

The **SCRIPTURE STANDARD**

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

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THE RESTORATION MOVEMENT

Carlton Melling

II: INFLUENCE OF THE HALDANES ON ALEXANDER CAMPBELL

IN his debate in 1837 with the Roman Catholic Bishop Purcell, Alexander Campbell said, "We can show . . . that from the earliest times there existed a people whom no man can number, that have earnestly and consistently contended for the true faith once delivered to the saints."

Thus, Alexander Campbell did not look upon himself as an originator. The church of Christ did not begin with Alexander Campbell in the early nineteenth century, but had existed from the first century, and had continued to exist, like its Founder, "rejected indeed of men, but with God elect, precious." Members of the church of Christ refuse to adopt the name "Campbellites," for they follow Campbell only as he followed Christ, and are therefore Christians only.

Alexander Campbell owed much to influences with which he came in contact as a youth. In reading the history of the Restoration Movement it is remarkable to discern God at work through His written word in widely separated lands, and in men some of whom never met nor knew of each other, yet whose work was fused together to bring about that restoration of N.T. Christianity the world so sorely needs.

Examples of such movements for return to the original teaching and practices of the church of God were many: in Scotland the work of John Glas and his followers the "Glasites," in the second quarter of the eighteenth century; the Scotch Baptists, from which body Archibald McLean evangelised parts of England in the second half of the eighteenth century; and in America the movement led by Barton W. Stone, with its revolt against the Westminster Confession and its adoption of the Bible as the only rule of faith and practice, and the formation of the first church on the N.T. pattern in that country in 1804.

Alexander Campbell

But who was this Alexander Campbell, and what were the influences which inspired him to carry out his great work?

Alexander Campbell was born in 1788 in Co. Antrim, Ireland. His father Thomas, a man of strong mind, cultured and with a deep knowledge of scripture, was a minister in the Seceder Presbyterian Church. Thomas Campbell made efforts to bring about union, but the Synod disapproved. Thus early father and son had their experiences of division and sectarianism which influenced them in their later work.

Alexander was a voracious student with the ambition to become "one of the best scholars in the kingdom." In accordance with the mystical theology of the time Alexander had his struggles for "assurance of salvation." He said of that period, "Finally, after many strugglings I was enabled to put my trust in the Saviour, and to feel my reliance on Him as the only saviour of sinners. From the moment I was able to feel this reliance . . . I obtained and enjoyed peace of mind. It never entered my head to investigate the subject of baptism . . ."

In 1807 Thomas Campbell sailed to the United States, and the following year his family sailed to join him. They were, however, shipwrecked and stayed in Scotland for ten months. This was the means of bringing Alexander into touch with the teachings and work of Robert and James Haldane. These remarkable brothers had been originally members of the Scotch Baptist body, a Calvinistic sect which sought to practise rigid adherence to apostolic example. Owing to differences of doctrine Robert and James Haldane had broken away and had formed churches on congregational lines, giving liberally of their wealth for the erection of meeting-places, the training of young preachers and the evangelisation of Scotland. They were men of deep piety and evangelistic zeal, exalting the supremacy of the Bible and testing everything by its precepts. After examination into the question of baptism James and Robert had been immersed, but they did not make immersion a test of fellowship.

These men had sought to organise churches on the scriptural plan of fellowship, unfettered by creeds; to observe the scriptural ordinances and to be free from the bitter sectarian spirit of the age. Though they failed in their aims to restore Christianity as in the beginning the Haldanes had purified many of the church practices of their day and had infused a burning zeal into the preaching of the word of God. Nevertheless they were forced to admit "our efforts to restore apostolic churches and primitive Christianity were unsuccessful."

The Haldanes were sowers, not reapers. Alexander Campbell was to reap much of the harvest those faithful pioneers had sowed. In Glasgow Campbell heard of the work of the brothers and their helpers, and received his first impulse towards that restoration for which he so much yearned and to which he devoted his life's service. He was especially impressed by the importance attached by the Haldanes to the weekly observance of the Lord's Supper, by the pointing out of the evils of division in churches, and of the domination of the clergy. But as yet the subject of believers' immersion had not engaged his attention.

Gradually Alexander Campbell became more and more favourably impressed with the principles of congregationalism promulgated by the Haldanes, although he was reluctant to withdraw from the Seceder Presbyterian Church. His mind was working; the form of his future life's work was opening before him, and when in 1809 he joined his father in America he expressed his intention of devoting his life to the propagation of N.T. Christianity. Father and son, by different ways and without conference together, had arrived at the conclusion that sectarianism was wrong. Thomas was forced to his conclusion by his experiences in Ireland and now in America; Alexander by his study of the Bible and his realisation from that book of the sin of a divided church.

