learn to walk alone
And never wish Thy presence near.

I would not ask Thee that my friends
Should always kind and constant be,
Lest I should learn to put my faith
In them alone, and not in Thee.

But I would ask Thee still to give
By night my sleep, by day my bread,
And that the counsel of Thy Word
should shine
And show the path to tread.

And I would ask a humble heart
And changeless will to work and wait,
And firm faith in Thy providence—
The rest, O Lord, is Thine to give or
take.

A Sabbath Hymn

Sweet day of rest! The very sound is
healing—
A hush amid the conflict and the
strife;
The calm of heaven is soft around us
stealing,
We hear the whispers of a holier life.

Earth's misty veil that hangs so closely
round us,
Is gently lifted, this one day in
seven;
And pressing cares, which in their net
have bound us,
Retire, and leave us transient gleams
of heaven.

This is the day on which the Saviour,
risen to glory,
Has left a shining radiance on the
track;
Again we hear with joy "the old, old
story,"
Our childhood's faith on wings of
light comes back.

Oh, wherefore, wherefore should we lose
the blessing,

When the morn restores the round of
earthly care?
Happy the souls who all in Christ
possessing,
Breathe, e'en below, heaven's pure
celestial air.

And we, amidst the daily path of duty,
May keep the oil still burning in our
breast;
So shall the toilsome path grow bright
with beauty,
And every day shall be a day of rest."

NEWS FROM THE CHURCHES

Moriey (Zoar Street).—The brethren enjoyed the services of Bro. D. Dougall, on the weekend of their anniversary, held on February 23rd and 24th.

Tea was taken on Saturday the 23rd, when we were overjoyed to see more than one hundred brethren and sisters from sister churches gather with us. Bro. F. A. Hardy presided over the meeting when Bro. Dougall gave us a fine inspired message.

Bro. Dougall also served us on the Lord's Day.

We are pleased to report once more the fruition of the Gospel when, on Wednesday, March 6th, Maureen Walker was immersed into the blessed name of Jesus. Pray for her that she may be faithful to her Saviour in her new life.
M.G.

Woodstock (Capetown). — Baptisms: February 11th, Mrs. Lorraine Dickenson; February 27th, Caspar Van Wyk.

OBITUARY

Dunfermline.—It is with deep regret that we have to report the passing of Sister Mary Anderson Livingstone, on February 27th, at the age of 84 years, after a short illness.

Sister Livingstone was the daughter of our late and esteemed evangelist Bro. Anderson, and was a loyal servant of the Lord, during the whole of her lifetime. Her husband predeceased her some thirty years ago. The memory of her abiding loyalty and wise Council will be revered by her family and many relatives and friends. She was laid to rest on Friday, March 1st.

Missions in April and May

Loughborough, Oxford Street. — The Church asks for your prayers and if possible your personal support during a special mission to be held from Saturday, April 6th, to Tuesday, April 16th, conducted by Bro. Richard Andrzejewski.

This will be Bro. Andrzejewski's first visit to England. He is well known in France, Belgium, and the U.S.A., and is at present working along with Bro. Douglas Marsh at the Church at Lille, France.

Details of meetings: Saturdays 6th and 13th at 6 p.m. Lord's Day 7th and 14th 11 a.m. Breaking of Bread, 6.15 p.m. Gospel meeting. Tuesday and Thursday, 9th and 11th, and 16th at 7.30 p.m.

Visitors warmly invited to all these meetings.

Wigan: Scholes.—April 6th to 14th, 1963, God willing. Gospel campaign, Bro. David Dougall preaching. Details:—

Saturday, April 6th, Gospel meeting 7 p.m. Preachers: Bren. Dougall and Frank Worgan.

Lord's Days, April 7th and 14th, Gospel 7.30 p.m.

Tuesday, Thursday, Saturday, April 9th, 11th, 13th, Gospel meetings, 7.30 p.m.

Your prayers and presence and help in any way will be greatly appreciated.

Ince - in - Makerfield (Lancashire).—Gospel effort. April 12th-21st, 1963 (D.V.). Meetings nightly at 7.30 p.m. Preacher: Bro. Gary Adams (Holland).

This effort will include the holiday weekend (April 12th-15th), when special meetings will be held.

Friday, April 12th: 3 p.m. Discussion led by Bro. Frank Worgan. Subject: "The Christian's attitude to war."

TEA

7.30 p.m.: Gospel Preaching (Bro. Gary Adams).

Saturday, April 13th: 10 a.m. Devotional Meeting. Talks by Bro. Douglas Melling and another brother. Subjects: "For what things may a Christian pray?" "The closer walk with God."

LUNCH

3 p.m.: Discussion led by Bro. A. E. Winstanley. Subject: "The Christian's attitude to modern amusements."

TEA

7.30 p.m.: Gospel preaching (Bro. Gary Adams).

Sunday, April 14th: 10.30 a.m. Bible Classes. 11.30 a.m. Breaking of Bread. Exhortation by Bro. A. E. Winstanley. 3.30 p.m. Group Personal Work. 7.30 p.m. Gospel Preaching (Bro. Gary Adams).

Monday April 15th: 10 a.m. "Singing and Praying together." Led by Bro. A. E. Winstanley. 1.30 p.m. Ramble (organised by Bro. E. Makin). 7.30 p.m. Gospel Preaching (Bro. Gary Adams).

