

The SCRIPTURE STANDARD

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

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FURTHER AVENUES OF SERVICE

LAST MONTH we suggested ways in which Christians can help to allay the needs of the hungry, the ill-clothed and uncared-for, if only we have the compassion and the desire to do such service. Such needs are much more serious in other lands than in our country, with its welfare society undertaking and caring for the needy "from the cradle to the grave," so to speak. In view of our living in the welfare state it is easy to presume that all such work is done by the state; that much of the work previously done among the poor and needy by the church has now been taken out of our hands.

But we have only to look around us with open eyes and sensitive hearts to see that to think in this way is to delude ourselves. We thank God for the provision the state makes for the needy, for this, like many other blessings we take for granted, is the result of the gospel. And at best the state is touching only the fringe of the many problems people have, and the consequent suffering. In all the services the state renders one thing stands obvious—that the service is impersonal and to some degree soulless: men and women and children are not so much individual persons as cases. The welfare system is a machinery that does not give that warm, personal love and treatment that are of more value than any amount of monetary, physical or social help.

Here is where the vital work of Christians comes in. One thing stands out clearly in the ministry of Jesus Christ, who came among men "not to be ministered to, but to minister" and "as one who serves." That is, that he regarded the vast crowds which continually clamoured around Him not as multitudes but as individuals, not as the masses but as persons. We note that some of His finest teaching was given to the individual—to Nicodemus on the new birth, to the woman of Samaria on how God is to be worshipped, to the blind man the revelation that He was the Son of Man. Like our Master did, so we need to bring that love and regard for people as individuals into our service. If we feel frustrated because the needs of people overseas are so vast and we so powerless to help as we would like, there are needs all around us, in our own country, on our doorstep, all avenues of service in which we can glorify God and bring honour to the name of Christ and His church.

How can we help?

We suggest only a few ways in which such service can be rendered. Firstly, we can usually by arrangement obtain access to hospitals, homes, etc., to speak words of cheer to the patients, to point them to the God of love and hope, to sing to them the gospel songs and hymns so many of them love to hear. We know that facilities for hospital visiting are much more liberal than a few years ago: at visiting hours most inmates have more than one visitor. But rarely do they find their spirits lifted by the glorious words of scripture, a brief message of comfort from the word of God, or the grand hymns which have been written by those often themselves in pain and suffering, physical and mental. Could not more of the churches arrange, as is done by the church in Ilkeston, to visit regularly hospitals and such institutions to carry out this most welcome service to Christ and His people? It will be found that most hospital authorities are happy to have such visits, and it will be seen that the church does care for those in need and has a message for them.

Then what a great service we can do in visiting the old and the lonely in their homes or old folks' institutions. The aged are better cared for materially than ever before. But that is not all that matters. Perhaps the deepest suffering the old experience is the sense of not being wanted: sometimes this feeling may be quite imaginary, but it is there. Loneliness is another constant source of suffering—day after day without seeing or talking with anyone. We can do much in such cases to alleviate distress. Especially where the aged are Christians it is the churches' responsibility to assure that these old folk are not left alone, feeling unwanted. It should be possible to arrange for them to be visited and helped every day. And not only just to talk with them, but to do work, run errands and perform other services for them, such as writing letters, filling in forms etc. These things may seem mundane, but they are a necessary part of our lives, and to do these services lifts from the aged great burdens and anxieties.

The sisters in the church, especially, are fitted for such services. So often they have the sense of frustration: we give so much teaching on what women are not to do in the church that we leave them wondering what they are to do. Well, along the lines suggested there is much to do—too much for us to do with complete thoroughness, but still a contribution towards easing the fears and anxieties of those who need the help we can give. It may be that there are opportunities to help the harassed mother of a large family to care for her children; to prepare meals for those unable to help themselves, or to give service in such ways as "Meals on Wheels." We are aware that such things sound petty and down-to-earth but very often often it is the little, seemingly insignificant things that matter—"the little, unremembered acts of kindness" that bear results.

What are these results? We do not always know and cannot always say. We are to serve those in need without any results in view, other than that we are helping those for whom Christ died. But He said that "no-one who gives a cup of cold water in my name shall lose his reward." It isn't much to give a cup of cold water, but it is registered in heaven. Campbell Morgan in one of his books has the striking statement "There are those who will spread a feast, but will not give a cup of cold water," in other words, who will be prominent on the great occasions but who take no notice of the countless little ways in which they can serve their Master. For in all these things we are serving Him, doing it for love of Him who loves those to whom we minister. We can depend upon it that such service as to Christ will bring its inevitable results in knowing God as He who cares for all His creatures and, through His children, provides for all their needs.

Truly, in such service, as in all God's work, the praise will arise,

"TO GOD BE THE GLORY!"

EDITOR.

THINGS MOST SURELY BELIEVED AMONGST US

3: Criticism, Dogmatism, Evangelism.

WE RECALL with a little amusement, on the occasions when we have delivered this discourse, the looks of surprise on the faces of some in the congregation, that these sub-headings should be included under the title of "Things most surely believed," and yet we hope to show that they are, or should be amongst those things.

First may we present our reasons for these sub-headings:

Criticism, for the testing of truth.

Dogmatism, for the defence of truth.

Evangelism, for the propagation of truth.

