

# The SCRIPTURE STANDARD

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

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DECEMBER, 1965

## *Our Thanks*

IN this last issue of the "S.S." for 1965 we extend our deepest thanks to all who in so many ways have contributed to keeping the paper in being for another year.

To the contributors of articles, correspondence, notices etc.;

To Bro. R. B. Scott for his drawing up of the suggested scripture readings and his composing of the notes. This work proves of great help and blessing to the churches;

To Bro. Paul Jones and Bro. R. Maiden for their receiving of moneys and their distributing of the "S.S." all over the world;

To Bro. Walter Barker, not only for his printing of the magazine, but for the unknown work he patiently and lovingly carries out in preparing the paper for printing;

And to our readers who remain so loyal to the cause which the "S.S." stands for, and who give in many cases so generously above the cost of the paper in order to keep it in existence:

To you all, and to those helpers whom we have not mentioned but have not overlooked—

THANK YOU.

## *A Reminder from the Treasurer*

Many readers will find in their copy of the "Standard" this month a reminder of the fact that the paper can only keep going if its readers are also *subscribers*.

As the Treasurer of this magazine, mine is the responsibility of finding the money to pay the printer, and at times it is a headache! As I write this message, on the 12th November, I have enough in the bank to pay for the December issue, when that is due, and the reading cards and postages for the remainder of this year.

If all the money were in my hands—that is due from readers only up to the end of 1965—I would be able to see my way to paying for all of next year.

Do you feel that I ought to apologise to you for asking you to pay for the

magazines *you have received*? Any apology that is due comes because I have not asked you before and your bill has mounted up.

Now that Brother Ron Maiden has taken over the distribution of the magazine, I hope to remind you all each year and so save you the possible embarrassment of an account for several years' subscriptions!!

Thanks to the generosity of a few churches and individual brethren who contribute over their due amounts, we have been able to carry these debts. With postage now so high, we have absorbed the last increase. It will not be possible to continue to send the magazine where more than two years subscription is outstanding.

On the subject of costs, may I say a word to my American and Canadian brethren? We greatly value your support of this, the only British paper among the churches, but when you send cheques and money-orders made out in dollars the "Standard" is charged a high rate

for conversion to sterling. Dollar bills are by far the best, as I can exchange these for their full value without charge.

Please accept my apology, as I will accept yours for delays in sending up to  
NOW.

PAUL JONES

41 Pendragon Road, Birmingham 22 B.

## Training for Service

### IV: OUR MESSAGE: THE GOSPEL

MANY terms are given to the gospel in the New Testament. It is "the gospel of God" (Rom. 1: 1; 15: 16; 1 Cor. 11: 7; 1 Thes. 2: 2, 9; 1 Pet. 4: 17); "the gospel concerning His Son" (Rom. 1: 1-3); "the gospel of His Son" (Rom. 1: 9); "the gospel of our Lord Jesus Christ" (2 Thes. 1: 8); "the gospel of Christ" (Rom. 15: 19); "the gospel of the grace of God" (Act 20: 24); "the glorious gospel of the blessed God" (1 Tim. 1: 11); "the gospel of your salvation" (Eph. 1: 13); and "the gospel of peace" (Eph. 6: 15).

We must make the same distinction as the N.T. does between "the gospel of the kingdom" (Matt. 4: 23; 9: 35; 24: 14) and the gospel of Christ. The former concerned the coming kingdom of God to be brought in by the Messiah: it was preached by John the baptiser, by Jesus and by His apostles during the ministry of Jesus. The gospel as preached in the book of Acts and in the epistles was the good news of the death, burial and resurrection of Jesus Christ. The gospel of the kingdom pointed to the gospel of Christ; the gospel of Christ fulfils the gospel of the kingdom.

#### The Testimony of the Gospel

The manners or ways of making the gospel known are also depicted in the N.T. under different terms in the Greek. In Gal. 2: 2 we have the word *kerusso*—to preach or announce as a herald. A herald goes out with the authority of his king or commander: what he utters is by command of his leader. He is given a clear statement and he announces exactly that. In ancient times whenever a herald made a proclamation it was of great importance, sometimes a matter of life or death. We need not stress what an apt illustration of preaching the gospel is the sending out of a herald.

In 1 Thes. 2: 2 when Paul says he was bold enough "to speak" the gospel of God he uses the Greek word *laleo*—to speak. A third Greek word—*diamartoromai*—(Acts 20: 24) means to testify, to witness solemnly (a fitting term when we remember that Paul is telling the elders of Ephesus how faithfully he preached the gospel among them). *Kalangelo* (1 Cor. 9: 14) means to proclaim, to announce.

But perhaps the most glorious and most fitting word to use for this gospel is *evangelion*. The word originally meant a reward for bringing glad tidings, good news, and came to mean the good news itself. From this word comes the verb *evangeliozo* (pronounced *evangelidzo*—to bring or preach good news. In the N.T. this word is applied to the gospel more than 70 times. For the gospel is the good tidings of the kingdom of God, of salvation through Jesus Christ. The angels announcing the birth of the Christ (Luke 2: 10) said "I bring glad tidings of great joy . . . for . . . this day is born a Saviour, Christ the Lord."

