

# The SCRIPTURE STANDARD

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

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## FAITH AND THE WORD OF GOD

### PART II

TO get the connection with the former part of this article, which appeared in May "S.S.," we quote its final sentence: "Abraham believed that, so surely as God had said, so surely would it be done. It was not going to be, but was. With God it was not in the future, but is now. So Paul states in Rom. 4:17: 'I have made you' not 'will make you' the father of many nations, when, so far as scripture records, Abraham was the father of none, not even of Ishmael!"

Such a statement is not playing with words, nor rabbinical hair-splitting, nor theological casuistry. The meaning of Abraham's faith applies to all. It is absolutely vital to each one of us. Let us quote Rom. 4:23-25: "That is why his [Abraham's] faith was 'reckoned to him as righteousness.' But the words 'it was reckoned to him,' were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification."

#### Abraham's Faith and Ours

Notice the words "ours," "our," "us." Paul tells us that not only was Abraham's faith "reckoned as righteousness" but that *ours* is also; it is reckoned to *us*; Jesus is *our* Lord; *our* trespasses are forgiven and *our* justification assured through His death and resurrection.

And so Paul continues immediately (and we must remember that between chapter 4:25 and chapter 5:1 there was no break in Paul's writing, as there is in our Bible) "Therefore, since *we* are justified by faith, *we* have peace with God through our Lord Jesus Christ . . ." In other words, if, like Abraham, *we* take God at His word and act upon that belief, the same glorious results will follow—we are made right in God's sight, are cleansed from sin through Jesus Christ's death, and have eternal life through His resurrection. In his superb eighth chapter Paul states the outcome of such faith:—"there is therefore no condemnation for those who are in Christ Jesus" (v. 1); and (vs. 33 & 34) challenges any to question the certainty of the Christian's salvation—"Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Jesus Christ who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us." When God the Judge sets us free, who dare question His action? When Jesus Christ the Son has died, who dare condemn?

The same truths are brought out in Paul's letter to the Galatians. In that letter Paul is using the same arguments to prove the same point—righteousness through faith. In chapter 3:5-9 he shows that salvation is not by works of the law but by hearing with faith. "Thus" he says "Abraham believed God, and it was reckoned to him as righteous-



ness. So you see that *it is men of faith who are the children of Abraham . . .* So then, those who are men of faith are blessed with Abraham who had faith." The passage is its own best commentary: it explains itself.

With this Rom. 4:11 & 16 perfectly agrees. There we learn that Abraham's circumcision was a "seal" of the righteousness he already had, by believing God. God's purpose was to make Abraham the father of all who believe and are righteous through this belief (that is, ourselves). Then in verse 16 we read "That is why it [righteousness] depends on faith, in order that the promise of forgiveness of sins and of justification may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham [Christians] for he is the father of us all . . ." Thus we see that Abraham's being justified, made right, through his belief in God's word and promises is not some far-off happening to a figure in history, a religious experience merely, having no bearing upon our own relationship with God; but that it is vital to us, for we must go the same way and show the same faith as "the father of the faithful." In other words, we are saved by faith, as Abraham was—belief in the certainty of God's word and promises, even though seemingly impossible of fulfilment. God's word was enough for Abraham: it is enough for us.

#### What Abraham's Faith Was

It was not simply intellectual assent. It was not the understanding in his mind of things that God spoke. Indeed, although he could not understand he believed. In Rom. 4:5 Paul tells us that Abraham's faith was *trust*—"To one who does not work but *trusts* him who justifies the ungodly, his *faith* is reckoned as righteousness." Abraham believed God: he did not know what God would do, nor how He would do it. He knew only that God would fulfil His word, and he acted upon his belief in his trust. His whole life was lived on the certainty of God's word.

And Abraham's faith was *conviction*: Rom. 4:20-21: "No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave Glory to God, *fully convinced* that God was able to do what he had promised."

So with us. We believe those things of which we cannot give explanation, simply because God has spoken in His Son, through the written word. Our faith is not always demonstrable by intellectual or scientific proof, but God's word is true. On that we fasten our hope, indeed our assurance.

"I am not skilled to understand what God hath willed, what God hath planned;

I only know at His right hand stands One who is my Saviour.

"I take God at His word and deed: Christ died to save me—this I read,

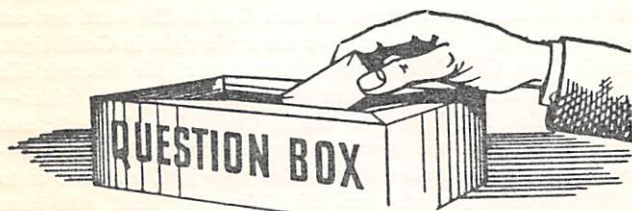
And in my heart I find a need of Him to be my Saviour.

