

The SCRIPTURE STANDARD

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

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'OUR HOPE'

Ephesians 4:4-6.

IN an earlier chapter of this epistle, Paul reminds these Christians at Ephesus that, at one time, they were 'without Christ . . . having no hope, and without God in the world. But now in Christ Jesus they had been called to share the one hope of the Gospel. Hope is a grand word but, like many other words, is much abused. Ask some people about their soul's salvation and future life: and they answer, 'Well, we hope it will be all right'; and the way this is said gives the impression that they are not sure about it. The word hope combines desire and expectation. We often desire what we have no ground for expecting; and we may expect that which we are far from desiring; but when desire and expectation are based on solid ground, that is real hope. It is that for which we look with confidence.

'Without hope! How dark must such lives be. In the darkest and most painful circumstances hope brightens, cheers, and uplifts.

'On Truth's substantial rock, hope takes her seat,
While waves tumultuous dash against her feet;
Creation trembles, but fast anchored there,
Hope sits unshaken, never in despair,
With eyes turned upward; whence her help descends,
She waits expecting till the tempest ends.'

The One Hope centres in a Person.

Paul affirms that 'the Lord Jesus Christ is our hope' (1 Tim. 1:1). As under the Old Covenant the man slayer fled to the city of refuge, so under the new and better Covenant, we sinners, condemned, marked for death, 'fled for refuge to lay hold of the hope set before us' (Heb. 6:18). and in Jesus, the Christ, we found salvation, shelter, and security.

What is our Hope for the Future?

Of the early Christians it is written, 'Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivereth us from the wrath to come' (1 Thess. 1:9-10). They were exhorted to be ever 'looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ' (Titus 2:13). Many similar passages could be quoted, but these are sufficient.

This Hope is Based upon the Word of our Lord.

He shattered the hopes of His disciples concerning an earthly material kingdom, by telling them that He was going to leave them: and that He was going by the way of the Cross. But He assured them that He was going to prepare a place for them: and He said: 'If I go and prepare a place for you, *I will come again*, and receive you unto myself, that where I am, there ye may be also' (John 14:1-3).

When His feet stood on Mount Olivet, and from there He was taken up into heaven, two men in white apparel assured His wondering disciples, that 'this same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven' (Acts 1:10-11). These passages surely tell of a personal visible coming of our Lord Jesus. The Lord's first coming was the hope of Old Testament believers: His second coming is the hope of New Testament believers. As on the Lord's Day we come to the Lord's Table, to partake of the Lord's Supper, we 'proclaim the Lord's death till He come.'

'And thus that dark betrayal night
With the last advent we unite
By one bright chain of loving rite,
Until He come!'

When will Jesus come ?

He said, 'But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.' 'It is not for you to know the time or the seasons, which the Father hath put in his own power' (Matt. 24:36; Acts 1:7). That should silence all who believe in the Lord and His Word. But no, men will persist in being wise above what is written, and many have predicted the time of the Lord's coming. They have only demonstrated the truth of the Lord's word that 'of that day and hour knoweth no man'; and have covered themselves with shame as false prophets. The Lord's word to us is: 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.' 'Watch . . . lest coming suddenly he find you sleeping' (Matt. 24:44; Mark 13:36). The best preparation for that day is to be ready every day.

What, when Jesus comes ?

Here we just give some plain New Testament statements.

1. Those sleeping in Jesus will be raised. 'The Lord himself shall descend from heaven and the dead in Christ shall rise first' (1 Thess. 4:16). Of the believer Jesus said: 'I will raise him up at the last day' (John 6:40). Paul, writing of the resurrection, said: 'But every man in his own order, Christ the first fruits, then they that are Christ's at his coming: then cometh the end' (1 Cor. 15:23-24). Note, Christ's people raised at His coming, at the last day, then the end.

2. Living believers will be caught up and changed. 'Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord' (1 Thess. 4:17). 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed' (1 Cor. 15:51-54).

3. All will then receive according to their deeds. Jesus said, 'The Son of Man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works' (Matt. 16:27). 'He that rejecteth me, and receiveth not my words, hath one that judgeth him,

the word that I have spoken, the same shall judge him in the last day' (John 12:48). 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of judgment' (John 5:28-29).

Paul wrote: 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels: in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day' (2 Thess. 1:6-10).

These passages make clear that all will be judged, rewarded, or punished, when Jesus comes. We know that some try to break the force of these passages by talking of the Greek words used concerning the Lord's coming, viz.: *apocalypse*, *epiphany*, *parousia*. Those who know even a little Greek know that these words are used interchangeably. All three words are used of the same event in one passage: 'Then shall that wicked be revealed [*apocalypse*] whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness [*epiphany*] of his coming' [*parousia*] (2 Thess. 2:8).

Do we Share the One Hope?

