

The SCRIPTURE STANDARD

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

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SEIZING OUR OPPORTUNITIES

ANDREW is one of the lesser known of the apostles of Jesus Christ. Apart from the fact that he was an apostle we know little about him. His name appears, of course, in the list of the apostles. He is referred to a few times quite incidentally. But he never seemed to do anything out of the ordinary. His chief claim to fame, we might say, was that he was a brother of Simon Peter's. If he had any glory it was a kind of reflected glory from the personality and character of his great brother. We suppose if he were being introduced to anyone, his means of recognition would be "This is Andrew, Simon Peter's brother": simply to introduce him as "Andrew" or "Andrew the fisherman" would have conveyed nothing.

But apart from the mentions of Andrew we have referred to, there are three significant incidents recorded of him, in John 1: 40-42; John 6: 8; and John 12: 22. Reading these verses we find that all three passages tell of important events, even crises, in the life of Jesus. The first tells of Jesus calling his first disciples, who later became apostles; the second of the feeding of the five thousand, through which the Jews began to talk of this prophet as being the sent one from God; and the third of the dawning realisation among the Greeks (Gentiles) that this Jesus of Nazareth was the Saviour, not of Jews only, but of the world.

In each of these mighty events Andrew plays a vital part. If you read a little deeper you will discern that on each occasion Andrew is bringing someone to Jesus. On the first occasion it is his brother, Simon Peter; on the second, the little lad with the loaves and fishes; and on the third, together with Philip, he brings the Greeks to Jesus. We have some idea of the outcome of Christ's contact with each of those whom Andrew brought—Simon Peter, the boy, the Greeks. And who can tell, this side of eternity, the blessings that have followed and shall follow, the introduction of these people to Jesus?

Years ago in our Bible school we used to sing a chorus:

"Find another; find another,
Just like Andrew found his brother:
I another soul would bring
To the feet of Christ my King."

There is a lesson in that song which applies especially to Christians. We speak of "mutual ministry," as opposed to "one-man ministry." Here is mutual ministry indeed, and real New Testament evangelism. We quarrel and differ concerning the ways and means of evangelism, but there can be no differences as to the authority for and need for personal evangelism. Some do not see the necessity for full-time evangelists; others do not think they should be located for long periods in one place; others that they should not be used in strong and established congregations, but should try to break up new ground and begin new churches. Others believe that to "get an evangelist" will be a cure for all their troubles and failures. Others engage an evangelist as a kind of annual or half-yearly luxury. But here, in Andrew's and the New Testament way, we have evangelism, bringing souls to Christ, in which all of us can engage. This is true mutual ministry.

We depend too much on "full-time men" to do work we should do. And the result is that we lose not only the incentive and responsibility to do the work but the urge and the desire. Yet we find in the New Testament that it was not mass conversions but the zeal and joy of individuals that were the chief means of bringing men and women to the Saviour. It was the "ordinary" Christians, scattered abroad from Jerusalem, who spread the gospel to Samaria (the apostles, the "preachers" as we should term them, stayed behind in Jerusalem to guard the church there). It was of the "ordinary" Christians in Thessalonica that Paul wrote, "For not only has the word of the Lord sounded forth from you to Macedonia and Achaia (that is, to other parts of Greece), but your faith in God has gone forth everywhere" (that is, hundreds of miles away, into Asia, Syria and other distant parts). And what an amazing statement Paul makes, when he says "so that we need not say anything." In other words it was unnecessary for Paul to speak of the faith and zeal of the Thessalonians, for by their conduct, example and preaching they were spreading the gospel.

Oh, that such might be said of every church of Christ today! That we do not need special and renowned preachers, special missions, united efforts and so on. And it should be said. We have the same word and better facilities for sprading it. But do we have the same love, knowledge and fervour? We have the same opportunities, but we do use them as so valuable that they must not be missed.

Andrew was a humble, almost unknown apostle. Yet his work lives. Here and there in the churches today we have or can recall humble, unlearned souls who were wonderful soul-winners. They may have known little, but they did know Christ. They were satisfied to bring others to Him, and very often those others in their turn brought still others. And so he work and the will of the Lord are done by the means God choocse, by the foolish to shame the wise, by the weak to shame the strong, by the low and despised, even things that are not, to bring to nothing things that are. "Therefore it is written, 'Let him who boasts, boast of the Lord.'" (1 Cor. 1: 27-31).

EDITOR

BOOK REVIEWS

(THIS is the first contribution to a new feature for which Bro. Geoffrey Lodge will be responsible, and to whom we are most grateful. It is hoped to include in these reviews at least one book each month.—ED.).

Hendrikus Berkhof; *The Doctrine of the Holy Spirit*. First published in Great Britain 1965; 128 pages; Epworth Press; 12s. 6d.

I found this a most stimulating book which surprised me by making me realise the great extent to which the Spirit is mentioned in the scriptures. I have long felt the need for Churches of Christ to have a more definite view of the Holy Spirit, and this book has strengthened this feeling.

In his preface the author outlines some of the reasons for the neglect of the study of the subject, common to so many professing believers. These include the difficult nature of the subject itself, and the feeling aroused by some of the more extreme views that have been taken by various groups wearing a variety of names at different times. However the author stresses that the church neglects the study of the Spirit and his work at her peril. His attitude to the scriptures is one that makes this a "comfortable" book for any member of Churches of Christ to read.