POISON! — NOT TO BE TAKEN

Aylesbury. — The readers of the "Scripture Standard" will be interested to learn that a men's meeting of the church here has put a ban on the paper and forbidden the agent, Bro. Harold Baines, to deliver it to the church members in and around the church premises. This means that some dozen of our readers have now to have it sent to them through the post.

The reasons for the ban have been given as the following: "1, It is Poison; 2, As such it is poisoning the minds of the brethren against the truth; 3, It is necessary to protect our young brethren from its erroneous teaching."

We have further been told by certain brethren that they are going to try and close the paper down, as it is a hindrance to progress, but these brethren omitted to mention in which direction!

We respectfully suggest that if the "Scripture Standard" has God behind it, no power on earth will close it down, and if it hasn't these good brethren need not worry themselves: it will close itself down.

For ourselves we are happy to leave this question in the hands of God. We await His judgment with confidence—either way.

H. BAINES

The above is a very serious statement indeed: so serious that we took the trouble of returning it to Bro. Baines to ask him to confirm or amend it. Bro. B. has returned it to us and stands by what he has written.

Upon the state of things revealed we make a few comments. In the first place it seems incredible that anyone, let alone brethren, should utter such childish and naive statements. We had no idea that either he or they saying such things or tacitly assenting to them could be so simple as to believe them without any evidence being presented. Not a word from the "S.S." is quoted to warrant the words "poison" or "poisoning" being used. It is pathetic to think that a congregation of presumably intelligent Christians should allow themselves to be so misled and be so blind that they do not think of asking for support of the accusations made against the "S.S."

But perhaps it is not to be wondered at. Some four years ago a brother from Aylesbury (regarded as being very promising for future service in the church) told us and others that, until we pointed it out to him, he had not known that Christ at the feast of the New Covenant shared one cup with His disciples. A year or two before that the evangelist in charge of that congregation told us that he had spent two years teaching the church what was the New Testament practice at the breaking of bread. To such effect, apparently, that at least one of the congregation had not learned that individual cups were not used by Christ or His disciples!

The second and third grounds for banning the "S.S."—that "it is poisoning the minds of the brethren against the truth" are difficult to treat seriously. A sense of humour is at times "a saving grace." A tender group of hot-house plants indeed, or a delicate collection of "babes in Christ" that has to be safeguarded, screened off or incubated from the poisonous doctrines issuing from the "S.S."! What sort of Christians shall we produce if they are not allowed to choose a magazine they shall read, who submit tamely to their being denied their own views on such a matter, and consequently whose minds are closed to any infiltration of light or truth from whatever source? Are our beliefs, is the faith we profess, so fragile and insecure that they cannot stand for themselves when we mix with others in the constant conflict of the world's activities? Are Christians to be good soldiers of Jesus Christ, clothed in the whole armour of God, or in cotton wool?

Aylesbury is not the only church to have pronounced a ban on the "S.S." Birmingham (Summer Lane) also exercises the same veto, and whoever subscribes to or reads it must do so secretly. Some months ago we had intimation from this latter church that, for financial reasons, the church was ceasing its purchase of copies of the "S.S." Apparently a further batch was posted to the church after this cancellation, but it was returned, not to the distributing agent but to the editor, with a terse note headed "Dear Sir." The stamp on the wrapper stated "From: Secretary, Summer Lane Church of Christ, Newtown, Birmingham 19." I conclude that either the secretary (with whom I have had no differences whatever) actually returned that parcel and addressed me as "Dear Sir"; or the parcel was returned in the name of the secretary by the evangelist in charge or the evangelist's secretary. So contemptuously are we regarded.

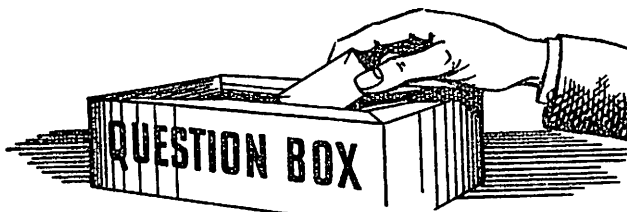
I can say very much more concerning these things, and may have to on a future occasion. In this statement, however, I content myself with quoting an extract from the "Guardian" of November 6th, 1969. It is from an article by Christopher Driver

describing a journey through Russia. He is at the Customs Office in Vladivostock, and suggests to his Intourist guide that certain formalities are unnecessary. "But," she said, "the Customs must look carefully for books and magazines that are not allowed . . ."