It is of those in Christ that Paul affirmed they would be caught up to ever be with the Lord. *In Christ means union with Him*. Of those who had believed and obeyed the Gospel, Paul wrote: 'Know ye not, that so many of us as were baptised (immersed) into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6:3-4). If we have thus become partakers of a vital union with Him, the exhortation for us is: 'Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming' (1 John 2:28).

Live now as we would like to be found then. Do nothing we would not like Him to find us doing. Go nowhere we would not like Jesus to find us when He comes.

EDITOR.

[N.B.—In last month's article on the 'One Spirit,' page 50, eleven lines from bottom, 'analysing' should be 'onlaying of the Apostle's hands.'

IF SPRINKLING IS BAPTISM HOW SHOULD THE BIBLE READ?

1. 'They were sprinkled of him in the Jordan' (Matt. 3:16).
2. 'He that believeth and is sprinkled shall be saved' (Mark 16:16).
3. 'Preaching the sprinkling of repentance for remission of sins' (Luke 3:3).
4. 'Was sprinkling in Aenon near to Salim because there was much water there' (John 3:23).
5. 'Repent and be sprinkled every one of you' (Acts 2:38).
6. 'See here is water, what doth hinder me to be sprinkled?' (Acts 8:36).
7. 'Jesus made and sprinkled more disciples than John' (John 4:1).

8. 'Can any man forbid water that these should not be sprinkled?' (Acts 10:47).
9. 'Arise and be sprinkled, and wash away your sins' (Acts 22:16).
10. 'Therefore we are buried with him by sprinkling into death' (Rom. 6:4).
11. 'Know ye not that so many of us as were sprinkled into Jesus Christ' (Rom. 6:3).
12. 'Were all sprinkled unto Moses in the cloud and in the sea' (1 Cor. 10:2).

THE MINISTER

THE 'located preacher,' 'the pastor,' or 'the minister' is everywhere met with, and the vast number in 'the profession' suggests that the occupation is desirable, lawful and profitable. This office generally passes unchallenged, the attempt to establish 'the Divine right of the minister' is rarely undertaken. A few 'stones from the brook,' or river of life, may lead 'the minister' to review his position, dislodge him and lead him to work with his hands (1 Thes. 2:11-12, 2 Thes. 3:6-15). He may also offer good Christian service 'without money and without price.' Our Saviour taught: 'it is happier to give than to receive,' and working with the hands was commanded (Acts 20:28-35).

Status of 'the minister.'

Money, time and effort are expended 'to produce' him. After graduation, he expects to take charge of a 'vacant Church.' The uninitiated and possibly financially poorer folk are instructed and encouraged to support him. He is thought to have a thorough knowledge of the Bible and to be an authority upon Christianity. Is his service a benefit to man? Do results justify his official position? Does the large number of capable advocates for Christ, and a regiment of soldiers, prepared to do battle for Christ's Kingdom, emerge from his ministry? By these tests, it would appear that dismal failure results from his work. Also, actually, a real shortage of teachers and workers for Christ is evidently due to his appointment. Tongues must be silent, that 'the minister' may be heard! Resignation or dismissal of 'the minister' is usually a calamity, unless a successor is speedily installed. Note the joy, upon the induction of 'the new minister,' into the empty Church: and how much greater the welcomes accorded a "real reverend"! The increasing number of 'women pastors' and 'child pastors' shows growing dissatisfaction with present arrangements and rebellion against 'ministerial' authority. Ichabod accurately describes much of mis-named religion! Did God appoint 'the minister'? From early times a petty trade was made with the Word of God, and to-day many claim the right to be paid as 'the minister' etc. Apostles taught that elderly, well-behaved and experienced Christians, who were capable teachers of Christianity, were to be 'elders,' 'pastors' (shepherds) or 'overseers.' These names viewed their Christian duties from different angles. 'Elder,' or experienced old man; 'pastor' (shepherd) or guardian; 'overseer' (foreman), or helper, encourager, corrector. Originally, Christ endowed miraculously, apostles, prophets, pastors, evangelists and teachers, to perfect the saints, not one special class of saints, but all saints, to build His Body, the Church, and to educate Christians to be men in mind and service (Eph. 4:11-16). The work was well commenced by living apostles and their writings in the Bible carry it forward. Proficiency in the Christian life can be attained by diligently reading and obeying their words.