The first chapter deals with the relationship of Christ and the Holy Spirit. Berkhof asserts that the Spirit is more than the Servant of Christ, and that he was sent by Christ only because he had first been received by him. In several places he equates the Holy Spirit with the risen Christ, and at times with the living God; and yet in his own mind he sees some sort of distinction. This is an area demanding very close scrutiny. He points to a truth that we all can observe—that those who speak much of the Christ tend to play down the Spirit, and *vice versa*. He seeks a middle way which at first seems strange, but on further reflection it has much to commend it. He seems to have a meaningful grasp of many scriptures which I freely confess have presented as many problems as answers to me in past study.

Chapter two deals with the Spirit and the Mission, the mission being the overall unfolding purpose of God in which the Spirit has been eternally involved and ever will be. This novel approach is deliberately intended to rid us of the rather morbid introspection on the part of individuals and churches alike so often arising from a consideration of this subject. What Berkhof has to say on

this topic should receive the amen of every true Christian. He declares the mission work of the Spirit to be a mighty act equal in stature with the cross and the resurrection. Our failure to see this probably explains our weary approach to the proclamation of the Gospel publicly and privately, and our "duty" attitude to prayer, worship and the Lord's Supper. We do not see ourselves caught up with the Holy Spirit at work. All the work of the Church is the work of the Holy Spirit, and is not an end in itself, but a part of the continuous process energised by the Holy Spirit. Thus in his third chapter, when he deals with the relationship of the Spirit and the Church, and the Spirit and the individual, he is really expanding what he has already declared to be one whole. This is the strength of this book—the attempt to show the Spirit's work and nature whole and not dissected, the very thing which created so many of our problems in this field.

Chapter five notes the tendency of Catholicism to see the Spirit acting only through the Church, having no time for personal experience of the Spirit. At the other extreme he asserts (with truth I feel) that the fundamental and evangelical wing of Protestantism is weak because it has no clear idea of the relationship of the Spirit to the Church as an institution. He delineates the church as more than a collection of like-minded believers (a club); rather it is the vehicle of the Spirit's actions, designed by the Spirit and bearing his authority: "Every minister and every member should be fully alive to the fact that in the church we have not to do with human ideas, ceremonies, and activities, but with the authority and the action of the living Spirit, to which all our activities have to be subjected" (p. 55). "We have not known thee as we ought."

Again I thank God for another pearl, on page 59 "It is impossible to have communication with the Holy Spirit in an individualistic way without communion with one another. It is equally impossible to call a community a Christian fellowship as long as the conscious or unconscious bond is rooted in participation in the same national origin, social class, or race." Brethren let us measure up to this that we may please the Father.

Of the Spirit's work with the individual, Berkhof says the word "regeneration" best describes it. He makes plain that this does not preclude action on the individual's part, but that our co-operation with God, though necessary, is not a co-operation between equals. Having spoken of repentance and faith he goes on to baptism, declaring that "The most adequate rite is baptism by immersion." It is always of interest to see support for our special insights among those of different religious background from ourselves. (Are we of one Spirit?)

Berkhof comes to the conclusion that the Spirit's work for the individual is not confined to justification and sanctification. He considers the special gifts of the Spirit as best understood through Paul's assessment of them in 1 Cor. 14 and Rom. 12: 4-9. The best gifts of the Spirit are still available, but are often woefully undervalued and neglected by the church. He sees all these special gifts as given for the church, and not for the individual.

Chapter five deals with the Spirit and the World. The author takes the view that the "Christianising" of a large part of the world is an integral part of God's plan, and not just a by-product. I am not personally convinced of this, but it deserves consideration.

The last chapter treats the topic of the Spirit and the Triune God, a topic which he feels has been over-emphasised in the past. It truly seems more important know of the Spirit's work with us and for us than to have a neat way of describing him. Much of the difficulty of this age-old question revolves around the meaning of words; Berkhof's careful treatment of this study deserves to be read rather than summarised by me. We may justly say, however, that he does not accept the classic view of the Trinity, but rather sees the Spirit as God or Christ in action.

The book is sincerely written with the avowed aim of helping the average church member to appreciate the Spirit's work more clearly in his own life and hence in the church, and should therefore be earnestly studied.

G. LODGE

He ever liveth to make intercession for them.

(Heb. 7:25.)

—Our risen Lord has completed His mighty atonement, and is always available. Our trouble is that we fail to come to Him for communion and comfort and deliverance. We go on in our own strength, or we rely upon the help of others, and all the time our seated, reigning Lord is there longing for us to seek Him. What a release from care and weakness, what new life might be seen in many a Christian man and woman if only it was realised that the ascended Lord means an available Saviour!

'TO TIMOTHY, MY BELOVED CHILD...'

THE second letter to Timothy was the final testimony of a great soldier of the cross, as he faced death unafraid. D. Edmond Hiebert said, "It is the dying appeal of the apostle to his young associate, exhorting him to steadfastness in the ministry of appalling difficulties." Paul wrote to Timothy out of a fatherly concern for the young preacher. He was in prison facing death, the Roman government had become hostile to Christianity, and the church was still having to combat the problem of false teachers rising out of the body of Christ, leading some astray. Humanly speaking, it seemed as though the church was on the brink of failure and destruction.