Come and spend a happy weekend in fellowship and service. Write for accommodation to Bro. Brian Stevens, 2 Wigan Road, Ormskirk, Lancs.

The Church of Christ in Newtongrange intend holding (D.V.) an intensive Mission in April. Every night during the week except Saturday, beginning April 24th to April 30th, weekdays at 7 p.m., Sundays at 6 p.m. Bro. A. E. Winstanley preaching.

We would be delighted if any of our brethren who may be in the district at that time would come along and help us in this work.

Brethren pray for us, that this effort may be the means of extending our Lord's Kingdom and of glorifying His holy name.

Eastwood, Seymour Road.—9th Anniversary Services, May 5th and 6th. Speakers: Bro. E. Jess, of Dalmellington, Scotland. Bro. H. Davidson, of Kilbride, Scotland. Saturday: Tea at 4.15 p.m. in The Brookhill Keys School, Chewton Street, Eastwood. Public Meeting 6 p.m. Come and support us.

Midland Churches of Christ

GOSPEL CAMPAIGN: May 18th to May 22nd.

Conducted by P. C. SLATE (Wembley)

Meetings as follows:—

Saturday, May 18th: Ilkeston Town Hall, at 6.30 p.m.

Sunday, May 19th: Church of Christ, Burns Street, Ilkeston, at 8 p.m.

Monday, May 20th: Church of Christ, Oxford Street, Loughborough, at 7.30.

Tuesday, May 24th: Church of Christ, Seymour Road, Eastwood, at 7.30.

Wednesday, May 22nd: Church of Christ, Benlah Road, Kirkby-in-Ashfield, 7.30.

Hospitality, write to F. Gregory, "Glen Dower," 204 Heanor Road, Ilkeston, Derbys.

Hindley Mission: Monday, May 27th to Monday, June 3rd. Speaker: Bro. A. E. Winstanley, Tunbridge Wells.

Bible School: Saturday, June 1st to Monday, June 3rd. Book the dates. Write for hospitality to J. Kemp, 52 Argyle Street, Hindley, Lancs.

Blackburn: Hamilton Street. Preliminary Notice. We contemplate holding a mission during May, with Brother Tom Nisbet as missionary. We look for the wholehearted support and encouragement you have given us in the past. We should be glad if each assembly will let us know in good time how many we may expect to come. Particulars later. H. Wilson, 10 Hollin Bridge Street, Blackburn.

CHURCHES OF CHRIST HOLIDAY

FELLOWSHIP

To be held, D.V., from July 20th to August 2nd, 1963.

Place: Duncan Hall School, Scratby—five miles north of Great Yarmouth, on the coast.

Accommodation: Dormitories only—no private rooms available. Bookings will be limited to eighty persons.

Charges: Adults £5 per week. Children (under 14 years) £3 per week. Bookings will be accepted for only one or two weeks—no shorter periods.

Bookings: No bookings will be accepted without a deposit—one pound per adult, ten shillings for each child, regardless of period.

Subjects: A special feature of this holiday fellowship will be a series of discussion groups for young people. Young brethren at Bangor last year suggested the following subjects: (1) The Importance of Dress; (2) Dating and Courtship; (3) What to do with your spare time; (4) Attitude to Older People; (5) How to attract young people to the Lord; (6) A Christian's attitude in his own home.

Information and bookings: Write to A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

You never know what you can do without until you try.

Merely having an open mind is nothing; the object of opening the mind, as of opening the mouth, is to shut it again on something good.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 10/; two copies 18/6; three copies 26/6 post free. Canada and U.S.A.: one copy, one dollar 50 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, 41 Pendragon Road, Birmingham 22B. Tel. Birchfield 5559.

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.

Hymn Book Agent and Treasurer: **FRED HARDY**, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 255.

"The Scripture Standard" is printed for the publishers by **Walter Barker (Printers) Ltd.**, Langley Mill, Nottm. Tel. 2266 Langley Mill.

THANKS

Brother and Sister Harry Wilson, Blackburn, wish to tender their thanks and appreciation to the many brothers and sisters for their prayers, cards, and letters, and various bounties sent to Sister Lily Wilson during her recent serious illness and operations. Sister Wilson is back home, and doing wonderfully well, thanks to God, and all others concerned. Definitely all our prayers have been as good as answered twice over. Please excuse personal replies.

A Tract

"TWENTY QUESTIONS"

Prices for Quantities:—

250	15/9	750	42/6
500	29/-	1,000	55/6

Additional charge for overprinting local announcements. **Orders** to **W. Barker**, Printer, Station Road, Langley Mill, Notts. **Payment** to **R. McDonald**, 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

HYMN BOOKS

Bro. Hardy, the Hymn Book Secretary, is sorry to inform anyone requiring the leather-bound hymn book that they are all sold.

I have a stock of the ordinary type of hymn book for churches. **F. A. Hardy**, Windyridge, 73a Bridge Street, Morley, Yorks.

GOLDEN WEDDING

Gregory-Lingard.—Fred Gregory to Kate Lingard, March 22nd, 1913. In the Primitive Methodist Church, Bath Street, Ilkeston. Rev. Charles Edward Clark officiating. **F. Gregory**, 204 Heanor Road, Ilkeston Derbys.