

The **SCRIPTURE STANDARD**

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

VOL. 34. No. 10.

OCTOBER, 1967

A CAUSE WORTH CONTENDING FOR

NONE of us likes to mention it, but we all know that the deepest tragedy of our divisions is, that at the Lord's table where we should be most closely one, we are most deeply divided. What should be the most real fellowship has become an evidence of our widest separation.

Until about the year 1958 no such division existed among us. What has caused it? The answer is a simple matter of fact—the reforming of the church in Edinburgh and the bringing in of individual cups at the Lord's table. In spite of protests and warnings at the time, the inroad thus made grew among various assemblies. The outcome today is that several congregations have adopted the practice while some others are favourably inclined towards or are tolerant of it. These are plain and undeniable matters of fact, without any construction being put upon them.

No scripture has ever been produced to warrant this diverse practice. Had brethren been content to let scripture words speak for themselves we should have continued to break the bread and drink of the cup in the way Jesus and His apostles did. To object to and refuse to partake of individual cups is not anti-Americanism but pro-scripture.

We who oppose their use are not against our American brethren or their practices as such. What is the most deplorable part of this matter is the reaction of so many British brethren in tolerating, being party to or even advocating the adoption of that which they know will bring only further division among us. Or at least their reaction has been so feeble that there has been no great difficulty in soothing or overcoming it. It is sad to know that some of these brethren should have led in maintaining the purity of New Testament teaching and example. We had a right to expect from elders and evangelists a firmer lead than has been given. If all had "spoken where the Bible spoke and been silent where the Bible was silent" the introduction of those traditions foreign to the New Testament would not now be so strongly entrenched as it is.

Besides the use of individual cups there are other disturbing trends: the conception of the ministry in the N.T.; the growing practice of church government by evangelists; and the lax attitude towards the worship of the church shown, for instance, in the women praying without head covering. The gradual growth of these practices will result in a position being reached where we shall have lost the will or the ability to protest or refuse.

While many older brethren who should know better are dabbling in or giving themselves over to these traditions, it is for their effects upon the young that we are mainly concerned. Some leaders are not themselves fully acquainted with or concerned enough about the N.T. position. The younger tend to think that these matters are immaterial so long as the gospel is preached and souls saved. We need to learn that N.T. Christianity consists in much more than being baptised. These younger brethren, through no fault of their own, know little of the movement for the restoration of N.T. Christianity. A verse in Exodus 1 (verse 8) though of few words is significant and pregnant with life and meaning in our present situation: "Now there arose a new king over Egypt, who did not know Joseph." Yet in those few words is contained the prelude to the disastrous happenings which came upon the Israelites in Egypt prior to their deliverance.

In these days when crime is constantly increasing, especially among the young, and the problem is getting more and more difficult to deal with, it has been said that "There is no such thing as juvenile delinquency; there is only parental delinquency." We do not subscribe wholly to that view, but there is much truth in it. Coming to the spiritual, we must agree that the lack of zeal for the glorious cause of N.T. Christianity largely arises from younger Christians never having been taught any such thing. The scriptures are not realised as the standard of authority for the church in all ages. By God's word whatever is brought into its worship, teaching or organisation must be tested. We have not been concerned to instruct and give the example to those younger in the faith, as regards these truths. Young Christians, who will be the church of tomorrow, please God, have through our neglect little background in the faith. They have little knowledge, as those older had the privilege of having, of such teachers as David King, Alexander Brown, Lancelot Oliver, Walter Crosthwaite and their writings. We do not set those brethren as examples to be followed as men, but only insofar as they followed Christ. When in 1 Cor. 4:16; 11:1 and Phil. 3:17 Paul exhorts his hearers to be followers (imitators) of him, he means, of course, as he is of Christ. Of far more importance is it that we all, young or old, "examine the scriptures to find whether these things are so."

Many years ago Laurie Grinstead at an Annual Meeting of the Co-operation of Churches of Christ said, "The way forward is the way back." Truly—Back to Jerusalem; back to the Scriptures.

These Scriptures contain many "examples, written for our learning." We love to console ourselves with the words of God to his despairing prophet Elijah on Mount Horeb: "Yet I will leave seven thousand in Israel, all the knees which have not bowed to Baal and every mouth that has not kissed him." But whenever we read that incident we think of the comment of C. H. Spurgeon: "True, but it would have been better for Elijah if those seven thousand had let him know that they were with him." There were many "secret disciples" in Christ's time, but they were afraid of what would be thought of them if they came out as open disciples. It is time for us to stand up and be counted.

There is crying need in the church today for teachers and leaders to guide the bewildered and confused and those longing to know: men who are not easily carried away by seeming success and spectacular progress. We should give no encouragement to those things which, examined by scripture, have no place or authority.

In that little-read book, Esther, Mordecai, Queen Esther's cousin, in urging her to appear before the king to plead the cause of the Jews, said to her, "Who knows whether you have not come to the kingdom for such a time as this?" (Esth. 4:14). Let us take the lesson.

"Rise up, O men of God: The church for you doth wait:

Her strength shall make your spirit strong, Her service make you great."