Because of these conditions, Paul wrote "Thou therefore, my child, be strengthened in the grace that is in Christ Jesus . . . Suffer hardship with me, as a good soldier of Christ Jesus" (2 Tim. 2: 1-3). Paul also encouraged Timothy to "be not ashamed therefore of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God" (2 Tim. 1: 8).

Timothy, as young as he was, could see the unconverted condition among many in the church. He could remember the time when Paul met with the elders of the church at Ephesus, on the island of Miletus. He could recall the love for the apostle and the fellowship that was enjoyed at that time. "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more . . ." (Acts 20: 36-38). But now that Paul was in prison facing death, and any expression of affiliation to him could bring upon one the same fate, Paul said "This thou knowest, that all that are in Asia turned away from me . . ." (2 Tim. 1: 15). How strange it was that members of the church could show such affection when it was safe and convenient to do so, but in a time of trial, when such love was most needed, all had turned away from him.

There is a clear application of these thoughts for the church today. Many Christians can remember having fellowship with other Christians, when they could blend their voices in songs of praise and devotion to their God, when they could unite their hearts in prayer, and when the love for one another was strongly felt in the hearts of all. But in recent years in many places this has ceased. Grievous times have come upon the church again. Many will not endure sound doctrine, but, having itching ears, have heaped to themselves teachers after their own lusts; and turned aside unto fables.

Where there was harmony and love, there is now discord and hatred. Where there was unity and fellowship, there exists division and enmity. Christians can remember when they were welcome in the homes of other members of the church, but now they do not speak when they meet on the street. The cause of Christ has suffered because such conditions exist, and because men are lovers of self rather than lovers of God.

This situation has caused many to cease their efforts to serve and worship their Saviour, while others have lost a desire to work because they have witnessed years of labour dashed to the ground by those who are "lovers of pleasure rather than lovers of God." In many places the work of the Lord has come to a halt because of the innovations of institutionalism.

It is under these circumstances that one can truly appreciate the meaning of the message of 2 Timothy. It was under like conditions that Timothy laboured and Paul told him to be strengthened in the grace in Jesus, to suffer hardship, and to "remember Jesus Christ, risen from the dead . . . wherein I suffer hardship unto bonds, as a malefactor . . . Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus . . ." (2 Tim. 2: 8-10).

Christians need to give diligence to present themselves approved unto God. Workmen that need not be ashamed, handling aright the word of truth. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach other also" (2 Tim. 2: 2). Christians need now more than ever to be "sober in all things, suffer hardship," and to fulfil our ministry. As the writer of Hebrews said, "Ye have not yet resisted unto blood, striving against sin" (Heb. 12: 4).

Let all faithful Christians determine to pick up the pieces left after the falling away, and begin anew to labour, abiding in the things which they have learned, and have been assured of. How wonderful it would be to endure the heartaches, suffer the ridicule, and say as the apostle Paul, "I have fought the good fight, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (2 Tim. 4: 7, 8). "The Lord be with thy spirit. Grace be with you." J. M. SMELSER, "Truth"

STUDIES ON THE TABERNACLE

No. 1. The Materials

IN introducing this series of studies, we would first of all like our readers to read chapters 24 to 40 of the Book of Exodus. We shall have cause to make extensive reference to Scripture, particularly to these chapters. We shall conserve space by cutting out extensive quotation to emphasise points: in most cases chapters and verses only will be given, leaving it to readers to turn up the references themselves. This will stimulate study and increase interest in the subject.

The tabernacle, like the ark of The Flood, was of divine origin, plan and construction, in the sense that, while man built it, he did so under divine guidance and followed a divine plan, and was specifically told to "build it according to the pattern showed thee in the mount" (Exod. 25: 40; Heb. 8:5).

The word tabernacle means "a portable building." That is precisely what it was — a portable building expressly built for worship and probably the most expensive ever built. As far as our knowledge goes nothing has ever been built of that nature to exceed or even equal it in cost.

It is our purpose in this first article to study the materials of which the tabernacle was built. In subsequent articles we hope to study "The Layout and Construction," "The Furnishings," "The Worship," and finally "The Tabernacle and the Church."

In Exod. 25 the materials used are recorded and are as follows:—

Metals: gold, silver, brass;

Textiles: blue, purple and scarlet cloth, fine twined linen, goat's hair;

Skins: rams' skins dyed red, badgers' skins.

Wood: Shittim, better known as acacia wood. This wood grew profusely in the district of Mount Sinai and was ideal for the nature of the construction and the area in which the tabernacle was to be used for the next forty years.

In addition to these materials oil was supplied for light and anointing and oil for incense, together with spices for use in the making of the anointing oil.

Now for the amounts of what was given—for we would emphasise that all the material was freely given by the Israelites for this great work (Exod. 38: 24):—

Gold: 29 talents, 730 shekels;

Silver: 100 talents, 1,775 shekels;

Brass: 70 talents, 2,500 shekels.

The Old Testament talent and shekel had two values, monetary and weight:—

Gold: 1 talent, weight 131lbs., value, £6,000;

Silver: 1 talent, weight 117lbs., value, £400;

Brass: 1 talent, weight 159lbs., monetary value not known.