#### What the Gospel is

In Rom. 1: 5 and Gal. 3: 8 we are shown that the gospel is the fulfilment of O.T. promises. Paul stresses this further when, in 1 Cor. 15: 3-4, he speaks of Christ's death and resurrection being "according to the scriptures." This passage shows clearly that the gospel is the fact of the death, burial and rising again of Jesus Christ. The interpretation and application of these truths saves us. On the one hand we have the facts—the death, burial and resurrection of Christ; on the other we have the doctrines, the teaching arising from these facts; or, we might say, the interpretation (Rom. 2: 16; Gal. 1: 7, 11; 2: 2).

Thus we see that the gospel is not theories, rules, homilies, instructions, but facts. The gospel is the mighty acts of God in Jesus Christ, what God has done. The initiative is with God: He is acting in the gospel. The gospel is concerning Jesus Christ: indeed the gospel is Jesus Christ. We find that the apostles and preachers in the early church preached Jesus Christ; they lifted up Christ, exalted Him. He had said "If I be lifted up from the earth, I will draw all men unto

myself" (John 12: 32). If our preaching exalts Christ it will not be in vain. For the gospel is "the power of God unto salvation."

In 1 Cor. 1: 21 Paul speaks of God saving men "by the foolishness of preaching." Here he is speaking not of the *method* of spreading the gospel—preaching—but of the *contents* of the gospel, what the gospel is. Really Paul is writing of the preaching, the matter preached. He means that God saves men through the gospel—the death, burial and rising again of His Son. The Greek word used for the preaching here is *kerygma*, from which derives the word previously mentioned, *kerusso*— to herald.

### Witnesses to the Gospel

At Pentecost Peter in his preaching stressed that "we (the apostles) are witnesses of these things (especially the rising again of Jesus). "The first preachers were eyewitnesses of the facts to which they testified. So John writes in his first epistle, chapter one, verses 1 to 3. These eyewitnesses handed on their testimony to others, as Christ had prayed (John 17: 20): "Neither pray I for these alone (the apostles), but for them also which shall believe on me through their word." And so Paul exhorted Timothy (2 Tim. 2:2).

Jesus after His resurrection commissioned His apostles to go and preach the gospel (Matt. 28: 18-20). The apostles carried this out. That command was not given to any others. Yet we are to preach the gospel. If we have not been commanded so to do, where is our authority?

The authority is in the gospel itself, inherent. It is an urge within all who are the saved of Jesus Christ. Without any command, the constraining love of Christ is ample justification for our spreading the good news. Those who, at the first persecution of the church, were scattered abroad from Jerusalem, "went everywhere preaching the word", that is all except the apostles, who remained in Jerusalem. Of the church at Thessalonica Paul wrote (1 Thes. 1: 8): "For from you sounded out the word of the Lord . . . in every place your faith to Godward was spread abroad; so that we need not to speak anything." Imagine, Paul himself need not preach, so faithfully were the saints in Thessalonica preaching the gospel!

Speaking of the gospel Paul wrote in 2 Cor. 4: 7, "We have this treasure in earthen vessels." Within ourselves are the rich treasures of the gospel. Only through us can the world hear of its Saviour; only through us can the world be saved. God has acted and is acting; He has given the gospel; it is for us to dispense it among those in our homes, with whom we work, our neighbours and our relatives.

### QUESTIONS

1. From passages in the Old Testament show how the death and resurrection of Christ were "according to the scriptures" (1 Cor. 15: 3 & 4).
2. Can you give other ways of spreading the gospel besides preaching from platform or pulpit?
3. Explain differences between the "gospel of the kingdom of God" and the "gospel of Christ."

### NEXT MONTH'S STUDY: THE OLD COVENANT

**The Spirit itself maketh intercession for us with groanings which cannot be uttered.**  
Rom. 8:26.

Our deepest desires are often inexpressible, and yet we need not be discouraged, for the Holy Spirit is active in these wordless longings of our hearts. He is active in our prayer life. He both enkindles the desires and gives them meaning before God. What immense comfort this brings to those of us who are not gifted in language!

**"Go home to thy friends, and tell".** Mark 5:19.

A Christian is not a man who is trying to do something, he is a man who has received something; a man to whom something has happened and who simply cannot keep it to himself.

**Walk in the Spirit, and ye shall not fulfil the lust of the flesh.** Gal. 5:16.

Here is victorious Christian living—Faith and Obedience. In relation to our position it is faith; in relation to our practice it is obedience. These two must always be held in correct balance. "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey."

## *The Old Church*

NINETEEN hundred years ago, the old church—which is the church of Christ—the only church approved of God—was planted in Jerusalem. Without the pomp and power of the State—without priests, altars or vestments: with its members few, poor, and despised, what could this Church accomplish? In that simple majesty of truth it went on from conquest unto conquest, and though opposed by prisons, tortures and death, everywhere it won its way, till in remote places it was said: "Those that have turned the world upside down have come hither also."

In our day even in this, so-called Christian country, the church and cause of Christ do not thus advance—do not even keep pace with the increase in population. How is this? The faith and order of the "old Church" have been departed from, and numerous churches of human origins, regulated by laws of their own, have taken the place of the one body of Christ.