Having thus outlined our purpose and plan we will take our first sub-heading.

Criticism

Let us define. Many people have a wrong conception altogether of this misused and misunderstood word. We find three definitions—destructive criticism, constructive criticism, and self-criticism. We are not in the least interested in the first: we have had far too much carping, faulting-finding criticism in the past. Any fool can find fault, but it takes a wise man to see the constructive side of any question. So we propose pursuing the other two aspects, constructive and self-criticism.

The dictionary defines criticism as, discernment, judgment, accuracy in judgment. A critic is one who judges in art or literature, a reviewer of books, one who has the art of estimating, one who has critical appreciation. So we see that criticism is not by any means confined to fault-finding, as some think, but is a highly profitable art. "To find fault" is the last definition in the dictionary before us.

In the world of men there are literary critics, dramatic critics, music critics, textual critics: such men by reason of special qualifications assess the value of what is submitted to them not so much to find fault but to prove its worth.

Bible study has had many such men, who have submitted the Bible to scholarly criticism, not as fault-finders, but to assess its claims and fairly and accurately test it to see if it is what it claims to be. We submit that it is this criticism we need, on the principle, "Prove all things, hold fast to that which is good" (1st Thess. 5:21).

There are many things today to which we can turn the critical eye of Scripture. Modern thought has taken the blood out of the atonement, the inspiration out of the Scriptures, the Divinity out of Christ, the fires out of Hell and God out of His Heaven. All this calls for searching criticism to see how far these things are true. We read in Heb. 4:12, "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

We see then that here in the Bible we have something that can test, and truthfully, what is in a man's mind, not because of any magical powers it possesses, but because it is truth. When man reads it carefully and dispassionately he recognises it as truth. On the other hand men who are not of the truth hate it. The testing, defending and propagating of truth are greatly needed today: that is why we have included criticism as something most surely believed amongst us, for it is the testing of the claims of those who say they have the truth as to whether they really have. The Bereans of whom we read in Acts 17:11 were critics in the best sense of that term, in that they "searched the scriptures daily to see whether these things were so."

Most preachers realise that any one who aspires to public life must expect criticism: this applies in any walk of life. Much of this criticism will be unfounded, but nevertheless we must be prepared to take it, and if we can't we had better keep out of public life altogether. But honest men don't fear criticism; some revel in it and often hand out as much as they take of the destructive criticism hurled at them. The writer has been no exception, yet we have always welcomed honest, constructive criticism and have profited by it. In our training we had to submit to the criticism of our fellow-students, often enlivening the proceedings with good-natured banter when the inevitable mistakes occurred. Nevertheless, it was an unwritten law in our class that we had to draw attention to the good points before we turned our attention to the bad ones. It proved good training and fitted us for the more realistic street-corner meetings, where our critics were not inclined to be so kind and considerate.

Just a word on self-criticism: "Let a man examine himself." (1st Cor. 11:28). If we all did that there would be less room for us to criticise others. Self-examination is a profitable spiritual exercise; it puts us and our own individual sins in proper perspective. Another scripture reminds us (1st Cor. 11:31), "For if we judged ourselves we should not be judged;" in other words if we do it ourselves it saves the Lord the job. Self-criticism should not be a judgment of our sins as such, but of ourselves for allowing those sins in the first place; even in this it is not necessary to be fault-finding, but in self-examination to test the truth or honesty of our actions and reprove ourselves accordingly. Criticism should always be objective, with the establishment of truth in all its fulness as our aim. Then indeed no-one need fear criticism either of self or of anyone else.

Dogmatism

We have here a word that is also only partly understood. People think of the controversial side of its meaning and we hear them tentatively pleading, "We mustn't dogmatise," just as we hear them also saying, "We mustn't criticise; we must be tolerant; don't dogmatise." We ask why?

A dogma isn't something to be feared but rather to be understood, a dogma is simply a belief or doctrine considered to be finally established. We recognise that the word used as an adjective or an adverb has the opposite meaning; but used as we intend to use it, it is a word that no-one need be afraid of. As a noun the dictionary gives its meaning as, "The science of systematised Christian doctrine." What, we ask, is there to be afraid of in a definition such as that?

To be dogmatic about Christianity is simply to affirm one's belief, formula, canon, tenet or principle in connection with our faith. Is not that just what the Apostle Paul did? "I KNOW in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day (2 Tim. 1:18). Again (Rom. 8:38-9): "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature (creation) shall be able to separate us from the love of God which is in Christ Jesus our Lord." These two statements are as dogmatic as anything we may find, yet they state simply, in terms that cannot be misunderstood, just what the apostle believed.

The patriarch Job had the same idea (Ch. 19: verse 25): "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." A dogmatic statement, if ever there was one, seeing it was uttered some fifteen hundred years before it was brought to pass.

We need to be dogmatic if we are to defend the truth—note we said the truth. We bear in mind that often the best form of defence is attack and as regards the Bible, we need not worry ourselves unduly about defending that: the Bible is like a lion, let it out and it will defend itself, as the apostle says in 2nd. Thess. 3:1: "That the word of God may have free course and be glorified." That is all we have to do, meet our critics with the word of God, emphasis it's what the word says, not what we, or anybody else thinks; it's what the bible says that is authoritative. What was said of the early Christians (Acts 17:6): "These that have turned the world upside down are come hither also;" why was this said of them? Because of their dogmatic, uncompromising presentation of divine truth.