"In my country," I said grandly, "people are allowed to decide for themselves whether they will read things like that."

Are they ?

EDITOR



Conducted by
James Gardiner

"Could you please explain the meaning behind 1 Cor. 15:29 — "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

In this chapter of 1 Cor. the apostle Paul is strongly vindicating the doctrine of the resurrection from the dead, and is presenting a series of arguments to those in the Corinthian churches who may have doubted in this matter. His theme was interrupted at verse 19 but now he returns to it in the above and following verses. He is highlighting *the consequences* of a denial of the fact of the resurrection (especially Christ's resurrection) and thence infers that the doctrine must be true. The above is another such argument, although there are various opinions as to what Paul means by his statement.

Some bible students believe that "the dead" here means Jesus, who was put to death, the plural being used instead of the singular, meaning "the dead one." Paul is therefore saying, "Else what shall they do which are baptized for the dead one (Christ)."

Many Theories

Some believe that the term "the dead" refers to a *place* and not to people, *i.e.* Jesus rose from "the dead" (a place, not people). Therefore Paul is saying, "Else what shall they do which are baptized for [because of] the place of death [the dead]."

Others suggest that the word "baptized" in the verse is used in the sense of being overwhelmed with calamities, trials and tribulations (such as in Matt. 20:22, 23) and that Paul is saying, in effect, that he and the other Christians wouldn't submit to such treatment were it not that there was the promise of the resurrection and eternal life. This particular argument claims support from the terms of the following verse (v. 30): "And why stand we in jeopardy [at risk] every hour." The apostles risked their lives daily, and why, if there was no resurrection from the dead ?

Again it is held by some that the word 'baptized' here is not used in any figurative sense such as described in the last paragraph but referred to the baptism of all believers for the remission of sins. "The dead" are a class of whom Christ is the Head and Firstfruits unto resurrection, and when we are baptized we symbolically unite ourselves with "the dead," or with this class known as "the dead." Rom. 6:3-11 makes it clear that baptism is symbolical of a burial and a resurrection (Christ's burial and resurrection); and so if there is no resurrection, then Christ was not raised, and thus our baptism is pointless and of no consequence or value.

It is said that those who have substituted sprinkling for baptism have great difficulty with this passage (don't we all ?) and, having lost sight of the symbolical meaning of baptism, are at a loss to interpret the apostle's statement, and in despair assert that Christians were in the habit of being baptized vicariously for their friends who had died

without baptism. It is therefore held, by this school of thought, that Paul is saying, "Else what shall they do which are baptized for this class known as the dead, if the dead rise not at all . . . ?" Personally I don't think we can say that those who are baptized are simply or solely baptized for "the dead" in this vague way, but are baptized for remission of sins, "rising to walk in newness of life," and are baptized for "the dead" in no such sense. We are as much united to the "born again" class *who are living now* as we are united with those who have passed on. In baptism we are no more united with "the dead" (those who have passed on) than we are united with Christians who are alive now.

The only member of "the dead" with whom we are united in baptism is Jesus our Lord, and I am convinced that Paul was not referring to Jesus when he referred to "the dead." What has been said in the above argument about baptism being symbolical of the death and resurrection of Christ is doubtless true; but had this been Paul's argument it would have applied to *all* Christians to *all* who had been immersed but Paul, however, is not referring to *all Christians* here but to "*those* who are baptized for the dead."

The Suggested Meaning

My personal view is that the verse in the question refers to vicarious baptism, that is, to the practice or custom at Corinth of baptizing a living person in behalf of a friend who had died unbaptized. Apparently some were so enthused with the *importance of baptism* that they wanted their unbaptized dead relatives to gain the benefits of baptism, and so were baptized on their behalf. The practice was, of course, foolish, pointless without God's sanction, misleading and dangerous; but the motives prompting it were well intentioned and out of consideration for deceased friends. Paul, in alluding to the practice does not condone it in any way at all, but merely uses the fact as material for his argument. An objection to the "vicarious baptism" interpretation of the verse is that Paul does not strongly condemn the practice or make any direct censure. Paul probably did condemn the practice, although no record in the New Testament is made of the fact: his purpose in the first epistle in mentioning the practice was not to condemn it but to use it as an illustration in his resurrection discourse.

Two factors involved in the verse lend weight, I believe, to the opinion that vicarious baptism is referred to. The first is the employment of the word "they," a pronoun in the third person; and the second is the implication of the word "for," "*for the dead*" in the verse.