EDITOR

HONOUR TO WHOM HONOUR

THE "Scripture Standard" in its history of 32 years or so owes much to a few brethren. From time to time in the pages of the magazine tribute has been paid to these names. Their names and activities are to some extent known by us. But we have felt the urge for some months to let brethren and readers know what a great part has been played in the paper by one whose name has rarely appeared in its pages (except on the back page, as printer!)—Bro. Walter Barker. Until his very recent retirement from the technical direction of the "S.S." Bro. Barker has from its inception taken the deepest interest and exercised his knowledge and skill in the production of the magazine. He has given fatherly devotion and the most loving care in this service. He has co-operated closely, with understanding sympathy and expert advice, with editors, treasurers and agents. The paper could not have been produced so attractively and at so reasonable a cost but for his directing hand upon it. We extend most hearty thanks to you, Bro. Barker, for all you have done in this respect.

In addition, on occasions Bro. Barker has contributed articles to the "S.S." These articles have been typical of the man—forthright, and unconventional in not saying the things one expected to be said; original, arresting and often provoking disagreement, but not intentionally so. For Bro. Barker writes as he speaks—what he believes. He writes and speaks, not to be contrary but to cause us to think, to examine whether these things are so. In my own relationships with

him I have had probably closer contacts than most. On certain matters, both spiritual and secular, we differ. But I know him to be ready to admit mistakes on his part, and on my part I confess that I have been corrected by him far more than he has by me. Equally with our gratitude for his work on the printing side we offer our thanks for his service in the literary production of the "S.S."

Why do we write thus? Because Bro. Barker is now in his 90th year, and we want him, while he still lives, to be assured of the appreciation of us all for what he has done for the churches through the "S.S." We do not wish to surround him with tributes when he is no longer conscious of them. We offer them while he can still read them.

Bro. Barker has been afflicted with total deafness for longer than we can remember. He once said to me that in some respects this is worse than blindness. One lives in an intensely lonely world; never hears another voice, glorious music, the sounds of nature; one is isolated. Again, people are usually far more ready to help the blind, whose disability can be seen, than the deaf. Their affliction is felt by no one more keenly than by the deaf themselves. Remembering these things we shall have deeper sympathy and understanding towards Bro. Barker and those in the same condition.

But up to the last few months his mind has remained keen, incisive and clear. He will be more surprised than anyone to read this article. We ask his forgiveness if he thinks what we have written is in bad taste. But it records what we feel concerning him and the "S.S.", and falls short of what is due to him. It is written to let others know what otherwise would not be known. We feel it a responsibility to be fulfilled.

We are sure that in the remaining portion of your life, Bro. Barker, all of us who, through the "S.S." owe so much to you, hope and pray that the faithfulness of the living God may be still realised by you and that His peace may possess you. "For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do" (Heb. 6:10 R.S.V.).

BROTHER WALTER BARKER: A TRIBUTE

THE above article was written by the editor of the "S.S." and appeared in May 1967. In its last paragraph we say, ". . . in the remaining portion of your life, Bro. Barker, the faithfulness of the living God may be still realised by you and that His peace may possess you . . ." But the remaining portion of Bro. Barker's life was only some five months, for he died on August 29th, 1967, as announced briefly in the August "S.S."

We are so glad that honour was given to Bro. Barker while he could yet appreciate it, instead of our praises being heaped upon him when they meant nothing to him. That is why we reprint the article without alteration, for it says what was in our mind while he was living. His death has not altered in any way the thoughts expressed.

Perhaps we can enlarge a little upon his loneliness. As mentioned in the article, Bro. Barker was known by few and indeed knew few of his brethren. His deafness was largely the reason for his living a solitary life, withdrawn even from the company of the brethren. Even to those who knew him more intimately he seemed rather forbidding, critical, contrary and even irascible. But on deeper acquaintance one found these traits to be due to his hardly ever being able to hold "conversation" (which had to be in writing) with people and to enjoy the cut and thrust of discussion and controversy. If one had the patience to reason with him in letters or by jotting down one's thoughts, it would be found that his mind was certainly not closed against other views than his own on any topic, and he was ready always to yield to the truth when he realised it to be so.

He had a remarkable musical ability. We say "remarkable" because, although he was completely deaf, through his mind ran tunes, especially hymn tunes, of his own composing which he set down in tonic sol-fa and staff notation. Some of these tunes were published in the "S.S." and we have a few from him which were not published. All are very good tunes and it is to the loss of the church's praise that we have not more utilised Bro. Barker's compositions. What a wonderful thing it is that, although a sound cannot be heard, the tune is formed in the mind! We are reminded of Beethoven's being unable to hear his own compositions, although they originated from his own mind.

Bro. Barker had some adamant, even "peculiar" views (which of us has not, if we are honest enough, like Bro. Barker, to let them be known?). But these views were never bigoted or stubborn: they were formed by deep and constant thought upon and study of matters we too often take for granted, and at times they revealed the superficiality of our own thinking. Bro. Barker once said to me, "I

believe in the resurrection, but not in the resurrection of the body." This may sound shocking, but not if one heard Bro. Barker reason it from scripture. He has fulfilled his belief by leaving his body to be used for medical dissection, research into disease and the benefit of his fellowmen.

But Bro. Barker loved the Lord as well as his fellowmen. He loved the scriptures and really studied them. He was a helper and supporter of good causes. He did much unpaid work on the "S.S." and kept us supplied with stationery without sending his bills. We owe him a deep debt of gratitude and we can best show our appreciation by doing all we can to maintain the paper he did so much to set in being and to carry on. We are grateful to be assured that the close and good relationships which have always prevailed between the printers and the magazine will continue under Bro. Walter Barker's son, Keith, and to him also we extend our warmest thanks.

EDITOR

"TAKING THE OVERSIGHT . . ."