Most great preachers have been dogmatists, in the sense that they have been firm and uncompromising in what they believed to be the truth. It is said of John Knox, the great Scottish preacher, that Mary Queen of Scots feared his preaching more than she feared armies. Would today that we had preachers who could make world rulers tremble on their thrones! It was also said of Charles Haddon Spurgeon the great Baptist preacher of the last century, that he was equally dogmatic in his opposition to instrumental music in worship. On one occasion when he was asked if in deference to an important visitor he would allow the organ to be played, he replied, "they would either hear the organ or him, but they wouldn't hear both." The organ wasn't played! Yet this man was known as the Prince of Preachers and regularly filled the City Temple, London with thousands of worshippers year after year.

There is nothing to fear about being dogmatic, so long as we are dogmatic about the right things and in the right way. We would rather be dogmatic than rheumatic, and by that we mean spiritual rheumatics!

Physical rheumatics are caused by poisonous substances that the body has failed to eliminate. Let us see that the spiritual body, the church, has no poisonous substances in it that we have failed to eliminate, for these is nothing like rheumatism, spiritual or physical, for curbing activities, and bringing groans of anguish, as often happens in church life, if someone suggests some activity.

Dogmatism for the defence of truth. Our next point is:

Evangelism

To evangelise means to spread abroad glad tidings, this is especially so in relation to the gospel, for what greater tidings can be brought to the world of men than the Good News that Jesus Christ came into the world to save sinners and to bring men and women back to God? The gospel is a personal one, addressed primarily to the individual. We again submit three points under this heading:—

Prayerful Evangelism, Personal Evangelism and Preaching Evangelism

All are interrelated: one is not effective without the other, but is like essence without the cake, all flavour and no substance.

In evangelism, prayer should come first, before, during and after any evangelistic mission. Yet how often does the opposite obtain? We engage a preacher, we put out handbills, advertise in the local press, may even do a little inviting of our friends to the meetings. And that is often as far as we get. Yet shouldn't we invite divine guidance first, seek to build up spiritual strength and power, invoking humbly and reverently divine aid in fervent prayer; and then in the strength given through those prayers attempt great things for God? Did not our Lord himself often spend the whole night in prayer before embarking on some great task for His heavenly Father? If the Lord of heaven and earth saw fit to pray how much more should we seek divine aid?

We recall a story of a church that felt it was "time we had an Evangelist." They decided to engage one who was called in those days a "Hell Fire Preacher,"

one all fire and fervour. They got one, more than they bargained for. In his opening address he said, "Brethren, this church is going to move." There were murmurs of approval from the congregation. He went on, encouraged, "Brethren this church is going to walk" to louder cries of approval; "Brethren, this church is going to run" to choruses of "hallelujahs, praise the Lord!" So with greater fervour still he went on, "Brethren this church is going to fly," to even louder cries. Finally he said, "And brethren, this is going to cost money." This was met with a deadly silence. "Oh," said the preacher after a significant pause, "I see this church is going to stay where it is." How many times has the work of the Lord been hindered because all we are prepared to give is lip service. Brethren all the hallelujahs in the world won't save a single soul unless that expression of praise is translated into action.

Now for **Personal Evangelism**: having prayed, what are we going to do about it? What did Philip do (John 1: 45-6) when he met the Lord? "He findeth Nathaniel and saith unto him, We have found him of whom Moses in the Law and the prophets did write, Jesus of Nazareth the son of Joseph." When Nathaniel demurred, he just said, "Come and see,"—a little bit of personal evangelism that brought a man to Christ. This is something we can all do—seek to bring somebody to the meetings. We recall with gratitude that in our young days, a dear sister, long since gone to her rest, invited us to hear the gospel, and not simply that, but followed it up with talks and explanations that set our young feet heavenwards. We pay our tribute to that personal evangelism that made such a change in our lives.

We need not dwell much on our next point:—

Preaching Evangelism

Any preacher will tell you that his preaching is always better when he knows he has the prayers and the labours of the congregation behind him. Nothing discourages an evangelist more than going to a church and finding unprepared ground; often valuable time is lost in building up enthusiasm, so that by the time the mission or campaign is over things are just beginning to show signs of bearing fruit. So brethren, help the preacher by preparing, supporting him by your presence at the meetings, and your prayers before and after the meetings, and you will find that "The word will have free course and be glorified." There is not a corner of our land but needs evangelising: the churches need it, the locality where we live needs it, the continent of Europe needs it, the whole world needs it. We need to catch the spirit of the hymn which says, "We've a story to tell to the nations." Let us get that spirit and evangelise this country of ours as never before and to God be the glory.

"Give us a watchword for the hour:
 A thrilling word, a word of power,
 A battle cry, a flaming breath,
 A call to conquest or to death;
 A word to rouse the church from rest,
 To heed the Master's high behest.
 "The call is given, ye hosts arise,
 The watchword is **EVANGELISE**:
 To fallen men, a dying race,
 Make known the gift of gospel grace;
 The world that now in darkness lies,
 O, take and lift it to the skies,
 Ye Churches of Christ, **EVANGELISE.**"

H. BAINES.

POINTS TO PONDER

There are no heathen children.