(1) "What shall *they* do which are baptized for the dead"—the pronoun "they" being in the third person, while at the same time Paul has been writing to the church in general as in the second person. This would seem to indicate that not all members of the church there were practising this baptism, just as not all of the members of the church there were not denying the resurrection of the dead (as is indicated by verse 12, "How say *some* among you"). This is, I suggest, an important feature, and militates against the baptism referred to being ordinary baptism of believers—thence his remarks must needs have been directed at *all* members of the church, since *all* had received believers' baptism. The baptism to which Paul refers is therefore one which only a few of the members participated in and, when this is taken together with the point raised in para. 2 it seems likely that vicarious baptism was meant.

(2) The employment of this particular word "for" in the verse is also, I suggest, most significant and points to vicarious baptism being the subject of Paul's remarks. This word "for" is from the Greek "*huper*" which means "in place of" or "in the stead of" or "on behalf of"; at once we can see the vicarious nature to the meaning of the word. If we substitute these meanings for the word in the verse we would have Paul saying, "Else what shall they do which are baptized *on behalf of* the dead?" Jesus uses the same word "for" in Matt. 5:44, when he says, ". . . pray *for* them which despitefully use you . . .," that is, pray *on behalf of* such people. The Corinthians, it seems, were not only praying on behalf of friends, but being baptized on their behalf as well. Again, in John 10:11 Jesus said, ". . . the good shepherd giveth his life *for* the sheep," (or on behalf of the sheep). Again in Rom. 8:34: ". . . who [Christ] maketh

intercession for us" (in our behalf). There are many more such examples. It is interesting also to note that "*huper*" is twice translated "in the stead of" in 2 Cor. 5:20 and Philemon v. 13.

I am, of course, aware that "vicarious baptism" is not the generally accepted interpretation to be placed upon Paul's words in the verse of the question; but it is my own humble view that the employment of *huper* is strongly indicative that this was in fact what Paul was talking about. The objection that Paul does not vigorously condemn the practice is not a serious one, in view of the circumstances—he certainly does not condone it either. He used the belief for the purposes of his argument, much like Jesus does in Matt. 12:27.

The charge that, because Paul did not condemn the practice in so many words, it would lead to widespread engagement in vicarious baptism, has surely been disproved by history and I think the Mormon Church is the only religious body to indulge in the practice today.

(More questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland)

SCRIPTURE READINGS

FEBRUARY 1970

1—Joshua 1	2 Peter 1
8—Genesis 7	2 Peter 2
15—Genesis 8	2 Peter 3
22—Jeremiah 6:9-21	Jude

"CONTEND EARNESTLY"

OF all the passages of scripture used by those seeking to *restore*, not to *reform*, the church of Christ, this must be the most often quoted. And how right it is that "the Faith once and for all delivered" should be contended for! Who could hope to disentangle and straighten out the innumerable "knots" in the skein of Christian wool? So far have the ideas and opinions of men perverted the original message that every honest seeker must be bewildered to know what is the correct body of doctrine to regard as divinely approved. The "restoration movement" so earnestly and single-heartedly begun in the late 18th century itself now presents a very sad disunity, most of which appears to have arisen from introduction of "ways and means" *additional to or different from* the original plea. It would seem that after a generation or two the simplicity inherent in a plea of this kind had been worked out through the very success of the pioneers. Instead of producing numerous bodies locally of the original type, numbers

and influence have developed a body looking uncommonly like other religious bodies composing the sum of protestant and catholic christendom. Some effort has certainly been made by all sections to maintain the independence of each congregation, but large sums of money requiring administration tend to overshadow this independence. Whether designedly or not, "those who pay the piper call the tune," and can therefore introduce and foster error in the same way that the bishops in the apostate church dominated and finally ruled and ruined the New Testament church herself.

Inspired Warnings against False Teachers

There is nothing new about this. Jude, brother of James, and Peter himself (see his second letter in particular), the apostle Paul, and the apostle John, saw the coming flood of false teachers and doctrine and practice which was already invading the church. The matter had become so urgent when Jude wrote that he seems to have given up writing in a general way (verse 3) about the salvation in which they all rejoiced, in order to draw attention to this great need of maintaining faithful adherence to what was revealed to the church through the apostles and inspired prophets of those early days. There were of course those among the Jewish converts who wanted to impose the law of Moses upon all Christians, but evidently much more than this was in view. The false

teachers had two identifying marks:—they made Christianity an excuse for wicked behaviour, and they denied Jesus Christ as the only Lord and Master.