Thus, the total value of these precious materials given for the erection of the tabernacle was (by 19th century standards):—

Gold: 29 talents—3,799lbs. weight, £174,000 value;

Silver: 100 talents—11,700lbs. weight, £40,000 value;

Brass: 11,060lbs. weight, monetary value not known.

Add to this the weight of the odd shekels and we have a grand total of:—

Gold: 4,347lbs. gross weight, £175,460;

Silver: 12,589lbs. gross weight, £41,573;

Brass: 15,060lbs. gross weight.

Total in Tonnage—Gold 2 tons; silver 6 tons; brass 7 tons; 15 tons in all.

In Exod. 36 vv. 1-7 we read the astounding fact that the people had to be restrained from giving as the constructors had already too much.

Now you church treasurers, when in your experience have you had to stand in the assembly of the brethren and appeal to them to refrain from giving, as you had more money in the church treasury than you knew what to do with?

When has the church oversight ever had to appeal and beg the brethren to cease giving for we have more than enough? Rather the opposite: more often the work of the church has been held up for lack of funds and church treasurers have had to speak out strongly to obtain even urgent funds.

The Israelites were often a sinful people but they can teach us of the twentieth century about giving. If we learn nothing else from these studies, if we are enabled to review our thinking on giving, we shall not have studied in vain.

H. BAINES

'THINGS THAT MUST NEED BE'

IN the affairs of men in this world there must needs be laws and appointments for the regulating of their duties and privileges in their relations of one to another. Things that "must needs be" are continually about us. We must eat and drink, work and sleep, etc. All these things are necessary because of our being and constitution. God who has made us all, and knows us altogether, and has endowed us with wonderful faculties, has given us appointments and laws which must needs be observed in order to fellowship with Himself.

In order to a constant awareness of God, and an appreciation of His holiness and great power and of our mortality, weakness and sin the Scripture tells us that "we must needs die, because as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth He devise means, that His banished be not expelled from Him" (II Sam. xiv., 14). The last clause in this verse of Scripture gives great comfort and consolation to those who have their faith and hope in God.

It is an inexorable law that "it is appointed unto men once to die, and after this the judgment," but God in His great mercy and love for us has also said, "He hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I. Thess. v., 9).

At the beginning of human history, we read, our first parents disobeyed God's commandment and, according to His warning, their sin brought death into the world; "and so death passed upon a.l men, for that all have sinned." All men are partakers of Adam's frailty.

Immediately after the transgression of Adam and Eve, God's word gives the first intimation of His means which He devised in order to save the human race from the results of sin. God's promise was, "I will put enmity between thee (the tempter), and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." This word foretold the death of the Lord Jesus Christ on the cross of Calvary for the sins of the whole world.

The Old Testament abounds with prophecies relative to the coming into the world of One who would be a Saviour. Jesus of Nazareth was the One whom the Old Testament prophets predicted should come and that He should live and suffer and die; even as the four Gospel writers have told us; also that Jesus must rise from the dead and ascend into heaven and sit on the right hand of God. Jesus in His teachings told His disciples "that all things must be fulfilled, which were written in the Scriptures concerning Him." On the morning of Jesus' resurrection, the two angels at the empty tomb said to the women there: "Why seek ye the living among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke xxiv., 5-7).

It was necessary that Jesus should die for the sins of the people. No man can save himself, no man can save his brother or friend, or neighbour. Nothing a man can give can redeem himself or brother; even riches, silver or gold; indeed, if he could give the whole world it would not avail.

We all need a Saviour, and God knowing our need, did send Him. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This Saviour is Jesus Christ

of Nazareth. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv., 12). Jesus said of Himself, "I am the way, the truth and the life; no man cometh unto the Father, but by Me." God willeth not the death of any. "He will have all men to be saved, and to come unto the knowledge of the truth, for there is one God and one mediator between God and man, the man Christ Jesus" (I. Tim. ii., 4 and 5). On the Divine side, The Father, and the Son, and the Holy Spirit, have planned and fulfilled all the things which must needs be for the salvation of man. There remains yet on man's side the things which he must needs do, in order "to obtain the salvation brought nigh by your Lord Jesus Christ." Some false teachers say, "there is nothing to do." The Apostles of Jesus Christ never gave such an answer to anxious enquirers. The Lord Jesus when He appeared to Saul of Tarsus (also called Paul), who asked, "Lord, what wilt Thou have me to do? . . . said unto him, Arise, and go into the city and it shall be told thee what thou must do" (Acts ix., 6). On the day of Pentecosts, when the multitude, hearing Peter tell how they had, with wicked hands, crucified the Messiah, cried out, "What shall we do?" They were told what to do . . . to save themselves. We read in the Scriptures, "He (Jesus) became the author of eternal salvation to all them that obey Him" (Heb. v., 9).