"And was there then no other way for God to take? I cannot say;

I only bless Him day by day, Who saved me through my Saviour."

EDITOR

(NEXT MONTH: Our faith in God's promises to us)




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Conducted by  
James Gardiner

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What is the general teaching of the scriptures concerning the "laying on of hands" and how was it that the elders (in 1 Tim. 4:14) could give Timothy a spiritual gift?

#### The Purposes of Laying on Hands

The practice of the laying on of hands is of old origin, and references to it are not confined to the New Testament. Indeed, early in history (Gen. 48:14) we read that Israel



blessed Manasseh and Ephraim, the sons of Joseph. The laying on of hands is thus mentioned in the scriptures as being the accompaniment to the extending of blessings. See also Matt. 19:15, where Jesus laid his hands on the children brought to him and blessed them.

The laying on of hands was also employed in the healing of sick people—Mark 6:5: “. . . he laid his hands upon a few sick folk and healed them”; Mark 16:18: “. . . they shall lay hands on the sick and they shall recover”; Acts 28:8: “. . . Paul entered in, and prayed, and laid hands on him and healed him.” (See also Mark 7:32; Mark 8:23; Luke 4:40; Luke 13:13 for other similar instances).

The laying on of hands also accompanied the consecration of men to the work and service of God, and the consecration, in some cases, of offerings to God. An instance of the latter is in Lev. 1:4: “And he [the offerer] shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make an atonement for him.” In Lev. 4:15 the elders of the congregation were to lay their hands upon the head of the sacrificial bullock. (See also Lev. 16:21, where Aaron himself was to lay both hands upon the head of the sacrificial goat and confess over it the transgressions of Israel). There are likewise many examples of the laying on of hands accompanying the consecration of *men* to God's service, not only in the New Testament, but again also, in the Old.

In Numbers 8:10 we read that the children of Israel were to put their hands upon the Levites “. . . that they may execute the service of the Lord.” In Numbers 27:18 the Lord said unto Moses that he was to “take Joshua . . . a man in whom was the spirit, and lay his hand upon him . . . and give him a charge in their sight” (verse 19). Deut. 34:9 says in this connection, “And Joshua was full of the spirit of wisdom: for Moses had laid his hands upon him.” For the next instance we move to Acts 6:6, where we have described to us the appointing of the “seven men of honest report, full of the Holy Spirit and wisdom,” who were to serve the tables, “whom they set before the apostles: and when they had prayed they laid their hands upon them.” Acts 13:3 tells us that when the Holy Spirit sent forth Paul and Barnabas from Antioch they were sent to the accompaniment of fasting, prayer and the laying on of hands. Also in 1 Tim. 4:14 (the passage referred to in the question) we learn that Timothy was, apparently, appointed or consecrated to his evangelistic work by the laying on of the hands of the elders.

### To Confer Spiritual Gifts

The practice of laying on hands was also employed when spiritual gifts were imparted through the apostles. The most telling example is probably in Acts 8:17, 18: “Then laid they [Peter and John] their hands on them, and they received the Holy Spirit. And when Simon [the sorcerer] saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money.” In the 14th verse of this same chapter we read, “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit.” These verses, and the attending circumstances, indicate that the *apostles only* were able to transmit the Holy Spirit by the laying on of their hands. Philip preached the word of God and performed miracles in proof of his authority but he could not, obviously, confer the Holy Spirit upon those obedient to his preaching. The apostles alone could do this, and thus Peter and John are sent from Jerusalem to Samaria for this purpose. This shows that the miraculous gifts of the Holy Spirit were not conferred at the same time as baptism for the remission of sins. Another example of an apostle conferring the Holy Spirit by the laying on of hands is in 2 Tim. 1:6: “Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands.” (See also Acts 19:6 re the Ephesus encounter).

This point, about the apostles alone being able to impart the Holy Spirit, introduces us to the second part of the question where 1 Tim. 4:14 is referred to and where it



seems, at first glance at least, that spiritual gifts could be bestowed by elders. The verse reads, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

I believe this verse can best be understood by first of all referring to 1 Tim. 1:18, 19: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience; which some having put away concerning faith have made shipwreck."