Our N.E.B. describes their entry into the church as “worming their way in.” They must have come in as genuine converts to the true faith, and to have subtly won the approval of fellow-Christians. Once ingratiated, they used their influence to attain their selfish aims of satisfying their lusts among the members by claiming the right, as forgiven spiritual beings, to indulge their vices. They must have had some intellectual attainments and teaching ability to reach this position of power. Paul asks, “Shall we continue in sin that grace may abound?” and roundly rejects the idea. But certain lines of thought in those days did regard the body as something essentially evil, and therefore to be used without reserve. The church then was faced with a contradiction of the high moral standards to which it is committed by its confession of Christ, and with a class of preacher who preached for his living-making merchandise of the members.

We need hardly say these two evils have been characteristic of the apostasy. At times in history power and influence have been exercised without compunction for wrong ends. Kingdoms have been won and lost, wars have been fought, terrible cruelties inflicted in the name of Christ and the church. Those who have followed the instruction of Jude to “contend earnestly for the original faith” have been persecuted without mercy, and the gospel inflicted on innocent people at the sword’s point. We may think in reading this graphic letter that the descriptions of false teachers are exaggerated; but can any description be too harsh for those who misrepresent the purest, highest and noblest of faiths by false life and false words?

Vivid Words

Our heading uses two graphic words. To “contend” is to strain after, to fight or struggle with, to strive for. “Earnestness” is eagerness to obtain, zeal, strenuous effort. The one Greek word for which our two words stand has in it the root of our word “agonise,” and this is the base of words translated in other places by “strive.” Look at Luke 13:24; 1 Cor. 9:25; Rom.

15:30; Col. 1:29 and Heb. 12:4 where the word appears. Barclay translates the passage, “urge you to engage upon the struggle to defend the faith”; Phillips, “an earnest appeal to put up a real fight for the faith.” So ought we not to be always anxious to leave unchanged “what has been written” and to maintain our earnest appeal for the one faith. The traditions of a denomination, however nobly conceived, can never have the authority of the divinely-delivered gospel. All traditions not of divine origin must fail to produce a unity of which the Lord can approve.

We cannot close this note without reference to the very fine conclusion of this short letter in verses 24 and 25, and the exhortation to faithfulness in verses 20 and 21 associated with effort to save those who are falling. We cannot hope to save others unless we are ourselves “built up” on the once-for-all delivered faith.

R. B. SCOTT

CAMEROONS EVANGELISATION FUND

Again it gives me pleasure to make a brief report on the above fund. As mentioned in a previous report it has been arranged that the fund be used to meet expenses of printing materials incurred in this country by our Cameroons brethren. The printing press continues to function well and produces vast quantities of gospel tracts and material. However, paper and ink costs are high and the fund continues to be invaluable in meeting the cost of these printing necessities, sent over from British firms. I have just sent off to one such firm the sum of £60 and as the fund is now low I would appreciate contributions. Bro. Elangwe writes recently saying that four new churches have been planted in the Cameroons since his last letter and membership is increasing all the time. Much personal evangelism and tract distribution are going on.

(Please remember the fund and send what you can to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland).

WOMEN'S PAGE

Conducted by **HAROLD BAINES**

AS intimated in our last issue, here is the first of our talks on "LESSER LIGHTS," based on Gen. 1:16,—“And God made two great lights, the greater light to rule the day and the lesser light to rule the night; He made the stars also.”

It is not our purpose to write on this text as it is, but to use it in an illustrative sense. As God made these two lights to shed light upon the earth, so he also in his word made greater and lesser lights to shed light on history. It is our purpose to bring to your notice some of these scripture "Lesser Lights," that they too may help to illumine our minds.

LESSER LIGHTS: No. 1. The Israelitish Maid (2 Kings 5:14)

Text verse 3: “And she said unto her mistress, Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy.”

This verse and the previous one are all we read about this maid: we don't know her name; where she came from (except the land of Israel); who her family were; where she was born; or even her age. The dictionary defines a maid as a girl of tender years, one would perhaps be right in assuming her age as twelve to fourteen.

The circumstances of her life don't give much encouragement to enable her to do what she did, so she was evidently a girl of character. It is also evident that she was godly, a slave-girl taken captive by one of the marauding bands of Syrians who often raided the Israelitish border. She nevertheless bore no ill-will to her captors, which contrasts sharply with what we might have done in similar circumstances.

What is revealed is the stark fact that her master was a leper, a victim of that most loathsome disease that ever afflicted mankind: and she knew a cure.