Now, surely, it is not too much to say, knowing the vast triumphs of the church so long as it adhered to the apostolic faith and order, that present want of success demands enquiry and radical reform. Nor do we, after years of investigation, hesitate to say that the only effectual and permanent remedy is an unqualified return to the old ways and right statutes marked out, once for all, by the apostles of Christ.

We, therefore, submit for careful consideration:

1. That the rise and progress of the apostles, sectarianism and disunion, result from the abandonment of that one perfect faith and order, given to the primitive church by the apostles of Jesus.
2. That the union of believers in one body, and the full efficiency of the Church cannot be realised without a complete return to that faith and order.
3. That strict adherence to the things taught, instituted and commanded by the apostles is fully sufficient to secure that complete return.
4. That the writings of the apostles and evangelists, contained in the New Testament, are clear, ample, and the only requisite to a right understanding of the things commanded and instituted by the apostles.

To the Bible, then, without any merely human law or creed, let us give ourselves up. That which cannot be proved from Scripture let us abandon; that which can be thus proved, let us retain, or if departed from, restore. Let us seek the "old paths where the good way is," knowing that there are the approbation of God, rest to our souls, and blessings for humanity at large. Let our aim be to go on to perfection and, under the Divine blessings, to make Christians.

Readers, take upon you the name of Christ if you have not yet done so. Be Christians in name and in life. Unite with those who congregate—not as a church of human origins bearing a name of men's device, but as a church of Christ, having no Scriptures but the Bible, no plan of salvation but that preached by the apostles, no order of worship but that known to the first churches, no government but that instituted by Christ, and no aristocracy but that of Christian excellence. Such is the church of God and such is the church for the people, and such—the Lord being our Helper—we determine to be.

That we may edify each other in our most holy faith and proclaim to sinners, the only name by which a sinner can be saved, we attend every Lord's Day to "the apostles doctrine, the fellowship, the breaking of the bread and the prayers," and proclaim the gospel and way of salvation as of old, making no charge for seats, nor appeals to the world for church funds. From those who, are not yet with Christ and the church, it is our duty to ask nothing; but freely to give, even as we have freely received from Him, who freely gave Himself for us.

Believers in Jesus! Ponder, we entreat you, this proposal to return to the ancient ways. Rest assured God's plans are the best. Failure must attend all substitutes.

"Will-worship" (a self-chosen order of worship) is an offence. The Saviour's "In vain do ye worship," stands over against it. "To obey is better than sacrifice, and to hearken than the fat of rams."

Let us then cease from man and turn to God.

"Let the **Bible** be substituted for all human creeds; faith for definitions; things for words; faith for speculation; unity of faith for unity of opinion; the positive commandments of God for human legislation; piety for ceremony; morality for partisan zeal; the practice of religion for the profession of it; then, in rich abundance will the love of God, the grace of the Lord Jesus, and the fellowship of the Holy Spirit be with us.

THOMAS CAMPBELL.

# "This Day"

## Introduction

IT is not from any desire to trespass on the path Bro. Melling is making through the pages of the "S.S." for Bible students to walk on in their search for knowledge that this is written. Our object is to thank Bro. Melling for his commendation last month of the new English version of the N.T. It is a book I am pleased to possess: for its beautiful type face, its style of writing and its Notes printed at the foot of many of its pages. These Notes take the form chiefly of variant renderings of portions of the text. It is to one of these variants we wish to draw the reader's attention, Luke 3: 23.

The A.V. reads: "Then came a voice from heaven which said "Thou art my beloved Son, in thee I am well pleased." The new version reads: there came a voice from heaven "Thou art my Son, my Beloved, on thee my favour rests." A footnote reads: "(a) Thou art my only Son; (b) some witnesses read, my Son art thou, this day have I begotten thee."

The significance of this last reading will be noted, we think, by most of our readers. It will be seen to accord with what scripture teaches elsewhere, and, I venture to say with what has been taught from our platforms for many years.

The history of the development of this new reading from that of the A.V. is revealing. Rotherham, in his version (published 1903) in a note on Luke 3: 23 uses these words: "Remarkable rejected reading. W.H." The two initials stand for Westcott and Hort who collaborated in translations from the Greek. Rotherham says of these learned men as giving translations from the Greek "not necessarily inferior to that given in the text."

This remark is understood to imply that a scripture reading rejected by the revisers and not accepted by Rotherham in 1903, has now—after more than sixty years—been found acceptable in this latest revision, which can now be fairly described as a present-day common version.

It should be noted that Moffatt in 1913, wrote this scripture under review in this way: "Thou are my Son, the Beloved, Today have I become thy father."

Having no knowledge other than the works mentioned, it would seem that Moffatt's version (with probably others not mentioned) has helped to force this important passage to the forefront of what scripture teaches, to become accepted, to the better understanding of what is revealed.

The word "begotten" is a scriptural word well chosen for what it represents.

Of the two interpretations the new English version is preferable to that of Moffat as being more scriptural. Moffat seems to be "shy" of using "begotten," but it is a word in keeping with what is being taught.