THE above statement is to be found in 1 Peter 5:2. It is a directive from an apostle of Christ, and in consequence is equal to a direct command from Christ Himself. The recipients of this letter are, from the testimony of Luke in Acts 2:9, those Jews from the provinces in Jerusalem on the day of Pentecost who had heard the preaching of Peter and had accepted Jesus as their Saviour. According to Luke in Acts 8 there was a dispersion or "scattering abroad" of the church at Jerusalem and, according to 1 Peter 1:1, these saints were involved in that dispersion. The letter is not to a named localised assembly, as we learn from the words of Peter "the elders that are among you" and verse 3 of chapter 5 where the parts of the flock under their care are called "portions" or "possessions" for which they are responsible. The idea of churches is there, though not named. This letter would become the property of all. These elders are told to be examples to the flock; and how necessary, for a church rarely rises above the example set before it, (though individuals can, see Rev. 3:12), and the rest of the church to submit to the elders. And why? Because they have a common enemy—"your adversary the devil."

Now in 1 Thess: 5 we have a parallel instruction from the apostle Paul. In verses 12 and 13 the church is to submit to the oversight (or elders) and in verses 14 to 27 again we have a directive to the oversight, the word "brethren" of verse 12 being the church and the "brethren" of verse 14 being the elders. These are adjured by the apostle to read this letter to all. There was to be no privacy. These elders would hear what they and the church had to do, and the church would hear what they and the elders had to do. These elders had also to keep in mind the fact that the church was holy: "I adjure you (elders) by the Lord that the letter be read to all the holy brethren." This equates with Peter's statement "neither as lording over their possessions" (1 Peter 5:3).

From these two apostles (Peter and Paul) we learn where rule and authority dwell in the church. It is from Paul we learn of the standard to be applied in choosing elders.

According to Paul in Eph. 4:11 apostles, evangelists, pastors and teachers, prophets, who were given by Jesus, were to cease. These persons were MOBILE and suited to that age and were given until the church could stand without supernatural aid. On the other hand elders (and deacons) were stationary. They work solely in the church which appoints them to office. Their work is specified: it is not required they go out preaching. Their work and sphere, being laid down by the Holy Spirit, should be adhered to irrespective of their own inclinations. Only untold harm can result when an oversight steps aside from its proper duty to the church. Their teaching ability (a qualification, mark you) is strictly confined to the church by virtue of their appointment. It is a questionable practice to have a plurality of elders that some may be free to go out speaking elsewhere.

From Eph. 4:16 we learn that it is the duty of the church to increase itself by the joint operation of every member. This equates with Rev. 22:17, where we have—"The Spirit (in the New Testament) says come, the Bride (the Church) says come, and he that hears (churchmember) says come." This same teaching is found in 1 Cor. 3, where Paul says the builder in the church is to "take heed how he builds" (whoever he might be).

Of the things we have said this appears. In the apostolic age there were Spirit-endowed apostles, evangelists, prophets, pastors and teachers. These were given by Jesus and are the "gifts" referred to in Eph. 4:8 for "perfecting," for "service," for "building up" the church till it could stand on its own feet. It

also had its elders and deacons. These were not given, but the right of choice from its own members was given by God, yet He laid down the qualifications necessary. A church without elders and deacons is not fully grown and is far below Divine standard and intention. The standard laid is certainly not unattainable. Some have stumbled at the qualification "blameless," imagining it to refer to a blameless life. But that is not stated. The "blamelessness" is in the things which follow and is a prerequisite to office, which is quite a different thing. Let anyone read the Epistle to Titus and of the character of those in the church among whom elders were to be appointed.

If "He who does all things after the counsel of His own will" saw fit that His church of converted men and women should have its government repose in persons taken from its own ranks, then a strict adherence to that mode of rule and authority can only bring blessings in its train. But once let this authority get into wrong hands or misused, no matter by whom, then ruin is sure to follow. One cannot play fast and loose with Divine methods with impunity. Each church should have its own seat of authority. Now we do not tender the idea that elders are immune in any sense. Says the apostle "those (elders) that sin rebuke before all." It must be remembered that it was from the elders (bishops) that the great Apostasy from the faith sprang. The tendency is to wield authority unrighteously on one hand, and to resent it on the other.

"Taking the oversight" says Peter. "Watch as they that shall give account" says Paul.

ALFRED JACKSON

THE GOSPEL

FIRST the origin of the word "Gospel."

To ascertain the exact signification and correct use of words, it is often of the greatest importance to do a little research on our own account, and find out the word or words from which the term under consideration sprang.

The word "Gospel" came into the English language through the Anglo-Saxon. Like many words, it has lost letters, both from its middle and its end. Originally its form was "Godspell," a combination of the two words "gode" and "spelian"; the former meaning "good," and the latter "to tell." Again, in the Greek language we have the term "euangelion" as the equivalent of "Gospel." This word like the Saxon one, is composed of two: the part "eu" meaning "good" and the latter "message." Thus we have arrived at a correct signification for the term "Gospel"—"The good message."

What then is this good message, this glad tidings of good things, which is preached and "shall be preached in the whole world for a testimony unto all the nations"? Is it a mere fable which we hear and forget? Is it a romance, or some child's tale? Is it like the vessel sailing on the horizon which soon fades away from our eyes?

Thanks be to God, "the gospel of Christ Jesus" is no phantom or idle tale, no fable, but an unquestionable reality which, when once heard, is like the sight of the boundless ocean, firmly and indelibly graven on our hearts.