The gift which Timothy was to stir up was given him in accordance with prophecies, made previously to the giving of the gift. Timothy was selected for his ministering work by divine direction. It was prophesied what great things he would do for God in warring a good warfare. Those having the gift of prophecy prophesied that Timothy would do these great things and Paul is here (in verses 18 and 19) referring to these prophecies and is calling upon Timothy (or charging him) to stir up the gift given him and to do the things prophesied. These prophecies were made some time previously ("which went before on thee") and when we couple verses 18 and 19 with the verse in the question (1 Tim. 4:14) we see that the prophecies were made simultaneously with the laying on of the hands of the presbytery (or elders). The elders, however, were laying their hands on him to consecrate him to his work as an evangelist and not to impart the spiritual gift he possessed, because 2 Tim. 1:6 tells us quite emphatically how he received his spiritual gift ". . . stir up the gift of God which is in thee by the putting on of my hands."

The "neglect not the gift that is in thee" of 1 Tim. 4:14 means the same as "stir up the gift of God which is in thee" of 2 Tim. 1:6, and refers to the same gift.

#### To Set Apart for God's Service

Taking all three verses together, therefore, it appears that Timothy was consecrated for his evangelistic duties by the laying on of the hands of the elders, and at or about that time those gifted with prophetic powers announced that he would do a good work for God and that he would war a good warfare. They also announced by prophecy that he would receive a spiritual gift. These prophecies were duly fulfilled, the latter being accomplished by the laying on of the apostle Paul's hands (2 Tim. 1:6).

I presume that just as at Antioch (Acts 13:1-3) when the Holy Spirit said to the prophets and teachers "separate me Barnabas and Saul" a similar revelation was given to those prophets who prophesied concerning Timothy—that he was to be set apart for his work, and just as the teachers and prophets fasted, prayed, laid hands on them and sent them away, so did the elders with Timothy.

#### Laying On Hands Today

The scriptures, then, show that in Bible times hands were laid on for:—

1. Conferring blessings;
2. Healing the sick;
3. Consecrating offerings to God;
4. Consecrating men to God's service;
5. Imparting the Holy Spirit.

The problem of laying on of hands today is *who* should lay hands on *whom* and *for what*? Obviously only the fourth of the group could possibly apply today—those laying on hands being elders and evangelists. On whom would they lay hands? On deacons, elders and evangelists. For what reason? To appoint them to their duties. All this is assuming, of course, that we have elders and evangelists today like unto those of New Testament times—perhaps a big assumption.



## PLEASE HELP BIAFRA

THE letter we reproduce below has been received from Brother Raymond Hill. We believe that it should be given maximum publicity. The church in Liverpool is willing to receive any help for this case of desperate need and if you are willing to help please send your gifts to the church in Liverpool using this address: Ken Chumbley, 31 Mosley Hill Road, Liverpool 18. Any cheques should be made payable to Liverpool Church of Christ.

The Churches of Christ in England,  
c/o R. A. Hill,  
31 Mosley Hill Road,  
Liverpool, England.  
(Telephone 3772)

Ugbana-nkata Church of Christ,  
c/o Brother A. O. Nwosu,  
No. 94 Port Harcourt Street,  
Umuahia Province,  
Republic of Biafra.

Beloved ones in Christ,

29th January, 1969

We are your co-labourers in the vineyard of Christ Jesus. For almost two years now our country has been engaged in a serious war of survival, which carried in its wake economic blockade and consequently almost cut off from the outside world. The world at one stage seemed unconcerned with the agonising difficulties of our people, but we are happy at this stage the vistas of understanding of our case and problems have started to be brighter than before.

We do not know whatever feelings you have towards the genocidal war Nigeria has waged against us, those expatriate brothers working with Churches of Christ in Nigeria during 1966 and 1967 pogrom will agree that our cause is naturally justified. The Book of Amos (3:3) asks: "Can two walk together except they be agreed?" God our creator recognises that two people can't work together except they be agreed how much more living together. Some of us are eye witnesses in the 1966 pogrom when thousands of Biafrans were slaughtered in different parts of Nigeria. Those of us who managed to escape death leaving our hard earned property after many years of labour are still being hunted about. Many lives have been lost, houses destroyed, innocent children killed. In spite of all these barbarous acts we have continued to exist because it is the will of God.

Brethren! the war has brought your fellow brethren an untold hardship and misery. We know that the denominational Churches formed a council known as the World Council of Churches and scripturally the Church of Christ can never find itself in such organisation no matter whatever humanitarian assistance they are rendering to the affected people of Biafra. Since that fact is known to us about the independence of every congregation of the Lord's Church, we do not blame Churches of Christ outside Biafra for not being in the so-called World Council of Churches. Brethren we humbly call on you to do something immediately to relieve your fellow suffering brothers and sisters over here in Biafra. Whatever you can gather such as money, medicine, relief materials in time of war, clothing, tracts and a few latest Christian hymn books, please send it through the CARITAS or Biafra's representative in England and it will reach us.