WALTER BARKER

(To be continued)

# SCRIPTURE READ 1NGS

## DECEMBER 1965

5—2 Kings 17:24-40	Luke 17:1-19
12—Isaiah 2:1-19	Luke 17:20-27
19—1 Kings 18:30-46	Luke 18:1-17
26—Isaiah 53	Luke 18:18-34

## MIND YOUR STEP

(Luke 17:1-4)

YOUR next may be against a stumbling block, or your next may put a stumbling block into your brother's way. In either case the result will be the same. If you trip up yourself, you may be lost and have to face the eternal Are (Matt. 18:8 and 9), or if you trip another up it would have been better to have been drowned beforehand (Luke 17:2). These are not

pleasant things to contemplate, but we all need the warning voice of the Saviour as well as His "Come unto Me."

We must view our lives very seriously if we are to be faithful followers of Jesus. He always did His Father's will. If any took offence at Him it was their mistake, not His, and even John the Baptist was in that danger (Matt. 11:6). So the fact of a stumbling-block can be right, and the sin be the stumbler's. In our passage however, Jesus is warning-responsible folk of a danger which perhaps is well pictured in the last verses of the previous chapter, where our behaviour in this life is shown to decide our fate in the next. With that solemn thought the disciples must face their responsibility towards the young—they may be young in years and also young in the faith. Their responsibility towards those who sin against them is covered in verses 3 and 4. To some it is a hard thing to tell a brother his faults

and consequently to fail to warn him, and to some it is only too easy and discouragement is caused—both wrongs to be avoided.

Two scriptures should be read in this connection. First Matt. 18 gives wider views of attitude towards the young and inexperienced, rather harsher warnings about causes of stumbling, and more explicit instructions for dealing with sinning brethren. Then we have words of sympathy, understanding and wisdom by Paul in his Roman letter (14:1 to 15:13).

In the course of three years and a half of close contact and fellowship, the Saviour must have given teaching on these matters many times. Matthew's record shows that the warning against causing little ones to stumble arose from the question "Who is the greatest in the kingdom of heaven?" The disciples had discussed this among themselves, James and John had shown extra interest in the matter, and they even had it in mind at the last supper. The child was put into their midst by Jesus to teach trust and humility, and the lowliest service made the criterion for the highest place—a point also covered in Luke 17:7-10, which please also read. We remember that the disciples were inclined to regard the children as in the way (Matt. 19:14) on another occasion. The words of Jesus, while giving no excuse for infant baptism, show that children should be regarded as a sacred trust, and every effort made to avoid leading them astray. God does not wish one of them to perish.

The Anglican Prayer Book prints a prayer—"We have done those things we ought not to have done, and left undone those we ought to have done." We realise the truth of this when we consider our position before God, and this is a confession we need to make. It may be we should ponder the specific items we each one have been guilty of, so to make the confession very real, and then consider how easily in thought, word and action we can "cause the heathen to blaspheme" our Saviour on account of

our faults, and how many we may have led astray, or frightened away from salvation by failure to uphold the highest standard of Christian purity and holiness.

The exceeding sinfulness of sin and the dire consequences can hardly be exaggerated. We are taught that the loss of limbs is of little importance in comparison with the loss of eternal life. We think that this is not literal, though true literally also; but the most cherished ambitions or possessions must be given up if they cause us to sin—they are stumbling blocks.

The emphasis in our immediate passage is on the guilt and the consequences of tripping others up. Real unselfishness and possession by the spirit of Jesus will enable us by His grace to avoid this sin as far as we allow and say harmful things upon the spur of the moment, and sometimes to do things we afterwards realise would have been better left undone. We have heard stories illustrating the power of example of professing Christians who have momentarily slipped and caused weaker brethren to fall. We see also in the great apostasy how the lust for power and greed of gain, those twin enemies of the church, have wrecked her unity, and ruined her power for good. Satan is still busy with stumbling blocks. They look good often but must be tested by the scriptures and their fruits.

"Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil" (Eph. 5:15). "Decide never to put a stumbling-block or a hindrance in the way of a brother" (Rom. 14:13).

R. B. SCOTT.

#### SCRIPTURE READINGS FOR 1966

These have again been compiled by Bro. R. B. Scott, and will be available well before the end of the year. Please order cards (1d. each, plus postage) from Bro. Paul Jones, 41 Pendragon Road, Birmingham 22 B.

#### I will hear what God the Lord will speak. Psalm 85:8.

Many ask of God many petitions, but terribly few wait in silence before Him. Few obey His word "Be still, and know that I am God."

#### Let us therefore come boldly unto the throne of grace. Heb. 4:16.

Since our Lord Jesus stoops to confess us as His brethren, so that we might have access to God, let us seek Him and come to Him boldly. In His resurrection we have the assurance of life and salvation, for by the victory which He obtained in rising again, we can boldly approach our God and give ourselves to Him, knowing that He will always receive us as His children.

#### Christ . . . Who His own self bare our sins in His own body on the tree. 1 Pet. 2,24.

In the dreadful hour of His soul's distress, Christ endured for us that separation from God which is death, the consequence and penalty of sin. And because of what passed between the Holy God and His no less Holy Son, those who commit themselves to Him know their sins forgiven for His Name's sake. (1 John 2, 12).

## *Godly Fear*

THE Bible speaks of two strong forces within man which God uses to draw man unto Himself: **love** and **fear**. Yet John wrote, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). To some this may suggest the two are forces so diverse in nature that it is unthinkable to find the two in one religious system, much less dwelling simultaneously in a child of God and both serving as reasons for his obedience to God. Or again, one may consider that fear, as a reason for service to God, belongs to the Old Testament period where the whole duty of man is described by Solomon who said, "Fear God, and keep his commandments" (Eccl. 12:13) but that love belongs to the New Testament period, for Christ said, "If ye love me, keep my commandments" (John 14:15).