God said of Jesus on the holy mount. "This is My beloved Son, in whom I am well pleased, hear ye Him" (Matt. xvii., 5). These words show us that we must hear and obey Jesus Christ if we would have eternal salvation. Eternal salvation is the inestimable blessing; in it are the unsearchable riches of Christ. This salvation is brought nigh to us at infinite cost, for it cost God His dear Son. If we neglect this "so great salvation," the consequences to ourselves will be terrible, "for God will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Let us then hear and obey those things which must needs be for our salvation. Jesus said, "If ye believe not that I am He, ye shall die in your sins." Peter confessed, "Lord, to whom can we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." The eunuch made this same confession to Philip, thus shewing that he believed with all his heart. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x., 9). The Pentecostians were told on enquiry to, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

We must needs believe, repent, confess and be baptised in order to remission of sins; to receive the gift of the Holy Spirit; to be saved. Thereafter we must continue faithful till death or the Lord comes from heaven to take His own to be forever with Him. Jesus says, "If ye love Me, keep My commandments." —S.W.

SCRIPTURE READINGS

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2—Daniel 12	Rev. 20
9—Isaiah 65:17-25	Rev. 21
16—Isaiah 66:1-11	Rev. 22
23—Psalm 51	1 Tim. 1:1-17
30—Ezekiel 18:20-32	1 Tim. 1:18 to 2:15

"TRUSTWORTHY AND TRUE"

(Rev. 21:5; 22:6)

THESE words, spoken by Him "who sat upon the throne" and by one of the seven angels, to John, thus repeated serve to warn us solemnly that we must take the messages of this book to heart. We are perhaps all of us liable to regard its "Visions and Symbols" as strange and puzzling, and therefore not so important to us for instruction in righteousness as the plainer passages of the New Testament writings. Their very

peculiarity does however, attract and fix our attention the more we read them and endeavour to understand them. Some even express contempt for the vivid pictures of dragon, beasts and dreadful calamities, and this is why such very plain warnings are given in the book itself. Its claims fittingly conclude the canon of "All Scriptures." To take an unbelieving attitude towards its message renders us liable to the fearful "lake of fire." Both "lake" and "fire" are figurative and symbolic, but stand for something so fearful that all Christians humbly pray to escape it, and "work out their own salvation" in reliance upon divine grace, knowing the promises cannot fail (Phil. 2:12 & 13).

Following the great victory of the "armies of heaven," which put the beast and the false prophet into the lake of fire, a picture is given of the dragon (Satan) being imprisoned so that a thousand years of righteous living could be experienced.

Interpreters have found this the most difficult passage in the book to under-

stand so it is well to be very humble in dealing with it. It is clear that in some way these years are upon earth because of the sequel when the dragon is released "for his last fling." It may be these pictures are of spiritual significance and not to be physically fulfilled. However we may regard the millennium (thousand years) it is certain the dragon and all who give him allegiance must finally share his fate in the lake of fire. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

The final chapters present us with the glorious vision of the future triumph and bliss. Man was expelled from close personal fellowship with God when he disobeyed in the Garden of Eden, and has defiled the earth with his sinfulness ever since. It may indeed be that before the new heavens and the new earth are created and inhabited—which we would expect to be spiritual rather than physical entities—this old earth will have a period of righteous rule, presenting its inhabitants with a most wonderful opportunity of happiness and peace. That would be, not a second chance for individuals, but a final trial of human nature under ideal conditions. It would be as though God were saying—"I gave you a perfect garden and a tree of life—you forfeited that; I presented you with a new opportunity and covenant after the flood—you forfeited that.

"I gave a perfect law—you disobeyed that and rejected it in the tribes of Israel; I sent My Son to show the perfect life and self-sacrificing example of love—you crucified Him and are since in the mass rejecting the gospel; finally Satan your enemy is chained, and saints reign—when he was released the majority preferred his deception and service, and attempted to destroy the saints."

What more could the Creator do than He has already done to win the love of mankind and restore to close fellowship with Him?

The word-picture of the glorious future exhausts beauty of thought and physical sight. There is first the complete newness of heaven and earth, with removal of the separating and dangerous seas. We understand that even now Jerusalem has its beauty, and in Herod's time the glory of the city was world famous, but the new city is likened to a bride exquisitely adorned for her husband. The surpassing kindness and condescension of God is pictured like that of a mother tenderly comforting her child, and removing every sign and thought of grief. And, a further thought, perhaps more significant in a hot climate where water is so much more necessary and its re-

freshment indispensable and delightful—"I will give to him that is athirst of the fountain of the water of life freely." (Rev. 21:6).

John had been shown a vision of the unfaithful church Babylon (11:8) in chapter 17. Now he is shown the faithful church, redeemed and purified and coming down from heaven. Its radiance has to be described in terms of physical beauty. Its radiance, God's glory, is named as jasper, clear as crystal, the gates as precious and beautiful jewels, bearing the names of the twelve apostles. As though to complete and beautify the city, there flows through it the river of water of life, bordered by the tree of life. "His servants shall serve Him there, and shall see His face." As though to reach up to the glory we read the city was of pure gold, clear as glass and measured 1,500 miles each way; the wall of jasper, 200 feet high.

We observe the Saviour's last words in this book "Surely I come quickly," and what shall be our response? "Amen, Even so, Come, Lord Jesus!" From the darkness of this world and age we can look up to His Coming as the one great certainty, and do our work in the light of this wonderful hope.

R. B. SCOTT

A PRAYER FOR THE ELDERLY

Lord, thou knowest better than I know myself that I am growing older, and will some day be old.