Briefly, this blessed and glorious Gospel consists, as Paul, the great Apostle, so aptly he says, in three definite facts: "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures and that he was buried; and that he hath been raised on the third day according to the scriptures. (1 Cor. 15: 3-4).

Hence the three facts of the Gospel are:—

1. The death of Christ.
2. His burial.
3. His resurrection from the dead.

The Death of Christ

All down the stream of time the promise of the death of our beloved Lord for sin, stands out conspicuously in the prophetic utterances of the "men of God." All the types and shadows of the Old Dispensation merged into the great and glorious antitype and substance of the New. All the sacrifices under the law were at an end when Jesus, the Prince of Life and Peace, "the altogether lovely one," was crucified, a noble sacrifice on the accursed tree of Calvary. Do we not cast our eyes back on that "scene of suffering love" with mingled feelings of sorrow and joy? Sorrow that such an event ever had to take place as that the "Lamb of God, without blemish and without spot," should have had to suffer for the sins of the whole world. Joy, that by that event we are "redeemed from the curse

of the law, and can call ourselves the sons of God," if we obey His commandments and walk in the ways of righteousness. On that cross of shame and death "the last enemy" was overcome, and Jesus the Christ, emerged from His great struggle a thrice-glorious conqueror.

Christ's Burial

"And he made his grave with the wicked, and with the rich in his death" (Isaiah, 53:9). Such was the prophecy in regard to the burial of Christ, uttered by the inspired prophet seven hundred years before the advent of our Lord. It would seem to mean that, while as one put to an ignominious death He might be expected to make His grave with the wicked, He was yet buried in a rich man's tomb. And so we know it came to pass.

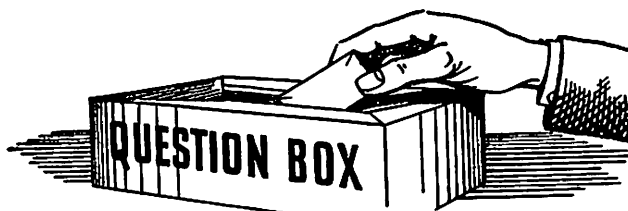
The Resurrection

"Neither wilt thou give thy Holy One to see corruption." David, the great king of Israel, whose son our Redeemer was, sang these beautiful words concerning the resurrection of Jesus. By His death our great High Priest overcame the power of death, and His grand and glorious resurrection made it possible for us also to rise and dwell for ever with the Lord. This is the grand hope set before us, and let us each labour to become participators therein.

The Gospel and You

Dear reader, you have many times read or heard this good news; but have you yet received it in your hearts? When Christ the King was about to ascend to the throne of His glory, He gave commandments to His Apostles to "preach the Gospel to every creature," and He added, "he that believeth and is baptised shall be saved." By belief and baptism we receive the Gospel. Again Jesus said "that repentance and remission of sins should be preached in his name among all nations"; so repentance is also required in order to receive the Gospel. Confession is also necessary to the acceptance of the Gospel of Christ; because Jesus said, "Whosoever shall confess me before men him will I confess also before my Father which is in heaven." This Good News has no power to effect your salvation except you receive it with all readiness of mind; it is only effectual to them that believe. Concerning those who believe, the Scripture says "they shall not be ashamed." They shall confess with the mouth the Lord Jesus. They shall with purpose of heart cleave to Him and obey Him in all things. They shall repent and be baptised in the name of The Father and of the Son and the Holy Spirit. Receiving the Gospel their sins are forgiven and they have the gift of the Holy Spirit and the hope of eternal life, to be attained by perseverance in well-doing. The Apostle Paul first of all received this Gospel before he delivered it to others. He quotes the Word of God: "We having the same spirit of faith, according as it is written, I believed and therefore have I spoken; we also believe and therefore speak." (2 Cor. 4:13). Be exhorted, receive the Gospel of Jesus Christ and God has promised that you shall receive the end of your faith, even the salvation of your soul.

SAM WILSON



Conducted by
James Gardiner

In commending the conduct of the unjust steward in Luke 16 in the parable, was Jesus not condoning "sharp practice," especially in business?

THIS parable tells, of course, of a rich man who had a steward, or manager, over his business interests, who had squandered and perhaps embezzled much of his master's goods. Seeing the day of reckoning fast approaching and knowing he would be exposed and dismissed the steward decided to make arrangements for his future welfare. Too proud he was to beg and too disinclined he was to dig, so he decided to try to avoid having to do either. He contacted all his master's debtors, and using the remaining authority vested in him as steward, discounted

and rebated drastically the settling of the debts owed by those debtors, in the sure hope that when he was eventually dismissed by his master he would find succour in the new friends he had made, i.e. the grateful debtors of his late master. Verse 8: "And the lord commended the unjust steward because he had done wisely:"

It is essential first of all to notice that it was the lord and master of the steward in the parable who commended him—not Jesus. So felicitous and clever was the device of the steward, that the master, although a considerable loser, when he learned of what had been transacted, could not withhold an expression of admiration, of a kind. The steward could not be taken to law, because what he had done, although immoral, was not criminal—he had acted in his capacity as steward. The master had been swindled and was certainly not commending the dishonest steward on this account, but apparently could not but be impressed by the servant's worldly wisdom and forethought. In much the same way, I suppose we all may at some time or other have felt some admiration for the cold skill and daring employed by fettered prisoners escaping from some impregnable prison but, of course, the admiration ends there. A year or two ago, an old man in Edinburgh was sent to prison for making and passing counterfeit two-shilling pieces. He had been doing this successfully for years, so completely authentic in appearance were the coins he made. Indeed while he was in prison he was visited by counterfeiters from all over the world, each trying to get him to divulge to them the secrets of his obvious skill and some even suggesting partnership arrangements. At the trial the judge also marvelled when he saw the amazing similarity of the counterfeit coins to reality but, while admiring the skill he nevertheless condemned the practice and put the old man behind prison bars.