### **Godly Fear Is a Motive**

In the twelfth chapter of Hebrews godly fear is given as a reason or motive for the Christian's faithful service to God. The point is illustrated by an example from the Old Testament: the awesome sight witnessed by Israel when they came to the Mount to receive the law. "And so terrible was the sight that Moses said, I exceedingly fear and quake" (Heb. 12:21). The writer's statement that we have come to something different does not suggest that we have come to a relationship with God where godly fear is of any less importance than in the time of Moses. Rather, by comparing the two kingdoms, he makes godly fear even more necessary in the kingdom of God today. To Moses and Israel, God was a "consuming fire"; the writer of Hebrews reminds us He has not changed.

New Testament writers very often present godly fear as a reason for our submission to the will of God. Peter lists it with other duties when he says, "Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Pet. 2:17). Paul refers to the "fear of God" as a force which brings us into a proper relationship with one another in the body of Christ: "Submitting yourselves one to another in the fear of God" (Eph. 5:21). Peter speaks of it as something which accompanies us as long as we live in this life in his admonition: ". . . pass the time of your sojourning here in fear" (1 Pet. 1:17).

### **Love Casting Out Fear**

Godly fear is a deterrent to sin and unfaithfulness. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil" (Prov. 16:6). God has promised to receive us as sons and daughters upon the condition we depart from sin and involvements with sinful connections. Paul recognizes that both God's promises and our fear of God serve as motives to cleanse ourselves from sinful defilement: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

John's statement, "Perfect love casteth out fear," does not have reference to the "fear of God" which draws us closer to the Lord and the life of holiness He has designed for us, but it has reference to fears which cause torment to the souls of men. The Bible speaks of fears tormenting the souls of men when they have the dread of poverty or the anxieties of life, when they are confronted with the possibility of death, or when they fear being rejected by fellow men or loved ones. Throughout the Scriptures we are taught that faith in God and complete submission to His will, as well as love, dispel such fears. "Keep your life free from love of money, and be content with what you have; for he has said, I will never fail you nor forsake you.' Hence we confidently say, 'The Lord is my helper, I will not be afraid; what can man do to me?'" (Heb. 13:5-6, RSV).

Christ assured His disciples there was no need to fear what man might do to them, but he hastens to tell them to "fear him which is able to destroy both soul and body in hell" (Matthew 10:28). A remarkable application of this passage is found in Acts 9:31. A wave of persecution had just ceased because of the conversion of Saul, the chief persecutor of the Christians. The fear of "what man could do unto them" had been abated, therefore the churches had rest, yet they continued to walk in the "fear of the Lord, and the comfort of the Holy Ghost." While they had the comfort of the Holy Spirit, they yet walked in the "fear of the Lord."

The Scriptures speak of certain people who did not fear the Lord. The list includes the accusing thief on the cross (Luke 23:39-40); an unjust judge (Luke 18:1-4); and people who had left the way of the Lord to become unprofitable and immoral (Romans 3:10-18). Such characters have no regard for their fellow man nor do they find favour in the eyes of the Lord.

### The Fearful are Accepted

On the other hand, the Bible speaks of those who fear God as the ones who hold a favourable relationship with Him. We read of such men as Cornelius, whose fear of the Lord led him to become a child of God (Acts 10:2); obedient Christians who work out their own salvation with fear and trembling (Phil. 2:12); the church at Jerusalem, some of the first converts to the Lord (Acts 5:11); and even the Son of God at the time of His death when ". . . he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7). The Apostle Peter gave the fear of God as a prerequisite for being accepted by God when he said, "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

Today, a spiritual sickness in our society is endangering every congregation throughout the nation. The symptoms are seen in the many manifestations of disrespect, disobedience, rebellion, and the inconsideration of rights and properties of others. It is also seen in the moral degeneration of a so-called sophisticated people. This writer believes the remedy to moral corruption is to bring men to "fear God and keep his commandments," and serve "God acceptably with reverence and godly fear."

May we hear the voice of the angel with the everlasting gospel who says to all who dwell on the earth, "Fear God and give him glory.

## The Eye Specialist

The apostle Paul was a skilled eye specialist. He held no diplomas from a famous medical school, nor had he served his internship in a large hospital. He prescribed no miracle drugs nor used a scalpel as he operated. He had no office of brick nor nurse in white to aid in his work.

You see, Paul was a spiritual eye specialist. He had been commissioned to his work by the Great Physician, who had sent him to the Gentiles "to open their eyes" (Acts 26:18). He specialized in the treatment of spiritual blindness. An example of his skill is seen in his three years of labour among the Ephesian brethren. He commended them because their eyes of understanding had been enlightened (Eph. 1:18). Things once dim or unseen were made clearly visible.

### Ointment for Understanding's Eyes

What was the secret of Paul's amazing success in correcting spiritual blindness? This malady was present among members of the church in Laodicea. To correct this, they were told to "anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17-18). Paul used this same divine medication. He anointed the eyes of their understanding with the Word of the Lord and their spiritual vision was enlightened.