We are unable to contact other congregations in England but we pray you to make our problem and request known to them.

We also humbly appeal through you to all the congregations of the Church in England to recommend to your home Government our intentions to visit your country. A three or four man delegation would like to come down and enlighten you more on the position of things and the Church in Biafra. In this connection we suggest that arrangements for our flight should be made, and tickets sent to us through Biafra's representative in Europe.

Brethren in Christ, we are in the most difficult stage in our lives, please pray sincerely for us. Do whatever you can immediately to help in alleviating the sufferings of your fellow brethren in this part of the world. We are anxiously looking forward to hear from you.

May God continue to guide and keep you all in Christ.

While we remain, Sincerely yours in Christ,

(Signed: Isaac Obi Asiegbu, For Ugbana-nkata Church of Christ)



## A MISSIONARY EFFORT

[In view of its importance we publish this letter and note for the third and last time, to keep the appeal before the Churches and readers.—Ed.]

N.W. 21st St. Church of Christ, Oklahoma City, Oklahoma.  
18th February, 1969

Dear Brother(s) in Christ,

The church on N.W. 21st Street in Oklahoma City, Oklahoma, U.S., has been sponsoring a mission programme in Malawi, Africa, with the help of sister churches in the United States for several years. We have asked the James Grant family of the Wallacestone congregation in Scotland to go to Malawi where Bro. Grant will work as a missionary among the African churches. This letter is an appeal to you for help with Bro. Grant's travelling expenses.

Perhaps you wonder why we are appealing to you for help. The congregations here which believe as we do are closer in faith and practice to most of the British churches than to the other churches of Christ in America. This is especially true in such matters as opposing individual cups, one-man ministry, going to war and other things. In comparison with the other churches of Christ here, our membership is small. We are asking for help in this work simply because we need it.

We asked Bro. Grant to go to Africa (rather than one of ourselves) for several reasons. One is economic. Bro. Grant lives about half the distance from Africa that we do. More importantly, there are compelling historical reasons. Malawi was explored and developed by Scottish people. (Blantyre, Malawi, was named after Blantyre, Scotland). An English family and a Scottish sister, Mary Bannister, helped to plant the gospel in Malawi over half a century ago. Sister Bannister was from the Slamannan district. The Wallacestone church, as well as others in Britain, has for some time helped the Malawi Christians with bibles, tracts, clothes and in other ways. Because of the interest we share with them in the gospel in this area, it seemed very reasonable for us to send Bro. Grant. The church here is in substantial agreement with Bro. Grant doctrinally. We do not believe he is violating his principles in accepting support from us, and we feel free to ask your help.

If you are able to help in this work send a contribution to brethren John Baird and Tom Read, c/o Seaview Cottage, Wallacestone, Falkirk, Stirlingshire; they will place it in a special fund to help to pay Bro. Grant's fare to Malawi. The church at Wallacestone fully endorses and gives its blessing to this venture and appeal. The Grant family will leave for Africa, God willing, as soon as all prudent arrangements can be made, perhaps by summer. We have asked them to stay in Africa for approximately three years.

May God bless you all in His service.

Sincerely in Him, JAMES ORTEN

(for 21st Street Church of Christ)

[EDITOR'S COMMENT: We have been asked to bring the above letter to the notice of the British churches through the "S.S." and to add a word of endorsement. We are happy to do both. Several brethren in England and Scotland clearly remember Bro. Orten's visit in 1966, when he met and had fellowship in the gospel with several congregations and individuals. We learned to love and esteem him for his grasp and understanding of the views of his brethren here concerning New Testament Christianity. In his turn Bro. Orten encouraged us in helping us to realise that there are still in the United States many brethren who strive closely to adhere to this noble cause.

Since that visit close contacts have been maintained between us, both in letters and in publications.

So far as our personal knowledge goes, we warmly commend also our Bro. Grant as one eminently fitted by his deep spirituality, his zeal, his knowledge and understanding of the Scriptures, and his level-headedness and commonsense for this noble and responsible task. And we wholeheartedly subscribe to the appeal for the necessary money to finance this undertaking. Let us give generously. Here is an opportunity to increase the very little we have done to send the gospel into all the world.]