Dishonest business transactions regrettably occur many times every day and Jesus, by the parable, is certainly not commending dishonest dealings provided they are cleverly carried through, nor is he encouraging "sharp practice" in any shape or form. The parable, I think, simply teaches that sagacity, effort, diligence and forethought in making provision for the future is something to be inculcated by the disciple of Christ—a zeal for the life to come so that when earthly values fail and death levels all earthly distinctions, he may be received into eternal habitations.

Verse 8: ". . . for the children of this world are in their generation wiser than the children of light." The unjust steward showed more imagination and interest in his material future than many of the children of light show in their heavenly future. It is very often true that the business world at large manages its worldly affairs far more efficiently and wisely than the Lord's church manages hers. (Perhaps this is why some would have the church run on the same lines as a business enterprise). It is also very often true that "the children of light" give to their earthly master a greater share of their native ability and natural wisdom than they give to their heavenly master. The "child of light" often would be ashamed to give his earthly master the kind of performance he gives to his Saviour, and indeed would be sacked by his employer if he tried to do so. Of a truth, "the children of this world, are in their generation, wiser than the children of light."

Verse 9 probably contains the key to the whole point of the parable, i.e. "make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." As stewards in God's vineyard so use our position and authority, and so deploy our talents and resources that, when it is time to leave the vineyard, we shall have friends outside (God and Christ) waiting to receive us. The unjust steward's methods were uncommendable but his wisdom in looking out for a new home when he was about to lose his present one was to be admired, and so the point is taught that it is prudent foresight to use earthly resources (unrighteous mammon) to provide for a time when these resources will fail us. Use our money wisely and by good deeds make to ourselves friends (especially Jesus) who shall take us into heavenly habitations when death comes and we must leave earthly possessions and opportunities behind. I think the Revised Version makes this difficult verse more clear.

Luke sums it up perhaps in 12:33: "Sell that ye have and give alms; provide yourselves bags [purses] which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupt."

(This feature depends on questions being sent to it: please send all questions to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.)

SCRIPTURE READINGS

OCTOBER 1967

- 1—Proverbs 24:23-34 Ephesians 5:1-14
 8—Genesis 2:18-25 Ephesians 5:15-33
 15—Exodus 20:1-17 Ephesians 6
 22—Joshua 24:14-25 Philippians 1:1-14
 29—Job 14:1-15 Philippians 1:15-30

IMITATORS OF GOD

(Eph. 5.1)

THIS is what Christians are called to be. The Ephesian Christians had mostly come from Gentile families, reared in heathen surroundings where habits of life were on a very low level. We cannot realise the degradation this meant, for the leaven of Bible teachings have permeated society in some measure all over the world. No-one thinks it is good to swear and be violent, or to commit fornication. It is true some are drifting in that direction in these days. We read recently comments that adultery would be a good thing—we may well ask "What are we coming to?" However this kind of thing is in line with certain other drifts back to barbarism, whereas Ephesians lived in barbarism, though under Roman law which kept order and a measure of justice.

God is altogether holy. He is utterly loving and yet utterly just. In what degree must we imitate Him? It is not possible for us to be utterly just because we can never be in a position to exercise complete justice, not having complete knowledge. The verses we have in view give the answer—note these points: "as beloved children," "walk in love," "Christ also loved." Verse 2 continues the thought by stating the measure of Christ's love—He gave Himself as a sacrifice for us.

Following his appeal for unity in the church, Paul appeals for the revolutionary change in life required of every member of it and chapter 4 concludes with exercise of mutual forgiveness. The forgiveness of God is the most wonderful and most precious manifestation of His love for sinners. Without it there would be no hope at all for mankind. It is certainly in this that we are to imitate God, but the righteousness of God has also to be imitated by an altogether clean life. Some of the points immediately following the instruction need no emphasis to be understood today, but the thought of a clean life is not limited to physical fornication but extends to covetousness, of which everyone can so easily be guilty. It is as unclean as idolatry in the sight of God. Who does not normally want more,

whether it be leisure, pleasure, praise of men or goods or money? *Needing* more and *wanting* more can be confused, and seeing what others have has often a subtle enticement. Have you noticed that it was when God's voice from the Mount forbade coveting that the Israelites asked that they should hear His voice no more? It is comparatively easy to refrain from stealing, but the tenth commandment forbids the motive in the same way that Jesus warns against impure thoughts (Matt. 5:28).

There is also the question of speech. We must not discuss unclean things—"let it not even be named"—unless it be to reprove. The prohibition includes "foolish talking and jesting" because these do not come fittingly from a Christian mouth. The Christian's view of life makes him careful in using his tongue. It can do so much good—and so quickly undo it in a moment of levity or carelessness. Hence comes within our imitation the thoughtful and prayerful use of time. Gratitude to God for His grace should as it were permeate our thoughts and keep us from trifling. As a guide to our steps we have the contrast of light and darkness. Anything of a doubtful character should be shunned. We use the word "shady" to describe schemes or businesses not quite straight, and it aptly describes what the Christian must not be associated with. We need to be ever on the watch to understand what the will of the Lord is (5:17) and we shall then be able to rise up to the tremendous height our title pictures for each one. We are in the world but not of it—an up-to-date version is "with it," which we must not be (Rom. 12:2).