Keep me from getting talkative and particularly from the fatal habit of thinking that I must say something on every subject, and on every occasion.

Release me from craving to straighten out everybody's affairs.

Keep my mind free from the recital of endless details; give me wings Lord to get to the point.

I ask for grace enough to listen to the tales of other's pains; help me to endure them with patience. But seal my lips on mine own aches and pains—they are increasing, and my love of rehearsing them is becoming sweeter as years go by.

Teach me the glorious lesson that occasionally it is possible that I am mistaken.

Keep me reasonably sweet: I do not want to be a "Saint"—some of them are so hard to live with.

For a sour old man or woman is one of the crowning works of the Devil.

Make me thoughtful, but not moody; helpful but not bossy.

With my vast store of wisdom, it is a pity not to use it all—But thou knowest Lord, that I want a few friends at the end. Amen.

ANOTHER NEW FEATURE

God willing, beginning in the May issue, the "Question Box" feature will be resumed after a lapse of some five years. Bro. James Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland, who has agreed to be responsible for this section, invites your questions to be addressed to him. Bro. Gardiner would be the first to disclaim that he can answer all you ask, but every effort will be made to do so. Your help will be appreciated, both in sending your questions, especially on scripture, and in correcting or throwing further light upon the answers given. Much depends upon the readers of the "S.S." as to whether this feature will be worthwhile or not. Editor.

A HOLIDAY WITH GOD

When summer comes our thoughts begin
To turn to holidays,
To get away from city life
With all its hum-drum ways.

We make our preparations, so
Often unaware
How rich our holidays would be
If these with God we share.

Perhaps we may be basking in
A lazy summer sun,
Or joining in the merriment
Of people having fun.

Wherever we may go to seek
This happy peace of mind,
Our hope can only be in vain
If we leave Him behind.

So when you think of holidays,
Remember they can be
Happy, carefree days within
God's graceful company.

SAMUEL NEWMAN

NEWS FROM THE CHURCHES

Aylesbury.—We are happy to report another soul won for the Lord. On Wednesday, February 22nd, Mrs. Dawn Johnson obeyed her Lord in baptism. Sis. Johnson is English, married to an American serviceman. She and her husband are at present living at the Upper Heyford Air Base. She has been attending our services regularly and also the weekly Bible study which we hold on the base. We pray for the Lord's blessing upon her in her new life in Christ. L. Channing

Birmingham.—We rejoice to announce that Pat Jepson was immersed on Lord's Day, March 5th. Our sister was intro-

duced to the church by Brother Arthur Eccles, and she became a friend of Sister Christine Eccles, who has kept in touch with her. Pat has visited the church at Ilkeston several times. We welcome our sister and hope that she will find a home and a useful work with her brethren in Christ Jesus.

Morley, Zoar St.—Bro. Frank Worgan, of Ince, laboured with us in the gospel from February 20th to the 26th, when we were encouraged by the number of friends who attended our meetings. We appreciated the support of the Ardsley and Dewsbury brethren.

At our anniversary meeting on Saturday, February 25th brethren and friends gathered from far and near, and our meeting-place was filled to capacity. Pray with us that the seed may have fallen on good ground, bringing forth fruit in due season.

We have just proved the value and importance of personal work in that a man who had never attended our meetings was led to obey the gospel. He is now Bro. Charles Harrison, who was baptised on Lord's Day, March 12th. He was contacted by one of our sisters, and after a number of visits and the seeing of four film strips he decided for Christ. Pray for our brother that he will be given the needed strength to win victories for Christ. Pray for us that we may feed and nourish him aright.

Thanks to Bro. Donald Hardy for the use of his projector and films.

Slamannan District.—On Saturday, March 4th a large number of brethren from the churches in the Slamannan District, together with brethren from Haddington and Kirkcaldy, met again for mutual benefit, in the Reddingmuirhead Institute, Reddingmuirhead, this time to discuss "Prayer."

The discussion was led by Bro. J. Kneller, Tranent, and Bro. Tom Nisbet, Haddington, and the meeting was presided over by Bro. William Hunter, Motherwell.

Bro. Kneller outlined the reasons "Why we Pray," also the teaching recorded for us in God's word on "How we Pray," whilst Bro. Nisbet led our thoughts into "Where we Pray" and "When we Pray."

A very profitable time was spent discussing this theme, both from what had been outlined in the opening addresses and from the various questions raised during the discussion.

Certainly much profitable teaching was given on this important subject and we trust our heavenly father will bless our endeavours to walk closer to Him and our Saviour Christ Jesus through a fuller understanding of His word.

God willing, we hope to meet next at Dalmellington on Saturday, May 20th, 1967, to discuss the subjects "Is the church complete without elders?" also "Elders and their authority," led by Bro. Ian Davidson, Motherwell, and Bro. William Allan, Newtongrange, presided over by Bro. William Black, Dalmellington.

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

Hugh Davidson

Wigan, Scholes.—We rejoice to report the immersion into Christ of Mrs. Sally Ramsdale on February 28th, at the age of 60 years. Her immersion is a direct connection with the death, reported on another page of this issue, of Sister Lily Catterall of Hindley.