The world will improve when you improve yourself.

Anyone can criticise, but it takes an artist to create.

Everyone has a right to do as he pleases so long as he pleases to do right.

The man who prides himself on saying what he thinks should be careful what he thinks. "Think on these things." (Read Phil. 4:8).

The way of Christ is a narrow way. (Matt. 7:13-14). However, not every narrow way is the way of Christ.

The man who "talks about" your brother to you is the same man who will "talk about" you to your brother.

Heredity is a factor in the making of a man. So is environment. But the man with faith in God soars above both heredity and environment. Be not resigned to circumstances.

HOW LONG WERE THE DAYS OF GENESIS?

THE allegation is frequently made by those who affect to believe the evolutionary theories and the Genesis account of creation that the two may be harmonized with the assumption that the "days" of the Mosaic record were, in reality, long geological ages, and not ordinary days of twenty-four hours. Liberal theologians have long advocated this view; and, we have been saddened lately to note the disposition on the part of some among us to give credence to this modernistic speculation.

It is very true that the Hebrew *yom*, translated "day" has the same ambiguity as our English word day (the day of adversity, the day of prosperity, etc.), and the question is not one which may be settled either way by etymology. Other considerations however, do settle the question and establish clearly the fact that the "six days" of Gen. 1, were simply days, days of twenty-four hours each, days in the usual and ordinary import of the term. Those who accept the premise that God did not need ages in which to accomplish the work designated as having been done within that period are under no necessity of assuming that long geological ages were involved, and the following considerations require that the usual and ordinary meaning of the word day be assigned.

(1) The day-age theory is a consequence of the evolutionary theory. But for that speculative view such a hypothesis would never have been advanced. The theory itself is patently opposed to other affirmations of the sacred writings; why, then, should we concede that there is merit to its imaginations in this area? Conservative geologist (E.G., George McReady Price), have long since shown, in the most convincing fashion, that the "onion-skin" hypothesis and the geologic time-time based thereon are fanciful and false; we ought not, therefore, to give credence to its suppositions in an area where it is obviously in conflict with inspiration. It is not possible to force the Mosaic account of creation into conformity with the evolutionary hypothesis. Life, according to that theory, began in the water; life, according to the Holy Spirit, began on the land! Which shall we believe?

The "days" of Gen. 1, are divided into light and darkness, exactly as is characteristic of the day known to us. "And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness Night. And the evening and the morning were the first day." (Gen. 1: 4, 5.) This simple and sublime statement is decisive of the matter. Of what was the first day composed? Evening and morning. Into what was it divided? Light and darkness. The Hebrew text is even more emphatic. The translation, "And the evening and the morning were the first day," is, literally, "And evening was, and morning was, day one." The two periods—evening and morning—made one day. The Jewish mode of reckoning the day was from sunset to sunset; i.e. evening and morning, the two periods combining to make one day. If to this the objection is offered that the sun did not shine on the earth until the fourth day, it should be remembered that it is the function of the heavenly bodies to mark the days, not make them! It is night when no moon appears; and the day is the same whether the sun is seen or not.

Botany, the field of plant-life, came into existence on the third day. Those who allege that the days of Gen. 1, may have been long geological ages, must accept the absurd hypothesis that plant-life survived in periods of total darkness through half of each geologic age, running into millions of years! Jehovah finished his labours at the end of the sixth day, and on the seventh rested. The narrative provides no basis for the assumption that the day he rested differed in any fashion from those which preceded it. It evidently was marked out and its length determined in the same manner as the others. If it was not a day of twenty-four hours, it sustains no resemblance to the sabbath which was given to the Israelites. Moreover, there is no indication that we are now out of the seventh geological age if the evolutionary theory is true, in which case God is still resting. Yet, Jesus declared that he came to do the work of his Father! (John 9: 3, 4.)

Granted that the Hebrew *yom* translated "day", is ambiguous, being rendered, in the sacred writings, by such terms as now, the present, this day, for ever, etc. yet when preceded by a numeral it is not possible to use it other than in a literal sense. Such usage is common in the Old Testament. We read of the second day, the seventh day, the seventeenth day, the thirty-second day, always in a literal sense. In Ex. 20, we are informed that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Ex. 20:10.)

Adam, the first man, was created in the sixth day, lived in Eden through the seventh day, and into at least a portion of the eighth day. If these days were geologic periods of millions of years in length, we have the interesting situation of Adam having lived in a portion of one age, through the whole of another age, and into at least a part of a third age, in which case he was many millions of years old when he finally died! Such a view of course is absurd; and so are the premises which would necessitate it. We agree wholeheartedly with the scholarly Hebraist Kalisch, when he said, "It is philologically impossible to understand the word 'day' in this section, in any other sense than as a period of 24 hours."

Guy N. Woods

'DON'T USE BIG WORDS'

THE following selection is an extreme example of the use of long and unusual words. Yet we sometimes wonder if speakers and writers have some such specimen in mind as a model when they attempt to express themselves in speech. Please read it, being sure that each word is pronounced correctly.