# SCRIPTURE READINGS

JUNE 1969

|                      |                 |
|----------------------|-----------------|
| 1—Isaiah 65:1-2      | Romans 10       |
| 8—1 Kings 19:1-18    | Romans 11:1-12  |
| 15—Isaiah 59         | Romans 11:13-36 |
| 22—Proverbs 25:11-28 | Romans 12       |
| 29—Leviticus 19:1-18 | Romans 13       |

## THE JEWISH MYSTERY

THE apostle Paul devotes three chapters, approximately a fifth of this letter, to consideration of the Jews. The basis of Paul's life was the law of Moses, and the work of the prophets. They formed his bible, and shaped his character. It was therefore a wrench which only the power of the gospel and the grace of God enabled him to bear, when, contrary to his inclination and ideas, he was instructed by the Lord, "Make haste and get quickly out of Jerusalem . . . Depart; for I will send you far away to the Gentiles!" (Acts 22:17-21 — read these verses carefully). Here we see a sacrifice of obedience, imposing a life-long burden — "I have great sorrow and unceasing anguish in my heart" (Rom. 9:2). In this there is a fulfilment of the Saviour's requirement, "If any man would come after me, let him deny himself . . ." (Matt. 16:24). It was a humble acceptance of the Lord's wisdom and will against his own—and of course it worked together for good, for the eternal blessing of so many of us. In how many other ways also did this servant of the Lord bear his cross—not something forced upon him but chosen by him?

### God and the Jews

Two of the three chapters are included in the June readings, and herein are "some things hard to be understood" (2 Peter 3:16). There are before us human freewill and divine sovereignty. We may not be able to reconcile them, yet are assured that both are true and scriptural. With all the advantages of their special choice by God, and His continued care of them, the people of Israel failed completely to keep faith with Him. They forfeited the privileges, and yet over the centuries again and again opportunities of restoration were offered to them, and finally they had this honour. God visited them in the

person of the Lord Jesus, and unimpeachable love was manifested in action and in teaching. Through their leaders they rejected this final divine overture, and so forfeited their claim to be God's people.

While Paul was writing this letter, the nation was deteriorating in both a moral and material sense. Divisions of a deeper and fiercer type were developing, to culminate in an obstinate rebellion against Roman authority which brought about the destruction of Jerusalem and the dispersion of the nation all over the world. There had been a dispersion before but this one has lasted for all the centuries since until ours. Whatever our interpretation of the prophecies, we cannot but have a sincere interest in the movement of Jews into Palestine, and more particularly in the very remarkable recent victories over the Arab nations. We recall the words in Genesis 25:23.

God has never rejected His people who believe in Him. The first Christians were Jews and they must have formed the bulk of the membership for years. They would also form a substantial nucleus of the early churches in foreign countries—witness the preaching of the apostles wherever they went—first the Jews, already worshippers of the true God and the natural elders and teachers of a congregation. The simplicity of early Christian worship (which we should follow) was based upon the worship in the synagogues.

It has always been open to any Jew to return to the Lord by accepting the gospel but obviously something more than this drifting into the church is anticipated when the fulness of the times of the Gentiles has come. It would seem that this period of time is here, for the gospel has been preached all over the world and translated into almost every language. It is true that it has been perverted and misinterpreted and much of the so-called Christian world is far from being Christian but at least those parts most civilised have had their opportunity over the centuries, like the Jewish nation of old, though still in the darkness of sectarianism. It is impossible to reconcile carnal warfare with Christ's teaching, or the Roman or Greek apostasies with the New Testament. The ecumenical movement, while so sentimentally Christian, cannot be squared up



with the truth of the revealed word of God. Only a recognition of the truths of the one gospel can be a basis for real unity. The welfare state is sentimentally in line with Christ's teaching, but involves nothing beyond material and moral help, and sometimes far from the latter. Denial of Christ means rejection of His person and authority.

#### We Gentiles Also Guilty

Do we not therefore come back to the position of the Jewish nation when the Saviour came? Only a remnant of that nation accepted Him then: only a remnant of the so-called Christian world accepts Him now. Besides this there is an influential section of society everywhere raising objection to the teaching of Christianity on the grounds that we must have freedom. They do not know they are sapping the foundation of all morality, while prating that they are teaching it without divine basis—"humanism." There is also that vast population of the world which openly and with violence opposes God. False Christianity breeds Atheism. We dare not dogmatise. Some of the conditions point to a "fulness of the Gentiles," but no very substantial influence of the gospel is seen in material Israel today. All will be worked out according to the "wisdom and knowledge of God. How unsearchable are His judgements and His ways past tracing out!" Meanwhile much work is being done among Jews in distribution of the Scriptures, and preaching the gospel. We pray for blessing upon Jew and Gentile alike. The same personal salvation is offered to all.