Mrs. Ramsdale was a sister of Bro. Jim Catterall, who was husband of S. L. Catterall. For some time Bro. Catterall has been pleading and reasoning with his sister to become a Christian in the New Testament way. The death of Sis. Catterall brought Mrs. Ramsdale to make her decision to be immersed and to "follow Jesus all the way." She is a fine example of personal evangelism. In her case the words "When Jesus has found you, tell others the story" are fulfilled. Through her brother's faithful ministry Sis. Ramsdale is rejoicing in the joy of salvation. This joy she is already spreading to others.

OBITUARY

E. W. JEPSON

Many of the readers of the "Scripture Standard" will remember with affection our greatly esteemed Bro. E. W. Jepson, of Mutton Hill, Kirkby-in-Ashfield, who passed away on Friday, March 3rd, in Mansfield Infirmary.

For many years, until his retirement from school teaching, Bro. Jepson resided in South Yorkshire, and with Sister Jepson was associated with the Bentley and Doncaster churches. It was in those days that the present writer came into closest contact with him.

One cannot speak too highly of Bro. Jepson. A man of great intelligence and well read, he was one of the humblest and most gracious of men.

He served most of the churches in Yorkshire and Nottinghamshire as preacher and teacher in a most acceptable way, and many in the churches will remember the able and helpful messages he gave. Throughout a long life, he faithfully and devotedly served his Lord, and was a true witness to the faith he held.

As we look back over the years, we are grateful to God for the happy and enriching fellowship we have had with our brother for so many years.

J. Garnett

Hindley.—With deep sorrow we report the passing of Sister Lily Catterall, who fell asleep in Jesus, February 15th, 1967.

It is about 19 years since she was baptised into Christ, and she has continued to grow in grace and the knowledge of Jesus. She was originally a Methodist but not once has she faltered or looked back. Though of a quiet disposition she did what she could without reserve. At the close of her life she was seriously hampered by sickness, but her hope was anchored in her Saviour, and she now rests in anticipation of the Lord's return. To her husband, our brother in Christ and her family we commend our Father's love.

We sorrow not as those who have no hope but look forward to our Saviour's coming.

T. Kemp.

Ulverston.—We regret to report the death of our aged Sister Mrs. Cooper, aged 92, sister of the late Bro. Levi Clark. She was a splendid Christian woman, refined and a true saint of God. She attended to the breaking of bread until her infirmities hindered her from getting to the meeting-place. She reflected many of the virtues of the Saviour she loved so well. Burial service was conducted by Bro. J. R. Jenkins.

J. McF. Black

Ulverston.—We regret to report the death of our aged Sister Crosthwaite, who was highly esteemed with us. The widow of our late Bro. Walter Crosthwaite, she passed to her rest on Saturday, February 18th in High Carley Hospital. Sister Crosthwaite was a splendid Christian woman, refined and of a gentle and gracious disposition; a true saint of God, reflecting many of the virtues and graces of the Saviour she served so well. She met with us regularly until taken to hospital. She was immersed by Bro. David Dougal 20 years ago, and he also conducted the burial service.

James McF. Black

[We share the sorrow of the Ulverston church at the death of Sis. Crosthwaite. We remember her well—her gentleness, calmness and quiet humour. Many can testify that she was, like Phœbe, "a helper of many," in the welcome and hospitality she showed to visitors to Ulverston. In spiritual things, too, she strengthened the faith of many. She manifested a sincerity which sprang from her possessing "the peace of God, which passes understanding.]

Editor.

SLICES FROM THE BREAD OF LIFE

To start your day

May 1	1st Sam.	24 & 25.
May 2	1st Sam.	26, 27, 28.
May 3	1st Sam.	29, 30, 31.
May 4	2nd Sam.	1 & 2.
May 5	2nd Sam.	3 & 4.
May 6	2nd Sam.	5 & 6.
May 7	2nd Sam.	7, 8, 9.
May 8	2nd Sam.	10 & 11.
May 9	2nd Sam.	12 & 13.
May 10	2nd Sam.	14 & 15.
May 11	2nd Sam.	16 & 17.
May 12	2nd Sam.	18 & 19.
May 13	2nd Sam.	20 & 21.
May 14	2nd Sam.	22 & 23.
May 15	2nd Sam.	24 & 1st Kings. 1.
May 16	1st Kings.	2 & 3.
May 17	1st Kings.	4, 5, 6.
May 18	1st Kings.	7 & 8.
May 19	1st Kings.	9 & 10.
May 20	1st Kings.	11 & 12.
May 21	1st Kings.	13 & 14.
May 22	1st Kings.	15 & 16.
May 23	1st Kings.	17 & 18.
May 24	1st Kings.	19 & 20.
May 25	1st Kings.	21 & 22.
May 26	2nd Kings.	1 & 2.
May 27	2nd Kings.	3 & 4.
May 28	2nd Kings.	5 & 6.
May 29	2nd Kings.	7 & 8.
May 30	2nd Kings.	9 & 10.
May 31	2nd Kings.	11, 12, 13.