"In promulgating your esoteric cogitations, or articulating your superficial sentimentalities and amicable, philosophical, or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compact comprehensibleness, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement, and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabic profundities, pompous prolixity, psittaceous vacuity, ventriloquial verbosity, and vaniloquent vapidity. Shun double-entendres, prurient jocosity, and pestiferous profanity, obscurent or apparent.

In other words, talk plainly, briefly, naturally, sensibly, truthfully, purely. Keep from "slang;" don't put on airs; say what you mean, mean what you say. And don't use big words!—Anonymous."

Words are signs of ideas, it is true; but big words are not necessarily signs of big ideas. Their use is not conclusive evidence of learning or of depth of thought. In fact, it may betray the utter lack of both. Small ideas clothed in big words are as little boys trooping around in their father's oversize trousers. The force of the thought usually diminishes in proportion as the size of the words increases. The great masterpieces of literature have been cast in simple language. As examples, consider Lincoln's Gettysburg speech; Judah's pathetic and moving appeal to Joseph (Gen. 44: 18-34); the Sermon on the Mount (Matt. 5-7); and the parable of the prodigal son (Luke 15: 11-32). Lincoln said that, even when he was a boy, he sought to put the thoughts of others in language "plain enough, as I thought, for any boy I know to understand." It has been said that Spurgeon tried to express himself in words which the unlettered household servants could understand. Jesus, the wisest and greatest of all teachers, spoke to the humble folk of Palestine "as they were able to hear," not as he was able to speak. (Mark 4: 33). It is crass folly to speak or write "over the heads" of the people. The gospel was intended for every creature; it must be presented in simple language if all are to understand. He sins against the flock who deliberately puts the hay in racks so high that the lambs cannot reach it.

Plainness of speech is agreeable to the needs of men and befits the simplicity that is in Christ. Paul disclaimed the use of high-sounding and pretentious words in his preaching. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God . . . not in words which man's wisdom teacheth, but which the Spirit teacheth." (1 Cor. 2: 1-13.) It is God's good pleasure through the foolishness of preaching to save lost men, but they will not be saved by preaching they cannot understand.

"Tell me the old, old story of unseen things above,
Of Jesus and his glory, of Jesus and his love;
Tell me the story simply, as to a little child;
For I am weak and weary, and helpless and defiled".
Simplicity is the soul of greatness—"Gospel Advocate"

SCRIPTURE READINGS

JULY 1966

3—Exodus 35:10-29	2 Cor. 8:1-15
10—Exodus 35:30-36	2 Cor. 8:16 to 9:5
17—Psalm 112	2 Cor. 9:6-15
24—Psalm 115	2 Cor. 10
31—Psalm 37:16-29	2 Cor. 11:1-15

"CONCERNING THE COLLECTION"

(1 Cor. 10:1)

THE eighth and ninth chapters of Paul's second letter to Corinth deal almost exclusively with this very important activity among the New Testament churches of Christ. "Do good unto all men, especially unto them which are of the household of faith" (Gal. 6:10) is a fundamental rule for every Christian, and it involves collection of money in the church for giving help to others. Let us note it is "unto all men," which must include "enemies" (Matt. 5:38-48).

In this case we are concerned with poverty among Christians being eased by fellow-Christians. The early church was characterised by outstanding generosity. Indeed this was the hall-mark so to speak of genuine conversion—and of course should be today. "The new creation" in Christ Jesus is the negation of the worldly rule of "self first and last." Love, unselfishness and consideration for others is true Christianity. When Paul and Barnabas were given the right hands of fellowship (Gal. 2:9 & 10) they were requested by the other apostles and James to remember the poor, but this was already in their minds as a sacred duty. The poor brethren in Judæa were in view and, years before the collection we now have in view, the church at Antioch (in Syria), mostly Gentiles converted to Christ, hearing of distress among their Jewish brethren, made a collection and sent it to Jerusalem "by the hand of Barnabas and Saul" (Acts 11:28-30).

It was perhaps the most urgent problem facing Paul that he had been a Jew of Jews and had become a Christian of Christians, the apostle in fact to the Gentiles. He was in consequence the subject of suspicion, dislike, defamation and even hatred from a small but keen party of converts from Judaism. The Lord had to take special measures to make Peter realise that the gospel was equally for Jews and Gentiles, and further miraculous testimony was necessary from Paul, Barnabas, Silas and others to bring the elders and church at Jerusalem into the right frame of mind on this subject (Acts 15:22-29). It is not unlikely then

that some of the Christians who had been reared as Pharisees with such deep respect for Moses, should fail to come into line with the general decision. Paul would naturally understand the difficulty and the supreme importance of unifying the church in accordance with the truth. Hence himself, because that meant hostility to the truth. The collection among the Gentile Christians for the Jewish brethren in Judæa should work in this way. We read his hope of this in Romans 15:30-33 that this collection ("ministration" or "service") "may find acceptance with God's people" (N.E.B.). In the same chapter (vv. 25-28) he refers to this same ministry as a kind of balancing of the account between Jew and Gentile—spiritual blessings paid for in physical help!