Of course imitation of God is the same as imitation of Christ, and the apostolic appeal in this case does not in any way contradict his instruction for the Corinthian Christians to imitate himself, as he was imitating Christ. The King James translators use the word "followers," perhaps regarding imitation as too familiar in relation to God, but the original word gave us our word "mime." Phillips translates "copy," the N.E.B. "try to be like." It is almost a shock when we read "imitators" as in R.V. but surely this is good. Someone has said "Aim at the highest to attain the lowest." The point is we cannot aim too high in our endeavours to develop genuine Christian character, and we must not be discouraged by failure. The refinement produced by the teaching of the Saviour in words and actions of His followers can elevate and beautify human nature as absolutely nothing else can, and there is a sacred and blessed promise about it—"Beloved, NOW are we children of God . . . we shall be like Him; for we shall see Him even as He is."

We need to give much diligent thought to this duty and it will become a delight. Of what real service can a church be to God or man if the moral standards of its members are not the very highest, and their characters visibly developing upward?

R. B. SCOTT

Glory to God in the highest, and on earth peace, good will toward men.

(Luke 2, 14)

THE Saviour came to shed on earth a light and a beauty which should soften all its woes, and glorify all its joys. And if there is one secret which can help to make the desert rejoice and blossom as the rose, it is the news which rang from Angel lips, when they said, "Unto you is born this day in the city of David, a Saviour which is Christ the Lord." Bishop Walsham How.

"Some thirty fold, some sixty fold, some a hundred fold."

One grain of wheat when sown will often produce several straws, each spreads out when it wakes out of the winter sleep; this is the true explanation of the Parable of the Sower. ("Strand Magazine").

Be strong in the Lord. (Eph. 6, 10).

YOU stretch out a hand to help, and it becomes strong to help. In the degree in which we put forth effort, so God's grace comes to us.

The wise shall inherit glory. (Prov. 3, 35).

GOD often makes known His will to men, but only those who are wise respond to His guidance.

Christ is a path if any be misled;
He is a robe if any needy be.
If any chance to hunger He is bread;
If any be a bondsman He sets free.
If any be but weak, how strong is He!
To dead men life He is; to sick men health;
To blind men sight; to the needy wealth.

Keep your Bible open and you will not find the door of heaven shut.

A sermon that gets only as far as the ear is like a dinner eaten in a dream. (Spurgeon).

Alas that the modern world rarely takes the trouble to fight us. We are not dangerous enough to be hated. Christians pass unnoticed, not worthy of opposition.—Wilfred Monod.

The decrees of Councils and the terms of creeds rather exclude error than grasp truth.

"If your knees are knocking, kneel on them."—(Sign on board outside a London church).

POETRY

I read the "Scripture Standard," and I have noticed that you print verses. I hope this verse will be of use to you. I am a sister in the Church of Christ, in Peterhead, and I firmly believe it is every Christian's aim that one day we will live with Him in our eternal home, I write these small verses myself.

May God bless you and keep you safe.

Your loving sister in Christ,

ISABEL STRACHAN

90 Longate, Peterhead.

HOME AT LAST

I dreamt I travelled far away, and landed on a shore—
A shore of Peace, and on it stood my own beloved Lord.
I ran to Him and kissed His feet and wept with wondrous joy;
I knew at last that I had reached my own eternal home.

THE ROCK

Jesus, Saviour of my soul,
Let me hear you when you call;
Take my hand and lead me on
To thy foot stool at thy throne;
Lead me in the narrow way,
Help me through each precious day;
Through the darkness of the night
Keep me safe till morning light;
Make me good and pure and true,
Fit one day to dwell with you.

You can sing this poem to the tune of the hymn "Rock of Ages." The meaning of this verse to me is that every Christian should talk to our Saviour every day, thank Him for the love and tender care He bestows on us each day and thank Him for watching over us through the dark watches of the night and ask Him to help us to grow in grace so that one day we may dwell with Him.

CORRESPONDENCE

APPEALS

Brethren.—The church at Rose Street, Kirkcaldy needs your help as well as your prayers. The Town Council are to redevelop and rebuild the town centre. This necessitates the demolition of the meeting-place in Rose Street. The church has been offered a site in a ripe harvest field, on a housing estate.

Plans for a simple structure to meet the needs of the church have been drawn up and submitted for planning approval. The cost of the whole project will be £10,000, of which the brethren have been able to raise £5,000 up to the time of writing. The brethren therefore are making this appeal for your assistance in order that the Lord's work can

be carried on in Kirkcaldy. No matter how small, your donation will be most welcome; the Rose Street brethren realise the tremendous task before them and are willing to make the sacrifices necessary to achieve the target, but we do appeal for assistance in raising the necessary capital.

Time is short, as the move may be earlier than anticipated.

If you can help please send your donation to: Mr. Ian Moyes, 9 Masserreene Road, Kirkcaldy, Fife, Scotland.

A BRUNTON,
Secretary.

AN APPEAL

Dear Brethren,—The undermentioned Christians are making an appeal on behalf of 19-years-old Anthony Bold who was recently immersed at Beech Hall, Wigan.

He is serving in the army and would like to obtain his release, which will involve a payment of approximately £200. We believe that the sooner he is out of the army the better it will be for his spiritual development.