R. B. SCOTT

Between friends, husbands, lovers and wives, parents and children — nothing should ever be asked. It should be known that the one is always ready to hear and understand, that it is both the pleasure and duty of the other to *tell* whatever is their *own* to tell.

A want of confidence between parent and child is less dangerous than between husband and wife. The ideal of the perfect parental relation is that in which the child both can and does tell everything of its *own* and rejoices in the sympathy of its parents.

*John Ruskin*

#### *A Series for our Womenfolk*

### LESSONS FROM LIFE

#### No. 3: BREAD

"I am the Bread of Life" (John 6:35)  
IT has been said that "bread is the staff of life." It certainly is one of the oldest foods in existence: we first read of it in scripture in not very pleasant circumstances, when Adam and Eve are turned out of the Garden of Eden, when God said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19), signifying the toil that was to accompany the gaining of bread. And Gen. 18:6 gives us an early glimpse of how bread was baked in those days.

It appears also from scripture that there were two kinds of bread in common use: wheaten flour, used by the more well to do; and barley flour, used by the poorer people—for instance John 6:9—the lad with five barley loaves.

Our Lord always had a purpose when he took His simple lessons from life. Bread is a universal diet particularly suitable to the human body: so when Jesus likened himself to bread he wanted us to see in him something of the characteristics of bread. Let us look at some of them.

#### Bread Builds Up

We have already seen it is a universal diet, made up of similar ingredients, baked in a similar way and most suited to human needs. In the grain of wheat, in addition to the normal food proteins, there is a life germ. Wheat has been found in Egyptian Tombs, buried for several thousand years, and yet when planted the life germ has produced life and good crops of wheat have grown from it. We are also informed that this life germ is most beneficial, when found in cereal form, in maintaining life in the human body.

What is our Lord wanting us to learn from this simple text. That bread is essential to life; that it has life within itself to produce more life; that, that life is from God but can be of blessing and help only to those who partake.

We recall a sad story of our youth. Girls of that day were as "figure-conscious" as they are to-day. One young lady, believing bread to be fattening, so starved herself that she developed tuberculosis and died,



a victim of vanity of the most foolish kind.

### Life Through Death

Another aspect of bread that may have escaped our notice, is that it is the product of death; something has to die in order that life may come. This, we feel, was the cardinal point our Lord had in mind. In John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." For every earful of corn from which the miller mills his flour and you housewives bake your bread, a grain of wheat has had to die. But in dying gave life abundantly.

The Apostle Paul, in that masterly discourse on the resurrection in 1 Cor. 15, enlarges on the same thought: he shows that a grain of wheat falling into the ground without "quickenings" is not giving life until it dies. The great teaching our Lord is here giving is that, unless he had died, we, and the millions of the saved, would never have known salvation; but, thanks be to God, he did die and became in very truth "the Bread of Life." The words our Lord uses in John 6 are worthy of our consideration. Verse 35: "I am *the* bread of life; verse 48: I am *that* Bread of Life; verse 51: I am the *living* Bread which came down from heaven—living, life-giving bread. There we have *the* bread; that Bread, the living bread, the everlasting bread—"He that eateth of this bread shall live for ever" (verse 58).

In preparing these thoughts, I have had in mind the old fashioned way of preparing bread by hand, rather than the modern way of baking by machinery; for when our Lord gave this teaching he too would have in mind the procedure of his day.

### Hard Work

We find ourselves thinking of the toil and labour our mothers put in when they baked their own bread. To-day's housewives have little knowledge of the work involved in bread baking. Just so, we in our turn have little knowledge of the toil and sacrifice involved in our Lord becoming "the bread of life, which came down from heaven." In another context a similar thought is expressed:

"But none of the ransomed ever knew

How deep were the waters crossed,  
Or how dark the night the Lord  
went through,  
Ere He found the sheep that was  
lost."

In the days of Christ and to quite modern times there were no thermostatically controlled electric ovens. To-day most of us buy our bread ready baked, sliced, wrapped and ready for eating. Many people to-day seem to like their religion the same way—all neatly wrapped up, ready for consumption, knowing and caring little what is involved in that loaf of bread. One feels that, even among Christians, there is little appreciation of the sacrifice our Lord made for us, and consequently little appreciation of the sacrifice demanded of us. And yet, at its best, what is asked of us is so little compared with what we receive.

"Could we with ink the ocean fill,  
And were the sky of parchment made  
And every blade on earth a quill,  
And every man a Scribe by trade:—  
To write the love of God above  
Would drain the ocean dry;  
Nor would the Scroll  
Contain the whole  
Though stretched from sky to sky."