This same divine ointment is the healing medication for spiritual blindness that may exist today. To insure that spiritual blindness will not recur, systematic applications of this divine medication must be made. If the doctor told one that his physical eyesight would be lost unless a certain medication was regularly applied, no doubt special efforts would be made to follow those instructions. The reason is simple: physical eyesight is valuable. How much more should one be concerned about the blindness that darkens the eyes of understanding and the divine ointment that can prevent that blindness!

### Ointment for Distorted Perspective

Let us anoint our eyes that we may see that some things are more valuable than others. This is true in the material realm, and it is especially true when material and spiritual things are compared. When these two are weighed in the balances, that which is material falls to nothingness. Paul wrote of the temporary and eternal when he said, "The things which are seen are temporal; but the things which are not seen are eternal" (Cor. 4:18). How much better it is for one to be concerned with spiritual things than to be obsessed with temporary things.

A collector of antiques visited one who had bought a house that had been vacant for many years. Perhaps he would find something to add to his collection. The man of the house said that he had no antiques but mentioned a dusty and faded painting in a beautiful frame he had found in the attic. The painting would not blend with their new furniture so he had torn out and burned the painting, but he had kept the frame. Perhaps he could find another painting that would blend better with their decor. In the course of the conversation, the collector determined the name of the artist inscribed on the painting. The painting which had been destroyed was worth a small fortune, but the frame that remained was worth little. How foolish this man's waste seems to us!



Yet, how tragic it is for one of today to be more concerned with the earthly frame than about the eternal soul within that frame. Jesus said that the soul was more valuable than the world (Matt. 16:26). Because the soul is eternal and the things of the world are temporary, one is wise to be concerned about the soul and its eternal welfare.

### **Anoint Eyes to See Opportunities**

Let us anoint our eyes that we may be aware of the opportunities that face us. Favourable conditions under which we may accomplish lasting good come to us each day. To take advantage of these, one must be able to recognise opportunity. Paul once recognised an opportunity: "A great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9). With each opportunity comes a certain amount of difficulty. Opportunity and obstacle go hand in hand. Though odds may appear to be insurmountable, lasting good can be accomplished. One man discovered a dark and damp hole in the ground, inhabited by bats and spiders and located amid a coyote and rattlesnake infested prairie, miles from usually travelled roads and major cities. These odds were transformed into the lovely Carlsbad Caverns in New Mexico. Man's overwhelming difficulties can likewise be turned into opportunities to perform lasting good to the glory of God.

Did you ever have everything just moonlight and roses and the sailing smooth? Then everything goes in reverse. Something knocks the wind from the sails, and the sailing is rough. The sweet aroma of the rose is replaced by the rose's thorn. Even this can be the very means to accomplish greater things. Paul was at the height of his preaching career. He was preaching outstanding sermons; he was leading many to the saving Christ; and he was establishing congregations of the Lord's church amid ungodliness. Suddenly, he finds himself in Rome in Caesar's prison. Yet this setback furnished opportunities for greater accomplishments. "The things which have happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. 1:12-14).

### **Ointment to See Christ's Greatness**

Let us anoint our eyes that we may become aware of the true greatness of Christ. Of those who crucified Christ, the scriptures say, "They looked on him whom they pierced" (Jno. 19:37). They saw with physical eyes, but the eyes of their understanding were blinded to the greatness of God's only begotten Son. This blindness led Christ's own people to reject the very stone that God ordained to be the head of the corner (Luke 20:17).

Every individual is daily building a house of life. Many in building the foundation to support the structure of their life will reject Christ as the chief cornerstone. Fleshly troubles are sure to descend; floods of temptation are sure to roll; and winds of adversity are sure to beat. Only the life who has builded on Christ, the head cornerstone, will stand both sure and steadfast. Those rejecting the chief cornerstone will fall to ultimate destruction. Let us anoint our eyes that we may be aware of the danger of rejecting Christ as the chief cornerstone.

God has amply supplied man with this spiritual eye-salve. Let us use it. Let us anoint our eyes that we may see.

## **NEWS FROM THE CHURCHES**

### **AN APPEAL FOR HELP**

HAVING recently visited the little band of faithful disciples who meet in Cleveleys, we feel compelled to make this appeal on their behalf. For various reasons (including the removal to other districts of some faithful members, and the recent death of another good brother) this church is now seriously reduced in number, and Bro. Eric Winter is the sole remaining male worker. He is being given help in systematic visiting and personal work by brethren from

Blackburn and Wigan districts, and also is having regular Lord's Day preachers from these places. This is as highly commendable. Nevertheless, it is obviously a vital need that the church there should be helped by members going to live there—to make Cleveleys their home and th Lord's work there their prime concern.

Are there any families considering removal to new areas? If so, we urge you to prayerfully consider the needs of this church. If you are interested, please write to Eric Winter, 77 Kelvin Road, Norbreck, Blackpool, Lanes., who will gladly supply any necessary information.

BARRIE A. SHARPE,  
A. E. WINSTANLEY.

**Aylesbury.**—A second Young People's Weekend was held here on November 6th-7th, and was a great success. For the Saturday meetings nearly eighty young people were present, from Birmingham, Eastwood, Edinburgh, Ince, Liverpool, Loughborough, Sible Hedingham, Scholes and Wembley, and most of them were able to stay for the weekend. The general theme was "The Young Christian in Modern Society."