A bank account has been opened in his name to which he is contributing £3 per week towards the necessary sum. The undernamed having encouraged Anthony to hope that their appeal will result in a subscription rate which in total will exceed his own effort, are now asking for a sympathetic and generous response to this appeal. He hopes to repay all contributors.

Contributions may be forwarded to the undersigned at 45 Park Road, Hindley, Wigan Lancs.

Yours sincerely,

A. HOOD

On behalf of:—

ANNIE FENTON
GRAHAM GORTON
ERNEST MAKIN
A. HOOD
JOHN PARTINGTON

NEWS FROM THE CHURCHES

Bedminster, Bristol.—On Sunday, September 9th we had the joy of hearing the good confession of Lesley James, also Robert and Jean. These are all relatives of two young men baptised in May of this year.

We commend these young men for the very serious manner in which they are taking the Christian life, and for the influence it has had on those near and dear to them.

We pray that together they may be blessed and a means of blessing to many.
Len Daniell.

Birmingham, Summer Lane.—On Lord's Day, September 3rd, Frederick Williams was baptised into Christ after attending at meetings for many years. Our brother is 72 years of age and is the husband of Marion, a well loved sister in the church whose prayers are now fulfilled. Bro. Fred's decision was made after the gospel meeting on the Lord's Day of our 102nd Anniversary meetings. Bro. Harold Baines of Aylesbury gave inspiring addresses on both Saturday and Sunday, August 26th and 27th and we are encouraged by the rich fellowship enjoyed with many members of other churches who attended the gatherings. A ramble led by Bro. Stan Evill on Bank Holiday Monday was enhanced by beautiful weather. We face the challenge of future service for the Master with confidence in Him.

Blackburn, Mill Hill.—The joy of witnessing the salvation of a precious soul has been ours once again. On Tuesday, August 22nd, Anthony Tyson confessed Jesus as the Son of God, and by baptism was added to the church. Having attended our Lord's Day meetings for a number of months, he was in no doubt as to "what he must do to be saved." We give thanks for the abundant blessings that have been ours in Christ Jesus, and ask in His Name that our brother shall remain "steadfast, always abounding in the work of the Lord."
R.R.

Loughborough.—Following the faithful preaching of the Word by Bro. James Petty, we had the great joy of witnessing the confession and baptism of our Sis. Waring on Lord's Day, August 13th.

Bro. Petty and a number of visiting brothers and sisters had been working with the church at Loughborough during our recent gospel mission and Vacation Bible School.

This effort was indeed richly blessed, workers coming from U.S.A., Germany, Switzerland, as well as several churches in the U.K. Attendances at all meetings were very good, including many non-members. By the conclusion of the V.E.S. over 140 children were in attendance, and on several occasions at the gospel meetings our meeting place was filled to overflowing. For this blessing and His continued goodness to us, we give thanks and praise to Our Heavenly Father.
T.S.

Morley, Zoar Street.—On Wednesday, September 6th we heard the confession of Ernest Yates, and witnessed his baptism into Christ.

On Lord's Day, September 10th, Bro. Yates and his wife, who had previously

SLICES FROM THE BREAD OF LIFE

To start your day.

Nov. 1	Ezek.	3, 4.
Nov. 2	Ezek.	5, 6.
Nov. 3	Ezek.	7, 8.
Nov. 4	Ezek.	9, 10.
Nov. 5	Ezek.	11, 12.
Nov. 6	Ezek.	13, 14.
Nov. 7	Ezek.	15, 16.
Nov. 8	Ezek.	17, 18.
Nov. 9	Ezek.	19, 20.
Nov. 10	Ezek.	21, 22.
Nov. 11	Ezek.	23, 24.
Nov. 12	Ezek.	25, 26.
Nov. 13	Ezek.	27, 28.
Nov. 14	Ezek.	29, 30.
Nov. 15	Ezek.	31, 32.
Nov. 16	Ezek.	33, 34.
Nov. 17	Ezek.	35, 36.
Nov. 18	Ezek.	37, 38.
Nov. 19	Ezek.	39, 40.
Nov. 20	Ezek.	41, 42.
Nov. 21	Ezek.	43, 44.
Nov. 22	Ezek.	45, 46.
Nov. 23	Ezek.	47, 48.
Nov. 24	Dan.	1, 2.
Nov. 25	Dan.	3, 4.
Nov. 26	Dan.	5, 6.
Nov. 27	Dan.	7, 8.
Nov. 28	Dan.	9, 10.
Nov. 29	Dan.	11, 12.
Nov. 30	Hosea	1, 2.

For your evening's meditation.

Rev.	5, 6.
Rev.	7, 8.
Rev.	9, 10.
Rev.	11, 12.
Rev.	13, 14.
Rev.	15, 16.
Rev.	17, 18.
Rev.	19, 20.
Rev.	21, 22.
Psalms	1 to 4.
Psalms	5 to 8.
Psalms	9, 10.
Psalms	11 to 14.
Psalms	15 to 17.
Psalms	18, 19.
Psalms	20 to 22.
Psalms	23 to 25.
Psalms	26 to 29.
Psalms	30, 31.
Psalms	32, 33.
Psalms	34, 35.
Psalms	36, 37.
Psalms	38, 39.
Psalms	40 to 43.
Psalms	44, 45.
Psalms	46 to 48.
Psalms	49, 50.
Psalms	51 to 54.
Psalms	55 to 57.
Psalms	58 to 61.

been baptised, were received into fellowship with the Morley church. They were contacted as a result of our united mission effort held last June, and after home studies and seeing film-strips, as well as attending gospel meetings, they reached their decision.