So dear Sisters, as you prepare your meals for your families, spare a thought for that richer bread, the "bread of life, which came down from Heaven"; for Him who took that simple commodity so essential to life and used it as he so often did to teach us the greater truths of the Christian faith.

Next month we hope to talk about  
**Water.**

### Thoughts from the Kitchen:

The qualities of Christians are often determined by their attitude towards those less fortunate than themselves.

H. BAINES

### CAMEROONS' EVANGELISATION FUND

Once again a brief report and reminder that much is going forward in the Cameroons in the preaching of the gospel, and that our help is still required in sus-



taining the present momentum of the effort.

Brother Elangwe writes to say that he is continuing in the printing of much gospel literature, tracts, a correspondence course and a regular paper called "Restoration," urging a restoration of the one faith. He and his fellow workers are also constantly engaged in preaching, teaching the many new members and exhorting the many new congregations being set up. A really worthwhile project for us to support.

Our brother states in a letter to me of a few days ago that "the work is growing. We can now count over fifty congregations with members nearing two thousand." Brother Elangwe is ordering some French type face in this country so that he can print gospel literature also in the French language — Cameroons being a French Colony or Protectorate.

If you can spare a little towards helping this fine effort in the gospel, please send it to: James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

#### "CAN A CHRISTIAN PARTICIPATE IN MILITARY SERVICE?"

In May "S.S." Bro. Purcell's affirmative statement on this question was published. It was stated that Bro. W. Allan's negative case would be printed in the June issue.

We are sorry, however, that this is not possible. Owing to extremely heavy pressure upon our space, Bro. Allan's article has been returned to him for shortening. When the article is returned it will be published in the first issue of the "S.S." in which room can be found.—Ed.

#### SPRING CONFERENCE REPORT

The Ulverston Church were this year hosts to the Spring Conference and entertained a good number of brethren in the Quebec Mission Hall on Saturday, 5th April. Bro. Alf Marsden presided at the afternoon business session and at the Devotional meeting which followed it. The speakers, Bros. Geoff. Ellis and John Dodsley, gave comprehensive, yet pointed addresses on "Unity of the Church" and "Causes of Disunity," which were listened to with deep interest.

A well prepared tea intervened before

the evening meeting when, under the chairship of Bro. Black of Dalmellington, the assembly heard two fine addresses by Bros. Alf Marsden of Wigan and Ernest Makin of Ince. It was felt that the conference had been well worthwhile and had resulted in not only a crystallising of the Evangelist position but also in inspiring the brethren present to increased effort for the Lord. We thank the speaking brethren who travelled so far to serve the brethren, also Bro. Black and not least the brethren of Ulverston who entertained us without stint. Tom Woodhouse (Secretary)

#### THANKS

The church at Ulverston thanks all who attended the Spring Conference, which proved so useful; also those who stayed for the Lord's Day meetings.

The church has been greatly encouraged by these meetings, and we are grateful to all who helped to make them possible.

On behalf of the church,

John Thistlethwaite

## NEWS FROM THE CHURCHES

**Bouteheuwel (South Africa).**—On the 15th February Mr. and Mrs. Kenneth were baptised into Christ. Our prayers are that God might bless them, to be the humble means of leading others to Christ.

**Peterhead.**—During the last four weeks we have had Bro. Frank Worgan and Bro. Alex Strachan respectively, both from the church in Corby, working with us. We have really enjoyed their fellowship. On Lord's Day, 4th May, Bro. William Strachan obeyed his Lord in baptism. The following Lord's Day, 11th May, William's wife Dianne took Jesus as her Saviour. We are having several non-members to these meetings. May the Lord bless us all by adding many more souls to His kingdom.

Alexander E. Strachan, Secretary

**Peterhead.**—Rejoice with us over another soul finding that peace which passeth all understanding. William Strachan put his Lord on in baptism on Lord's Day, 27th



April. Bro. William is the son of Sister Strachan, and brother of the Secretary. May our brother receive grace and strength to become a shining light for our Master.

A. E. Strachan

## OBITUARY

**Buckie.**—With deep sorrow we record the passing of our aged Sister Janet Innes on April 19th. Our sister was a devoted and loyal member of the church, although she was prevented from attending meetings by illness. Her home was ever open for her brethren, whom she loved. Now freed from physical ailments, she is "at home with the Lord."

To our Brother William Innes, her son, and to all her family, we give our deepest sympathy and lovingly commend them to that "comfort wherewith we ourselves are comforted of God."

The funeral was conducted by Bro. Sam Hunter, assisted by Bro. W. Marr.