On Saturday afternoon a panel discussion was held and some very thoughtful questions were submitted for discussion. This was followed by a tea prepared by the Aylesbury young people. In the evening a Fact and Faith film was shown, "The Prior Claim," and a good number of visiting young people from the locality were present. This was followed by recreation and a supper in the home of two of the Aylesbury young people.

On Lord's Day, Bro. Robert Goldstein, of Melbourne, now studying in Edinburgh, was the special speaker of the day and presented some fine lessons. The Lord willing another Young People's Weekend will be held in the Spring. The date will be announced early in the New Year.

**Bedminster, Bristol.**—As a result of a mission by Frank Worgan there have been three decisions. We appreciate the evidences of the interest of the brethren in the work. Thanks be to God.

A. L. Daniell.

**Blackridge**—It is always a joy to report the addition of precious souls to the family of God.

On Lord's Day evening of 10th October, Alex Edmondson and his girl friend Janet McGuigan put on their Lord in baptism.

We are grateful to the church at Wallacestone for their assistance on this occasion.

... McCallum.

**Dalmellington, Ayrshire.**—The church has had the services of Bro. D. Dougall during October. The word has again been faithfully proclaimed in this area and we trust that further fruit may still be yielded. We rejoice in that one has been restored to fellowship and that interest is being shown by others. May the simple truths from God's word yet light the hearts of men. We have been much encouraged by our brother's exhortations.

H. M. Ginn.

**East Ardsley.**—The church has just concluded an eight days' mission conducted by Bro. A. E. Winstanley of Loughborough, Leicestershire.

It had been a time of spiritual rejoicing and great blessing. All the meetings

have been well attended and included, on every occasion a good sprinkling of non-members and friends from various denominations. Every meeting has also been well supported by a big percentage of members from the Morley and Dewsbury churches.

The message has been told out powerfully and in simplicity and truth.

Every meeting was a mountain-top experience with good hearty singing and wonderful fellowship. We have great hopes of souls being saved.

A wonderful time, a wonderful experience.

**Ince.**—On Thursday, October 28th, we had the joy of seeing Margaret Aspinall obey the Gospel.

We have much reason for joy, since Margaret is the eighth to be added to the church here in recent months. Seven have been baptised and one lady, formerly of Rodney Street, Wigan, has been restored to fellowship.

These encouraging results are very largely due to the systematic personal work which the church has been doing, and the brethren are happy to see their work bearing fruit.

A further interesting fact is that we now have ten members who live in the immediate vicinity of the meeting-house. When the new building was opened a few years ago the church was quite new to this area and it has been necessary, by means of patient work, to win the respect and confidence of those who live here. We feel that to a large extent this has now been accomplished, and as the personal work continues, along with the conducting of home Bible studies, we are confident that, with the Lord's blessing on our efforts, others will obey the Gospel.

We make this report so that brethren may rejoice with us in the success of the Message.

Frank Worgan.

**Loughborough.**—A meeting unique in the churches of Christ in England was held at Loughborough on Monday, October 18th. Nine evangelists were present and seven of them, each speaking for ten minutes, presented a symposium on the theme "The Unchanging Christ." Speakers included Bros. A. E. Winstanley, C. Philip Slate, Len H. Channing, Frank Worgan, Ralph Limb, Leon Crouch and Vic L. Hunter.

Well over 120 people were present including several non-members. We pray that the Lord will richly bless the seed sown on this occasion.

T.S.

**Mcley.**—The congregation held a special series of bible study and gospel meetings from October 2nd-12th inclusive, Bro. P. Slate, of Wembley, conducting the meetings. Our brother excelled in the teaching of God's word.

The book of Colossians was studied in detail and many new and interesting points were brought before our notice. We could have done with many more evenings to cover this book as extensively as we would have wished.

After the first half-hour of each study we considered the topics of cottage meetings, Sunday School Improvement, organisation and presentation of lessons and how to make the church grow.

The gospel meetings were held on the two Saturdays and Sundays, at which our brother spoke with great fervour to bring men and women to realise their need of a saviour and that Jesus is their only saviour. After these meetings Faith and Fact films were shown.

On October 3rd Kenneth and Ernest Eyre, two brothers from the Sunday School, were immersed. The following Lord's Day Keith Farmery, also attending Sunday School, was buried with his Lord in baptism. We thank God for these young lives and pray that they may be used in the extension of his kingdom.

On Saturday, October 16th, we held a special meeting conducted by Bro. Frank Worgan, who spoke on the subject, "Why be a Christian?" which was of great benefit and spiritual blessing to us all.

On Monday, October 18th Ronnie Eyre, father of Ernest and Kenneth, after much consideration realised that life without Christ is not life lived to the full, and was baptised. We pray that his example and his life may help ourselves and others to come nearer to Christ.

On October 27th we again heard the great confession and witnessed the baptism of Sis. Hilda Eyre, wife of Bro. Ronnie Eyre and mother of Ernest and Kenneth.

We have been blessed in abundance by our Lord and ask for your prayers that the work done in Morley may continue to be a shining light that is not hid.