Rejoice with us and give God the glory! Pray for our work here, that others may soon obey the gospel, and that we may teach these new Christians in order that they may remain faithful.

Slamannan District.—On Saturday, September 9th a large number of brethren met again for mutual benefit at Newtongrange, to discuss the subject "Women's Place in the Church."

The discussion was led by Bro. H. McGinn and Bro. William Black, both of Dalmellington, and was presided over by Bro. Jack Nisbet, Haddington.

Bro. McGinn dealt with the negative side of this theme and Bro. Black the positive side. And the discussion which followed was varied in question and answer, and many interesting points were raised, which we trust either satisfied those present or whetted their appetite to look further into this theme.

God willing, we hope next to meet at Dennyloanhead on Saturday, December 9th, 1967, to discuss "The problems facing the church today and what to do to solve them," led by Bro. W. Scotland,

Dennyloanhead, and Bro. James Sinclair, Jun., Tranent, presided over by Bro. Ian Davidson, Motherwell.

We thank the brethren at Newtongrange for inviting us and all who helped in the catering arrangements.

Hugh Davidson.

OBITUARY

Brighton.—With a sense of great loss the church reports the passing of Sister Alice Harriet Cole on August 14th at the age of 90. Mrs. Cole was baptised when she was 16 years old and since then had maintained a constant and regular attendance at most services throughout the years, and became known for her kindly, considerate, loving and Christ-like nature, which was evident by the number of her neighbours present when her last remains were buried on August 17th.

This service was conducted by Bro. R. B. Scott, who said how Mrs. Cole was loved for her example by many, through her sisterhood, motherhood and widowhood, and was ever a shining example to all around to the very end, when the Lord chose to take His faithful servant to rest with Him. We give thanks for a life lived in the service of love for her Master.

W.I.A.

Kentish Town.—God permitting, we hold our 96th anniversary of opening Hope Chapel on Saturday, October 7th, 3 p.m. Tea 5 p.m. Public Meeting 6.30. Speaker, Bro. Paul Jones.

Mission for two weeks with Bro. Jones concluding Saturday, October 21st.

Wigan, Albert Street.—We give a cordial invitation to all members and friends to gospel meetings on Saturday, October 7th to Thursday, October 12th, each night at 7.30. Help us by your prayers and presence.

Preacher: Bro. Leonard Morgan (Hindley).

Dewsbury. — Saturday, October 14th: Tea at 4.30 p.m.; Gospel Meeting at 6 p.m., as part of a Mission to be conducted (D.V.) by Bro. Philip Partington, from October 9th to 19th.

Other Gospel Meetings on Monday (9th), Wednesday (11th), Sunday (15th), Monday (16th) and Wednesday (18th) at 7.30 p.m. each evening.

Saturday, November 11th: Church Anniversary. Tea at 4.30 p.m. Meeting 6 p.m. Speaker, Bro. Frank Worgan.

Newtongrange.—Annual Social Meeting (D.V.). October 14th, 1967. Tea will be served in the Hall at 4 p.m. and the meeting in the church of Christ meeting-place, St. Davids, Newtongrange at 5 p.m. Speakers: Bro. Jack Parker (Wigan) and Bro. James Grant (Wallacestone).

Bro. Parker will be serving the church on Lord's Day, October 15th.

We give a hearty invitation to all who may be in this area to be with us and help us in the work of the Lord Jesus.

W. H. Allan

Tunbridge Wells.—October 21st to 29th; Campaign for Christ with Philip Partington (Morley) preaching.

Saturday 21st at 7.30 p.m.; Sundays 22nd and 29th: Bible School, 10 a.m.; Breaking of Bread 11 a.m.; Gospel 6.30 p.m.

Wednesday to Friday 25th-27th: Gospel meeting, 7.30 p.m.

Saturday 28th: Special meeting to interest young people.

Meeting of Christian workers (all invited) October 30th and 31st to run concurrently with campaign.

Write for full details and hospitality to Bro. D. L. Daniell, c/o The Church of Christ, Cambrian Road, Tunbridge Wells.

East Ardsley, Main Street.—Church anniversary (D.V.) Saturday and Lord's Day, October 28th and 29th.

Saturday 4.15 p.m.: tea; 6 p.m. meeting, Chairman G. Lodge (Dewsbury), Speaker T. McDonald (Dewsbury).

A hearty invitation to all to come and join us.

BIRTH

To Robert and Fay Hughes, of 6 Kirkcaldy Road, Burntisland, the gift of a son, Neil Andrew, on August 5th, 1967. New address: 115 Chapel Hill, Kirkcaldy, Fife.

CHANGE OF ADDRESS

Mark M. Mountford (Secretary, Birmingham, Summer Lane). 86 Creynolds Lane, Monkspath, Solihull, Warwickshire. Tele. No. SHI 2782.

TELEPHONE

Alan Brunton, Secretary, Rose Street, Kirkcaldy: LEVEN 1495.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 12/6; two copies 20/6; three copies 28/6 post free. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES**, 7 The Marches, Armadale, West Lothian, Scotland.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month to the Editor, **C. MELLING**, 133 Long Lane, Hindley, Lancs. Payments to **PAUL JONES**, address as above.

NOTICES. Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to **PAUL JONES**, address as above.

DISTRIBUTING AGENT: Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

EVANGELIST FUND: Contributions to **R. McDONALD**, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

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 3255.

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