We have only to think of the modern scourge of cancer to imagine what effect this statement would have, first on Naaman's wife to whom it was addressed, then on Naaman himself. You will notice there are no “ifs and buts” about the girl's statement. “Would my lord were with

the prophet in Samaria, he would recover him of his leprosy.” Not, he *might*, or, he *may*, or *probably*; but he *would* cure him.

Think of the risk this child was taking with her life: had this been just the vain imagining of a childish mind it could have had disastrous consequences for her. Again there must have been an air of certainty about her statement to have impressed Naaman's wife: she evidently knew the girl; being in daily contact with her she would have been able to sum up the reliability or otherwise of her word. The fact remains she was sufficiently impressed to go to her husband with the message; he in turn was also impressed in that he acted upon it.

It is also evident that the child knew all about Elisha. No person would have dared to commit one's self on mere hearsay, she had sufficient knowledge of the prophet to be certain there would be no failure on his part, which again emphasises the child's faith, not only in Elisha but in the God he served. No one without a profound knowledge of a person would dare send another on such an errand. The result of her action was that the great Syrian general was cured of his leprosy, and, what is more, because of his high rank many others were made aware of it and how it was achieved. Human nature being what it is, the little maid would be forgotten, but God saw to it that she was not, for here placed on record alongside of her great master's is this simple testimony to her faithfulness.

What are the lessons we can learn from this 'Lesser Light' in our story? Firstly, *that environment is no bar to service*: in the light of human reasoning this child would have been quite justified in forgetting she ever knew Elisha: “Why should I trouble about Naaman and his leprosy? He has taken me away from my home. Why should I worry? That is how some would react: but not this child. She saw human suffering and, knowing the cure, carried out a principle that was later to be taught by the Lord himself: “Do unto others what you would have them do unto you.”

Secondly, *age is no bar to service*. As a child she could have been excused, if through childish fear she had held her tongue. But she didn't: seeing a need she

spoke up; she made known in her own words a message of salvation to the blessing of her heathen master. This also revealed she had no thoughts of class or national distinction: the object of her thoughts was a leper in need of help; she knew where it could be had and she let it be known.

Thirdly, *her faith, her childlike faith.* Simple trust but what trust! No wonder our Lord many years afterwards took a little child and showed it to his followers with the words, "Except ye become as this little child, ye shall not enter into the kingdom of heaven" (Matt. 18:2-3). She revealed no doubts as Naaman set out on his journey, but quietly slipped into the background, her mission accomplished.

We wonder what our reactions would have been when Naaman returned:—should we have wanted to share in the limelight? But there is no record that she did: her little light had done its work and she was content.

For a closing thought: what was the purpose of the lights that God set in the firmament of heaven? They were to "shed light upon the earth,"—the one by its own power of light, the other by reflected light. So did this little girl: and the light of her actions and her faith, has nearly three thousand years later been the subject of the message we are sending out to you today. This girl was able to do what she did because she knew, first, the Man of God, and also the God of Man.

In Lighter Vein

The Sunday School teacher was discouraging to her class about the evil of ill-gotten riches, pursuing the theme that these kind of riches, while easily gained are equally just as easily lost. It was quite evident that little Johnny, the youngest boy in her class, was not paying the slightest attention. "Johnny," she said reprovingly, "what was I talking about?" Johnny didn't know. "I was talking about a certain kind of riches that take unto themselves wings and fly away. Now, what kind of riches, Johnny?" Johnny, hopefully: "Please teacher, Ost-riches?"

* * * *

Some people are like blisters, they show up when the work is done.

KNOW YOUR HEAVENLY FATHER

To all the "Scripture Standard" readers in England, and to those in America, or any other country to which the "Scripture Standard" is sent, I write.

We know that "in times past God spoke to the fathers by the prophets, but in these last days He has spoken to us by his Son" (Heb. 1:1 & 2).

Why not answer him like Paul did when he was on the road to Damascus,—“Lord, what do you want me to do?” Jesus answered him and told him what to do, and Paul did as he was told. If our earthly father asks us a question and we refuse to answer him we are punished for it.

Paul writing to the Thessalonians said, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7 & 8).

The only way to acknowledge our Heavenly Father is to study his word and talk with him. God knows our needs before we ask him, but he tells us to ask him. Jesus said in his "sermon on the mount" that if our earthly father gives us good gifts, how much more shall our Heavenly Father give good things to them that ask Him. Sometimes we ask for things not in accordance with His will, and we do not receive those things. James said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Jesus taught his disciples the manner to pray in Matt. 6:9-13. We are to address God as our Heavenly Father: He is holy, and our asking is to be in accordance with His will. We are to ask for one day's bread: to ask the Father not to lead us into temptation, but deliver us from evil. In 1 Cor. 10:13 Paul states, "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

Let us start the new year by getting better acquainted with God and our Lord and Saviour Jesus Christ, by studying His word and talking to him more.