John Geddes

**Kilbirnie (Ayrshire).**—The death of Bro. T. Miller marked the end of the church in Kilbirnie. This church started in 1916 when Bros. Anderson, Gray, Ferguson, Lawson and Miller moved there to work. Since the death of Bro. Ferguson 7 years ago, Bro. Miller was the only male member there. Born in 1881, in the island of Eddy, Orkney, he moved to Motherwell when he was 17 and became an apprentice stone-mason. His skill was used in laying the foundations of the Glengarnock Iron Works. He was also the builder of one of the Church of Christ buildings in Glasgow.

His hobbies—walking, cycling, golfing and gardening in summer weather gave way to the building of model yachts when he was kept inside by weather. In a number of homes these models are prized because of their perfection.

Bro. Miller was a quiet saintly man, a real patriarch. His prayers at the Lord's Table were those of a man speaking face to face with his God. Sincerity was the keynote of his life. Five times he had lost those near and dear to him, yet these sorrows only deepened his trust in God and no word of complaint escaped his lips.

Of him it might be said:

"I've wrestled on towards heaven,  
Against storm and wind and tide;  
Now like a weary traveller  
That leaneth on his guide,  
Amid the shades of evening,  
While sinks life's lingering sand,  
I hail the glory, dawning  
In Immanuel's land."

Bro. Miller died in hospital on 3rd April, and was laid to rest with his loved ones, firm in the hope of eternal life, for which he had striven so long.

We commend his loved ones who remain—Sis. Jessie and Robert—to God, the source of all comfort and peace, and we pray that they shall be sustained in their hour of need.

Taking part in the services at the home and graveside were Bros. W. Black, H. Davidson, D. Chalmers and E. Jess.

E. JESS

**Kilbirnie.**—The church at Motherwell pays tribute to our late Bro. Tom Miller of Kilbirnie, Ayrshire, who was a member at Motherwell from the beginning of the century (when the church here was founded) to the First World War, when he left to take up work in Glengarnock, Ayrshire.

Many of us cannot go back so far, but we have enjoyed the fellowship of the church at Kilbirnie during the past few years, and that of our late brother.

The churches at Motherwell and Dalmellington have over these years given assistance in service to the church at Kilbirnie and many brethren from Motherwell and elsewhere met with the church there during holiday periods each year.

We fully endorse Bro. Edward Jess's tribute to our late brother, whom it was a joy to know. He was a true disciple of our Lord and we shall miss him.

We also wish to place on record that the Motherwell church received a substantial gift of money from the brethren at Kilbirnie, which is much appreciated.

Those who remain in the church at Kilbirnie (all sisters) are now meeting with the church at Dalmellington, in Ayrshire, and we pray God will bless and be with them, as He has always been.

H. Davidson



## COMING EVENTS

East Ardsley.—Mission June 8th to 15th, 1969. Preacher, Bro. James Howie (Ayrshire). Meetings every night except Friday, each meeting 7.30, except Saturday. Saturday, June 14th: Tea 4.30 p.m.; meeting 6.30.

We shall appreciate and value support of any who can come to these meetings.

## CHANGE OF MEETING TIME

Peterhead.—Lord's Day mornings, previously 11 o'clock, now 10.45.

## CHANGE OF ADDRESS

Paul and Florence Jones, 3 St. Lawrence Crescent, Slamannan, Stirlingshire.

Life with Christ is an endless hope; without Him, a hopeless end.

Faith honours God; God honours faith.

Satan hinders your prayers, but your prayers also hinder Satan.

Education can polish men, but only the blood of Christ can cleanse them.

Live as if you expected to live a 100 years but might die tomorrow.

"Your sermon?" Well, it must be said—

And you'll forgive my honest mood—  
I'd like it better if you'd made

It half as long and twice as good.

## ATTENTION PLEASE!

Will contributors, correspondents and those sending notices to the "S.S." please do their best to send copy in good time—articles, etc., by the 10th of the month, notices by the 15th (but earlier if possible)? We do our best to get into the paper any such contributions, even though received after time. This, however, often means that at least three postings of copy (at 5d. rate) has to be made to the printer. In some cases writers are sending in copy late with only 4d. stamps, with the result that sometimes it reaches us four to six days after the deadline.

All this means considerably more work. So we ask correspondents please to send in news, etc., while it is still news, and not some weeks after the events. Some correspondents are very prompt in their postings, and we thank them for this. But we appeal to the others please to write out and post while the matter is in your mind and, if there is any doubt whether you will be in time, to post First Class Mail. Thank you.

EDITOR

## BIRTH

To Bro. and Sis. Stanley and Stella Evill, on 20th April, 1969, a daughter, Kathryn Suzannah.

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