For your evening meditation

Rev.	3 & 4.
Rev.	5 & 6.
Rev.	7 & 8.
Rev.	9 & 10.
Rev.	11 & 12.
Rev.	13 & 14.
Rev.	15 & 16.
Rev.	17 & 18.
Rev.	19 & 20.
Rev.	21 & 22.
Psa.	1, 2, 3, 4.
Psa.	5, 6, 7, 8.
Psa.	9 & 10.
Psa.	11, 12, 13, 14.
Psa.	15, 16, 17.
Psa.	18 & 19.
Psa.	20, 21, 22.
Psa.	23, 24, 25.
Psa.	26, 27, 28, 29.
Psa.	30 & 31.
Psa.	32 & 33.
Psa.	34 & 35.
Psa.	36 & 37.
Psa.	38 & 39.
Psa.	40, 41, 42, 43.
Psa.	44 & 45.
Psa.	46, 47, 48.
Psa.	49 & 50.
Psa.	51, 52, 53, 54.
Psa.	55, 56, 57.
Psa.	58, 59, 60, 61.

CAMP HEATHERBELL

(July 8th-22nd, 1967)

A reservation of facilities for a camping holiday has been made for the two weeks, July 8th-22nd, 1967.

The camping site is at Weston Lodge near Biggar, in beautiful Southern Lanarkshire, at the foot of the 2,335 feet Tinto Hill. The estate covers 53 acres of gardens, lawns, woodlands and playing fields.

Within the estate is accommodation for approximately 120 campers. There is a permanent kitchen and good toilet rooms for the camp site.

Boys will be accommodated in Icelandic-type ridge tents; Girls in chalets.

Besides opportunities for healthful physical exercises, a programme of Bible lessons is being prepared. Each day will be a full day of spiritual and physical recreation.

As we hope to have some young people in residence from non-Christian homes, the opportunity to show how Christians can enjoy themselves, while at all times pleasing the Lord, is given.

Write for more details and application forms to: William Steele, 31 Niddrie Road, Edinburgh 15.

The camp is being organised by five brethren who are members of five different congregations. None of these

churches is responsible for the camp. The brethren organising it will be responsible to their local churches for behaviour. This will apply to campers as well as to vigilators. W. Steele.

HOLIDAY FELLOWSHIP, 1967

THE Holiday Fellowship is to be held, the Lord willing, at the George Hostel, Bangor, North Wales, July 22nd to August 5th, 1967.

1. **Accommodation.** Single bedrooms will be provided whenever possible. Some have wash-hand basins. Facilities have been greatly improved.

2. **Meals.** Breakfast 8.15 a.m. (9.00 a.m. Sundays). Mid-morning coffee 10.30 a.m. Lunch 1.00 p.m. Tea 4.30 p.m. Evening meal 7.00 p.m.

3. **Terms.** Charge for adults 30/- per head per day. Children (14 years and under) half price. All charges include gratuities.

4. **Bookings.** These will be accepted only if accompanied by deposits. Adults £2; children £1. Those intending to come are asked to book as soon as possible, as fifty places have been reserved for us, and the College authorities want final number at an early date.

5. **Information, bookings etc.:** A. E. Winstanley, 59 Frederick Street, Loughborough, Leics.

COMING EVENTS

Aylesbury.—Young People's Weekend, May 27th-29th.

Annual Bible School, July 16th-30th.

Ince-in-Makerfield. — Campaign for Christ, Saturday, May 20th to Lord's Day, May 28th. Bro. Joe Nisbet (Belfast) preacher.

Monday, May 22nd and Friday 26th 7.30 p.m.: Scientific films and Supper.

All gospel meetings commence 7.30 p.m. EXCEPT LORD'S DAY, MAY 28th—commences 6 p.m.

Tunbridge Wells.—May 20th-28th. Campaign for Christ; Albert Winstanley to be the preacher on the theme, "Christ the Answer."

Saturday, 27th-Monday 29th. Young people's weekend to be planned with other congregations.

Full details to be announced later, but book these dates and plan to come, and help to lead souls to the Saviour. Enquiries and hospitality to: D. L. Daniell, 38 Hopwood Gardens, Tunbridge Wells. Tel. 23864.

A CRUSADE FOR CHRIST will be held by the Church of Christ, St. David's, Newtongrange, led by LEONARD MORGAN (Hindley), and assisted by the Augmented Choir of the Wallacestone Church of Christ conducted by JOHN McCALLUM (Blackburn). Meetings will be held every evening during April 22nd-30th.

Sunday Evenings: in the Meeting Place, St. David's, Newtongrange, at 6 p.m.

Week-night evenings: in the Meeting Place, St. David's, Newtongrange, at 7.15 p.m.

Saturday evenings: in the Welfare Hall, Main Street, Newtongrange, at 7.15 p.m.

Come and hear . . . good preaching—good singing—and have good fellowship.

The church in Newtongrange intend holding (D.V.) a crusade for Christ during April.

Speakers will be: April 1st and 2nd, Bro. Edward Jess ;(Dalmellington) April 8th and 9th, Bro. W. Black (Dalmellington); and April 16th, Bro. William Wardrop (Motherwell).

From April 22nd to 30th Bro. Leonard Morgan will be the speaker.

We give a very hearty invitation to all our brethren who may be in this district to be with us at this time.

We pray that the word of our Lord may be broadcast in this district, that His name may be glorified and His kingdom extended.

W. H. Allan (Sec.)

As the moon doth borrow her light of the sun, because, of herself, she has little, or none at all; even so the church, having no light of herself, doth take her light of the Son of God.—Cawdray.

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