So there is nothing new in Paul's appeal to the Corinthian Christians. We refer back to the first letter (16:2) to learn that the churches in Galatia had already been instructed in the matter of collecting for the same purpose. The appeal is most courteously and tactfully made, Paul avoiding dictatorial manner as always. In this case it is kindly praise for the Macedonian generosity with which he begins. No doubt there were many assemblies besides those at Philippi, Thessalonica and Berea to share in this benevolence. The combined effect of submission of so many lives to the purifying and refining influence of Christ's spirit was being felt in the whole community, hence the thought of the personal submission as well as the giving (8:5). They were longing to help their poorer brethren in Judæa. Their faith had surmounted any remaining prejudices, and they knew how bitterly the unbelieving Jews could persecute from experience in their own communities.

How often the good done by others stimulates us to action! It had been the original thought of the Corinthians (doubtless begun by Paul himself) that this good should be done. The Macedonians were stimulated to action by hearing of it, and now came the reaction to enthuse the Corinthians. Titus is the bearer of the appeal, but we observe the care the apostle took for the sake of proper order and behaviour by the appointment of two other brethren to act with him. These were well-known and approved by the churches in general, and many have been the guesses as to their names. The list of names in Acts 20:4 no doubt includes them, with possibly Titus included with Luke in the "us."

The final appeal comes from the generosity of the Saviour Himself—how wonderful, His heavenly glory given up for us, and the pangs of Golgotha borne to enrich us immeasurably! So Titus and the two other brethren are preceding the apostle so that "no collections be

made when I come." The money must have been stored in one sum by the method adopted at Paul's instruction (1 Cor. 16:2), and the final amount ready for transport. What a disappointment it would have been if it had not been so!

There are some lovely comments in conclusion about giving. A quotation from Proverbs is the basis for exhortation to overflowing bounty (11:24 etc.) with the warning that niggardliness comes back on the mean in misery. We must recognise that God is the Giver without stint and He will see to our supply if we use what we have for the good of our fellows. So far as this collection is concerned (and most others) its results are not just material benefit but spiritual blessing, in bringing glory and thanksgiving to God from the hearts of His people, and spreading the love of Christ to all parts. The grace of God is manifested in the churches and to those outside.

R. B. SCOTT.

WHY THEY ARE LOST

Since the Bible says, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," it follows that some are going to be lost in eternity. Why will some be lost?

One reason why many will be lost is that they never take time to learn what the Bible says. Ignorance will not be an excuse in the day of judgment (Acts 17:30).

Others compare themselves with the sorriest Christian they can find and then draw the conclusion that they are just as well off as anybody within the church. People look upon the failures and shortcomings of the professed Christian! But the Bible teaches that it is not by our own goodness that we are saved (Titus 3:5) and that "every one of us shall (individually) give account of himself to God" (Rom 14:12), be it Christian or non-Christian. The Bible also teaches that out of Christ (His church) a man cannot be saved, (1 Cor. 12:13; Acts 2:47).

Another reason why some will be lost is because they will let anger with the preacher, or some other member of the church keep them from doing their duty; whereas it should be "Looking unto Jesus" (Heb. 12:2).

Some will be lost because they are too proud to confess their sins (1 Jn. 1:9; Rom. 3:23). The Bible teaches that pride can be the cause of one's downfall, and it is certainly true in this case.

Then there are those who will wait too long to do what they know should be done today. Many are stirred by the preached word, but their hopes of eternity are ruined by procrastination.

There are many and various other reasons, but most people we know are

affected by the reasons above. "Why will ye die? Turn ye and live!" Yes, turn today (2 Cor. 6:1-2; Matt. 24:42-44).

Despite your reasons, "Come now and let us reason together, saith the Lord" (Isaiah 1:18).

Woodstock Church Bulletin

Every one of us shall give account of himself to God. Rom. 14, 12.

It is a matter of reward for our Service, and not salvation, that is in question. The whole emphasis here is that each gives account—concerning himself—not of others; and to God instead of to man. W. R. Newell.

The just shall live by faith. Heb. 10, 38

Believe God's word and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows but your sea. Samuel Rutherford.

They overcame . . . by the blood of the Lamb. Rev. 12, 11.

In order to have victory over personal sin, we must know that the Blood of Jesus does not deal with the "old-creation" life. Only as we reckon on our identification with Christ in His death, can we overcome. E. M. Chilvers.

CORRESPONDENCE

"THINGS MOST SURELY BELIEVED"

Dear Editor.—I should like to thank Bro. H. Baines for his articles in "Scripture Standard" on The Faith.

While the articles may not be new to us older members, they must be new to a large percentage of our younger brethren.

Personally, I cannot share Bro. Hill's optimism regarding the number able to defend the faith. Wherever I attend special meetings etc., or read the "S.S." I find in most cases the same faithful brethren on the platform. This proves to me two things: either we have not the men, or we do not give the younger element the chance to defend it.

I came from an area where the young men did not have the chance. Today the churches in that area are almost dead. If churches would only plan a young man along with an older brother at special meetings, etc., we would have the knowledge that the truth was left in good hands. Paul's word to Timothy is "Commit thou to faithful men, that they teach others also."

Re defending the Faith: I feel we have spent too much time etc. in "defending the Faith" instead of propagating it. If we don't plant the single seed or cutting then the original must die.

We read "the disciples went everywhere preaching the Word"—the result was new churches sprang up.

May God give us all a new zeal in this direction, then we shall reap the reward in glory.
T.H.B.