MRS. MARY WARD,
Hobart, Indiana, U.S.A.

NEWS FROM THE CHURCHES

Kentish Town.—The church rejoices to record the baptism on January 4th of Ian and Neil McDonald, sons of Bro. & Sis. Eric McDonald.

Slammanan District. — On Saturday, December 6th, 1969, a large number of brethren met at Dennyloanhead for mutual benefit to discuss the subject "Christians' attitude towards the Jewish sabbath and the Lord's Day."

The discussion was led by Bro. Jack Nisbet (Haddington) and Bro. Peter Sneddon (Dennyloanhead) and was presided over by Bro. Wm. Black (Dalmellington).

After listening to each speaker's presentation of the subject mention was made during the discussion of the many events which took place on the first day of the week.

It was pointed out that the Jewish sabbath held no importance for the Christian, but the Lord's Day, which is a day given to us for the purpose of remembering our Lord and in following the example of the early Christians to continue in the commands of God,—in fact a day of worship. Voltaire once said that "there was no way of overcoming Christianity as long as the Christians continued to observe the Lord's Day." We must have the correct attitude towards the Lord's Day.

God willing, we hope next to meet at Tranent on Saturday, March 14th, 1970, to discuss "The Bible Teaching on the Predestinated and the Foreordained," led by Bro. Tom Nisbet (Haddington) and Bro. Paul Jones, evangelist, presided over by Bro. Ian Davidson (Motherwell).

We thank the brethren at Dennyloanhead for their hospitality.

Hugh Davidson

Slamannan District.—The New Year's social gathering was held at Slamannan on January 1st, 1970, under the presidency of Bro. H. Davidson, Motherwell. There was a good attendance and we thank our Slamannan brethren for their hospitality.

To begin the meeting a silent tribute was paid to our late Bro. Jim Wilson (Slamannan). Bro. E. Jess (Tranent) then led us in thanks to God for his many blessings to us through our Saviour Christ Jesus.

Bro. Wm. Black was our first speaker, and Bro. Tom Nisbet our other speaker. (As space permits, notes of these addresses will be published in the "S.S.").

We were favoured with choir pieces, solos, duets and a quartette by other brethren.

We look forward to a happy and prosperous year in the work of the Lord.

Hugh Davidson

OBITUARY

Bedminster (Bristol).—Sis. F. Wills fell asleep in Jesus on 30th December, 1969. She was 81 years old, the widow of Bro. Fred Wills, who was Church Secretary for a number of years.

Baptised at the age of 15, she was a member of the church for 66 years. She will be remembered by many who shared in the hospitality of her home. Her Christ-like character has been an inspiration to many of us. She was indeed one of God's saints in the household of faith, and one of God's gentlewomen.

We commend her family, who throughout her long illness have been a means of much comfort and blessing, to the grace and mercy of our Heavenly Father.

The funeral was conducted by our Bro. S. W. Collins.

Blackburn (Hamilton Street).—The church has again suffered bereavement in the passing of Bro. H. Helling on January 12th. Our brother, 75 years of age, had been ill for some time, and had spent the last ten months in hospital. For 50 years or more he was a member of the Lord's Body, His church. All of those years he maintained his faith and strove to the best of his ability to help the cause he loved so much.

"We mourn, but not as those without hope, and earnestly pray for that day when with those who have gone before, we stand before Him, the Lord of Life and Glory, and hear His 'well done.'" J.P.

Kirkby - in - Ashfield (Beulah Road). — With deep regret we announce the death of Bro. John Henry Gutteridge on Tuesday, December 23rd, 1969. His passing was sudden and we deeply sympathise with his wife Lizzie and son Alan in their great loss. His health and other circumstances had not allowed John the fellowship we know he would have liked to have had with us. We remember his faithful personality and devotion to his family and friends.

The funeral service took place on 29th December at the meeting-place and later at Mansfield crematorium, conducted by the writer.

We commend Lizzie and Alan with all who mourn John's passing to the kind consolation of our Heavenly Father.

T. Woodhouse

Kirkcaldy (Rose Street). — With deep regret the church reports the passing of Bro. Gregor McIntosh on 28th December at the age of 69. Bro. J. Moyes conducted the services both at the house and at the crematorium, where about seventy gathered to pay their last respects.