We thank our brethren from sister churches for their continued support and our own congregation for providing a strong witness. We pray that men and women, seeing our good works, will glorify him, whom to know is life eternal. M. Gaunt.

**Peterhead.**—The church has been greatly built up by the services of Bro. Tom Nisbet during the month of October. We have had good attendances at all our meetings. The seed has been faithfully sown and we feel in due time that God will give the increase.

James Buchan.

**Sible Hedingham, Essex.**—We were pleased to have the services of Bro. Tom Hurcombe as preacher on Lord's Day, October 31st. Our brother presented two

good lessons which greatly encouraged the brethren. We trust that he was equally blessed through his fellowship and service with the church here.

After the evening message, we were glad to hear the good confession from David Goad, eldest son of Sis. Mary Goad. He was then immersed into the ever blessed name. We pray that our brother will grow in grace and knowledge of Jesus, his Saviour and ours, and be used of God to His glory in the extending of the Kingdom of Heaven.

Ralph Limb.

**Wallacestone.**—It is with great joy we record that on Monday, 17th October, a young man, William Sharp, accepted God's offer of salvation and was immersed into Christ by Bro. T. Read. Bro. M. Plain, Tranent, preached a stirring message on the theme, "According to God's pattern," with eight visitors in our midst. We solicit your prayers brethren that some other souls may have been awakened to a realisation of their danger.

To God be the glory. James Grant.

## OBITUARY

**Aylesbury.**—Sister Edith Phillips fell asleep in the Lord on October 12th, 1365. She had been declining for some months and was in hospital for a month prior to her death. The funeral took place here on October 19th, and was conducted by Brother Channing. Sister Phillips was in her eighty-third year and had been an active and faithful servant of the Lord for sixty-six years. For many years she was a member of the church at Brighton, but when her health began to fail she came to live with her daughter in Aylesbury. We rejoice that she was able to meet with us for some months before increasing ill-health prevented her from leaving her home. "Blessed are the dead which die in the Lord." (Rev. 14:13).

**Ilkeston.**—We regret to announce the loss of another sister to the church here—Sis. Annie Hewitt Hardy on October 15th at the age of 55 years. She was returning home from work, when she suddenly passed away. She had been a member here for 39 years and in early years was a teacher in the Sunday school.

She was always ready to give a helping hand to others and was loved and respected by all who knew her.

Our prayers are for her brother and two sisters who are left to mourn her loss. "Till the day dawns and the shadows flee away."

Bro. R. Gregory conducted the funeral service. F.G.

## COMING EVENTS

**Loughborough.**—The church intends to conduct an intensive CAMPAIGN FOR CHRIST, the Lord willing, during the period Saturday, March 5th to Lord's Day, April 3rd, 1966. Preachers in this campaign will be Donald Daugherty (Paris), and Andrew Gardiner (Edinburgh).

The purpose of this notice is to beseech you brethren, to remember this effort often in your prayers, that it might bear fruit in the salvation of many souls. We also urge any who can to make plans to come and be with us, and to work in the effort to extend the Kingdom of Christ in Loughborough.

If you can come please let us know at once. Write to Mr. T. Stones, 34 Holefield Avenue, Loughborough, Leicestershire, England. Fuller details will be announced later.

**Slamannan District.**—The new year social gathering of the churches will be held (D.V.) at Seafield, West Lothian, on Saturday, 1st January, 1966, at 12 noon.

We extend a welcome to all brethren.

## EVANGELIST WANTED

The churches in the Slamannan District desire to employ a second full-time gospel preacher, and would like to hear from any brother willing to labour for the Lord in this area.

Any interested should write to Hugh Davidson, 11 Rosslyn Avenue, East Kilbride, Glasgow.

## GOLDEN WEDDING

Reuben Gregory to Sarah Cope, September 25th, 1915. In the Baptist church, Queen Street, Ilkeston. Rev. Arthur Copley officiating. Present address: R. Gregory, 194 Heanor Road, Ilkeston, Derbys.

## WEDDING

**Loughborough.**—At Loughborough, Bro. David Sharp and Sis. Winnie Freeman on Saturday, October 23rd, Bro. A. E. Winstanley officiating. We pray that the Lord will richly bless them both.

T.S.

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**NTASALAND Mission:** Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

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

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We appeal to agents and to readers please to give in your subscriptions as soon as possible. Terms are printed on the back of each issue of the "S.S." If you can contribute a little above the subscription this will be appreciated. To keep a small magazine such as ours in existence in these days of high costs is a perilous undertaking. We have no other income than that contributed by readers and churches, and the charges for some notices.

Agents and individual subscribers please send contributions to Paul Jones, 14 Pendragon Road, Birmingham 22 B. Thank you.

## HOLIDAY FELLOWSHIP AND BANGOR

Dear Editor.—Our enquiry concerning the possibility of returning to the George Hostel, Bangor, for the Holiday Fellowship next year has now been answered. A letter from the Registrar of the Training College Committee states:—

"I regret that due to work of decoration and renovation which are scheduled to take place during the Summer Vacation, it is not possible to make College premises available."

Other enquiries have been made, but so far no venue for Holiday Fellowship 1966 has been found. If any disciple knows any place available I would be glad to hear from him or her.

A. E. Winstanley.  
59 Frederick St., Loughborough, Leics.