NEWS FROM THE CHURCHES

Buckie.—The church has had the services of Bro. Tom Nisbet during May. We have been greatly blessed by his profound teaching and gospel messages. The meetings were well attended and we believe that the word sown will bring fruit in due season. The themes of the mission were "Back to the Bible" and "The Church that Jesus Built." Bro. Nisbet and his wife have endeared themselves to us and to all who came in contact with them. On Saturday evening, May 28th, 1966, brethren and sisters travelled from Peterhead to have fellowship and to hear Bro. Nisbet. They were delighted with the wonderful address and we all enjoyed our company together. Tea was served at the close of the meeting. May God bless all the efforts of Bro. Nisbet in the future.
The Elders.

Dewsbury.—The church held a mission with Bro. Frank Worgan from May 28th to June 5th. The preparation for the mission kept the members busy for some time delivering leaflets and invitations in the neighbourhood. Bro. Worgan worked very enthusiastically. We are pleased to report the immersion of four young people; Susan Limb, Christine Lodge, Anne Brown and Roger McDonald. We are very thankful for this success and pray that these young people will enjoy a life of faithful service.
R. McDonald.

Slamannan District.—A large number of brethren from the churches in the Slamannan District, together with brethren from Haddington and Kirkcaldy, met again for mutual benefit on Saturday, May 21st, 1966, in the Slamannan Church Meeting-house, this time to discuss "The Second Coming of Christ."

The discussion was led by Bro. J. Sinclair, Tranent, and Bro. Jack Nisbet, Haddington, and the meeting was presided over by Bro. Wm. Black, Dalmelington.

Interesting and helpful addresses were given and the discussion which followed was both lively and thought-provoking,

and those present were certainly given much profitable teaching in this important subject.

God willing, we hope to meet next in the Motherwell church meeting-place on Saturday, September 3rd, 1966 to discuss "Bread at the Lord's Supper—Leavened or Unleavened?" led by Bro. Angus Davidson, Motherwell and Bro. Peter Strachan, Tranent; presided over by Bro. David Sneddon, Slamannan.

We thank the brethren at Slamannan for the use of their meeting-place and all who helped in the catering arrangements.

May the lessons learned through our study of these themes lead us all to walk closer to the truth of God's Word and may we be richly blessed in our endeavours to this end.

Hugh Davidson.

Tunbridge Wells.—We look back with some satisfaction to the recent mission held in May with Bro. Vic Hunter preaching during the nine days on the theme "That ye may know Christ," John 17:3. We had a total of 38 visits by non-members, some returning night after night, when the truth was clearly and firmly taught.

We are not able to report any additions to the Church, but we were all built up in the faith, and are confident that the seed was sown. Our prayer is that it may bring forth a harvest for the Master.

Our thanks are due to Bro. Hunter for his labours, not only in the preaching, but in going from door to door in personal work. May the Lord's richest blessing be his. Thanks also to Bro. Donald Hardy for his efforts with his loudspeaker van, and for showing films on the Tuesday, and to the fellow saints who travelled to support us, and all who prayed for the success of the gospel.
D. L. Daniell.

CAMEROONS EVANGELISATION FUND AN URGENT APPEAL

THIS report upon the above fund brings with it a very urgent appeal for swift help. As reported in the April issue of the "S.S." great progress has been made in the efforts to supply our African brethren with a much-needed printing apparatus and all concerned are very pleased. The printing machine purchased by Brother Elangwe, from an engineering firm in Rugby, is being sent over in three separate lots and the first two have already been sent off to West Cameroon. These have been paid for and have cost £340. The third and last crate has yet to be assembled and the cost of this has not yet been ascertained. We are hoping for contributions to come in to add to what is left in the fund

(£56 13s. 2d.) to pay for this last crate.

I had a letter from Brother Elangwe yesterday expressing his regrets at learning from the Cameroon Customs officials that duty on imported machinery of this kind is likely to be in the region of 45 per cent—which is, of course, quite astronomical. These items would be duty free in Nigeria and Brother Elangwe presumed that the duty would not be too burdensome in the Cameroons. In West Africa, however changes in administrations and regulations can drastically change overnight. At present it very much looks like costing the fund £150 (approx.) to claim the first two crates from the customs in the Cameroons. Brother Elangwe has asked me to send all the money in the fund to him to help to pay this duty although we will not have sufficient. This I am arranging to do. We are, of course, very concerned about this setback to our venture for the Lord, and we hope that any brother or sister who can possibly help us in this perplexing situation will be swift to do so. When we set out on this task we knew we would have problems and vexing setbacks but we were confident that it could be done by all the brethren in the churches co-operating together and each giving just a little. We are still confident in this and hope that many will help us by just giving a little. We have been encouraged by the help of some who have given again and again and ask for others to join us. Please remember our brethren from Africa in your prayers, brethren, and help to make the work there prosper and succeed. James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian.

OBITUARY

Loughborough.—Brother Harry Muggleton died in hospital at Derby on June 3rd, aged 78, the cremation taking place at Loughborough on June 7th.

Distance and bodily weakness had prevented him from assembling with his brethren for a few months, but he was keenly interested in the work of the Lord and anxious to help in any way possible. He was highly respected in the village of Shardlow, where he lived.