Bro. McIntosh gave long and faithful service in the church and his services will be greatly missed.

We commend Sister McIntosh and her two daughters and their families to the care of our heavenly Father, and the love of our Lord and Saviour Jesus Christ, and pray that the peace and comfort of the Holy Spirit may rest and abide with them.

A. Roberts, Secretary

Slamannan. — It is with feelings of sincere sorrow that we record the death of our esteemed brother, James Wilson, who passed peacefully to his rest on 25th December, 1969. Our brother, who had suffered an affliction borne with great Christian fortitude for a number of years, took seriously ill a few weeks ago and died immediately on being admitted to the Royal Infirmary, Falkirk, on Christmas morning. He was sixty-one years of age.

Bro. Jim, as we all knew him, was baptised in Slamannan fifty years ago at the age of eleven, and here his life's work was spent, with the exception of a few

years in Birmingham during the Second World War. We feel indeed that a true and faithful member has gone from us, for of him it may be said, "I was sick and you visited me." While health remained with him his sympathy and loving helpful ministry went out and were freely given, whether in the household of faith or out of it. He and his beloved wife, Agnes, were given to hospitality—as those who have had the privilege of visiting them can testify.

His quaint humour was one of our beloved brother's peculiar graces by which he endeared himself to those who knew him best. He was never absent from the memorial feast or gospel meetings when strength permitted, and sometimes under adverse circumstances. On the death of his father he took over the leading of the singing, a post he fulfilled faithfully until three years ago. He has remained faithful until the Lord has called him home.

Our prayer is that God will bless and strengthen his wife and son in their great trial and loss, and others also who are related to him.

The interment, attended by a large number of brethren and friends, took place in Slamannan cemetery. The services were conducted by Bro. David Dougall, Evangelist.

M. Neilson

[I add a personal tribute to "a beloved brother, a faithful minister and a fellow servant in the Lord." I first met Bro. Jim Wilson in 1963 at the "Holiday Fellowship" in Scratby, Norfolk, with his wife and son, where we enjoyed so rich and happy service. We next met and resumed this fellowship on our visit to Scotland last September. In Slamannan, with the church and in the home of Bro. and Sis. Jim Wilson, we tasted afresh the joys of love and service "with those of like precious faith." We realised again love, hospitality and joy of mutual service.

We testify to the humility, spirituality and gentleness of Bro. Jim Wilson, and to the deep reality of his faith and life in Christ Jesus. Truly he has "fallen asleep in Jesus" and God will sustain our sister Agnes and our young brother John. — Carlton Melling.]

THE SCRIPTURE STANDARD

COMING EVENTS

Blackridge.—The annual social meeting will be held, God willing, on Saturday, 28th March, 1970, in the Seafield Hall. Tea will be served at 4 p.m.

John McCallum

SPRING CONFERENCE

The church at Eastwood will entertain the conference on Saturday, 28th March. The business session in the afternoon will mainly concentrate on Evangelism, and in particular concern itself with a "reconstitution of the Committee." We anticipate two brethren from Scotland as speakers. Brethren, this is your concern, note the date and book it.

T. Woodhouse, Secretary

CHANGE OF TIME OF MEETING

Stretford (Manchester). — Breaking of Bread at the home of Bro. and Sis. Ashurst will now be at 11.0 a.m. (D.V).

* * * *

"EVER follow that which is good."
(1 Thess. 5, 15).

The rule that governs my life is this. Anything that dims my vision of Christ, that takes away my taste for Bible study, that cramps my prayer life, or makes Christian work difficult, is wrong for me. And so I must, as a Christian, turn away from it.

H. Bonar.

THANKFULNESS

Each time I hear the Saviour's story
And picture Him upon the tree,
I bow my head in thankfulness
For what He did for me.

I pray that I will follow Him
And walk the narrow way,
That one day I may dwell with Him
In that city fairer than day.

ISABELLA STRACHAN

"WHAT is it all, when all is told?
'This ceaseless striving for fame and gold;

The fleeting joy, and the bitter tears?
We are only here for a few short years
Nothing our own but the silent past;
Joyful or painful, nothing can last;
Each pathway leads to the silent fold.
What is it all, when all is told?

"What is it all—just passing through
A cross for me and a cross for you;
Ours seems heavy, while others seem light,
But God in the end makes all things right.

He tempers the wind with loving care
Knows the burden that each can bear,
Then turns life's grey to heavenly gold;
Oh! that is all, when all is told!"

We never overestimate anything as
much as ourselves.

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