We thank God for his life and character and rejoice in our hope of heaven. A. E. Winstanley.

Wallacestone.—With a deep sense of loss we record the passing of Bro. Joseph Malcolm at the age of 80 years. He was to the writer, as no doubt to all who knew him, a source of encouragement by his humility, earnestness and faithfulness, especially in his latter years, when through illness he was prevented from meeting with his brethren

at the Lord's table. Throughout this period he showed great patience and fortitude. A member of the Lord's body for over fifty years, he fell asleep on May 30th and was laid to rest on June 1st, Bro. David Dougal conducting the service. We commend Sis. Malcolm, his wife, and his family to the grace of God, praying that they will find consolation that in Christ is the resurrection to eternal life. James Grant.

Beulah Road, Kirkby-in-Ashfield. —

We are deeply sorry to have to report the death of one of our members. Bro. James Warren who passed to his rest on Sunday, May 8th at the age of 71 years. He had been ill for several weeks and endured much pain with great fortitude. We are all deeply touched by this loss, for he was a brother who had endeared himself to us all by his gentle disposition and his dry humour, and his empty place brings us much sadness. He was fond of the little ones, and they as well as many others who are now grown will kindly remember "Uncle Jim."

To his dear wife Nellie, and all who grieve for his passing, we extend our deepest sympathy and commend her and them to the comfort of our dear Lord and our Heavenly Father, knowing that our brother has only gone on a little while before and that we shall all meet one day in that place where there are no more tears.

The funeral took place on Wednesday, May 11th. the services at the meeting-place and at the cemetery being conducted by the writer. Tom Woodhouse.

Buckie.—The church has sustained a great loss in the passing of Bro. James Geddes, Snr., on Saturday, May 21st, 1966. Bro. Geddes obeyed the Gospel 60 years ago as a young man of 23. Through the years he has proved himself to be a staunch and faithful supporter of the truth. He was a man whose word was sure. He lived a clean and upright life.

In his later years his heart was saddened by the departures which crept into the congregations of the North East of Scotland and he was among those who saw the need for a firm stand to be taken. He was a ready man with a helping hand in anything affecting the church and was especially respected for his kindly counsel and advice to both young and old.

The funeral took place on May 25th and was conducted by Bro. W. Mair who was assisted in the home by Bro. T. Nisbet and at the graveside by Bro. A. Gardiner, Jnr.

To our loving heavenly Father we commend Sister Geddes and the family. We have lost a brother beloved in the Lord, but his memory and example will be with us for many years to come.

The Elders.

COMING EVENTS

Beulah Road, Kirkby-in-Ashfield.—The church here invites brethren to come along and join with us in meetings to be held on the anniversary of the opening of our meeting-room. Bro. Philip Partridge of the Ince-in-Makerfield church is serving us as a preacher for the weekend.

Saturday, July 16th: Tea at 4 p.m.

Evening meeting: 6 p.m.

Lord's Day Meetings at 10.45 a.m. and 6 p.m.

Do come and help to make this occasion of fellowship one to be remembered.

Loughborough (Oxford Street).—Gospel Campaign and Vacation Bible School, July 30th-August 7th. Gospel Meetings: Saturday and Sunday (July 30th and 31st); Tuesday, Thursday, Saturday and Sunday (August 2nd, 4th, 6th and 7th). Preacher: Brother James Petty (New York, U.S.A.).

Vacation Bible School: August 1st-5th (Monday to Friday) inclusive. This will be held each morning, with classes for all groups of children from nursery age to teenage groups. A group of some 24 Christians from U.S.A. are coming to work with us in this Vacation Bible School. There will also be an Adult Bible Class each morning, conducted by Bro. Petty.

Information: A. E. Winstanley, 59 Frederick Street, Loughborough, Leics

Loughborough. — Preliminary Notice: Special Meetings, August 28th-29th (Bank Holiday Monday).

Monday morning: Study on "Personal Work."

Monday afternoon: Discussion on "The Church's Praise."

Monday evening: Gospel Meeting.

Special arrangements are being made for children.

Weekend hospitality: available for all desiring to stay. Write: A. E. Winstanley, 59 Frederick Street, Loughborough, Leics. (phone 3978).

Full details next issue.

Wigan: Albert Street.—The autumn rally will be held on Saturday, September 10th, 1966: meetings afternoon from 3 o'clock; gospel meeting in the evening at 6.30. Tea will be served at 4.45. Names of speakers and other details later, also Lord's Day meetings September 11th. This early notice is given so that members may make forward arrangements and come to help us in this time of fellowship. Members desiring to stay the weekend give details to W. Smith, 262 Scot Lane, Newtown, Wigan.

Dewsbury—Anniversary Meetings, Saturday and Sunday, September 17th and 18th. Speaker, Bro. C. P. Slate (Wembley). Details later.

MARRIAGE

On Saturday, June 11th, 1966. Len Channing officiating. Robert E. Chappin of the Aylesbury Church to Suzanne Moore, Church of Christ, Nashville, Tenn. Residence: 8 Wyckham Way, Townside, Haddenham, Aylesbury, Bucks.

CHANGE OF SECRETARY

Peterhead Church.—Bro. Alex Strachan, 31 Kirk Street, Peterhead, Aberdeenshire.

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

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