'The minister' may suggest he occupies the position of 'the elder,' and demand payment for his services. Can he bend 1 Timothy 5:18 to fit his request for remuneration? Look at Paul's argument: (1) The ox gets corn for his labour; (2) the labourer gets wages for labour; (3) the ruling and teaching elder gets 'double honour' for his work. There is here no authority to pay 'elders.' Even our dear Scots brothers cannot render the passage, 'let elders have double pay'! Elders were taught to work with their hands to feed themselves and others (Acts 20:32-35). Peter's teaching is equally conclusive: 'Don't be elders for filthy lucre' (1 Peter 5:2-5). Who can remove the filthiness? Since elders have 'double honour,' who has honour (single honour)? Elders (old men, 1 Tim. 5:1) were to be treated as fathers, and in accord with Christ's law, were to have honour (single honour). An objector asks (a) 'was Peter paid,' and (b) 'how did he live?' God has not provided answers to these two questions, yet Peter said, 'don't be elders for filthy lucre'!

Can public worship be reverent and decent without 'the minister'? Numerous assemblies of Christ in Britain and elsewhere are the conclusive and best answer. Where 'the minister' reigns, he mounts on the bushel as his right, beneath which lie hidden the talents and capabilities of his flock. Oratory and eloquence may flow from 'the minister,' but the Church needs sound speech calculated to produce a manly race of Christians, sound in truth, sincerity and every Christian service in perfection. God's golden plan is: every Christian a worker (Eph. 4:16); the tinsel method is: 'the minister' must do it!

Godly elders can assist younger Christians to put on, and keep on the whole armour of God and help them in their Christian life. The battle is still raging and Christ calls every soldier to 'fight the good fight.' It is good to see zealous young Christians qualifying for service, both in and out of the assembly. Lazy members refusing to prepare for battle will be subdued by ambitious men, who will turn them away from Christ into perdition. Beware of apostacy!

W. H. CUMMINS.

THE UNIQUENESS OF THE BIBLE

(Paper read by Bro. Jack Nisbet, at Slamannan District Sunday School Teachers' Conference.)

BEFORE studying any subject, it is necessary to realise the subject for study. The same word might convey different meanings to different people. Therefore, it is but right that we should agree as to the meaning of the words used to indicate the matter under consideration. From the dictionary, we find that the word 'unique' means 'without like' or 'without equal.' This being so, the title of our study might equally well have been, 'Why is the Bible without like or equal?' The word 'bible,' I am informed, comes to us from a Greek word, *biblia*, which means 'the books.' From this, we see how apt is the title 'The Bible,' which has been given to this book. For although it is usually referred to as one book, it really consists of many books, which go to make up one unit, each book inseparably dovetailed, the one into the other. This would appear to be in harmony with God's pattern revealed to us in Isaiah 28:10, 'For precept must be upon precept, line upon line; line upon line, here a little and there a little.'

Other titles applied to the Bible.

Another title very often applied to the Bible is 'The Scriptures.' We are told that this title comes from a Latin word and means 'the writings.' When the title 'The Scriptures' is used, what are 'the writings' to which

reference is being made? Speaking about Jesus, Luke informs us (24 : 27), 'And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.' If we begin reading at Moses and go on to cover all the prophets, we find that we have gone through the whole of the Old Testament. Therefore the Old Testament forms at least a part of what is known as 'The Scriptures.' That the Old Testament is only part is seen from our reading of the New Testament, 2 Timothy 3 : 16, 17, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God might be perfect, thoroughly furnished unto all good works.' The whole of the New Testament was written to the end that 'the man of God might be perfect, thoroughly furnished unto all good works.' The apostle John lays specific claim to this in John 1 : 4, 'And these things write we unto you that your joy may be full.' Now if our joy is unfilled then it is imperfect. But if it is filled then is it perfect. Therefore, we see that John's writings come under the title of 'The Scriptures.' The apostle Paul also claims that his writings come under the qualifications set forth in 2 Timothy 3 : 16-17. In 1 Corinthians 14 : 37 we read, 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write are the commandments of the Lord.' As 'the commandments of the Lord,' the things which Paul wrote are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God might be perfect, thoroughly furnished unto all good works,' and are entitled to come under the heading of 'The Scriptures.' And so it is with the whole of the New Testament writings.

Another title for 'The Bible' which is just as well founded is that of 'The Word of God,' for we read (Acts 4 : 31), 'The apostles spake the word of God with boldness' and in Exodus 24 : 4, 'Moses wrote all the words of the Lord.'

Why is the Bible unique ?

That is, why is it without like or equal? The Bible is unique because it is the only book which can successfully claim to be the inspired word of God. These are the only 'Scriptures' which are given to us by holy men of God as they were inspired, instructed and enabled to do so by the Holy Spirit. In this lies the uniqueness of the Bible. No other book or collection of books can aspire, without fear of contradiction, to this high and lofty claim.

Inspiration.

It has been said that Shakespeare, Sir Walter Scott and Homer were the result of the inspiration of genius. The writings of the Old and New Testaments are the result of the inspiration of God. When we say that the Bible is an inspired book, we mean that the writers gave us a message as if God had spoken direct to us from heaven, without any human intervention, or without going through any human agency.

That means, of course, that the writings are verbally inspired, every word proceeding from God. If this is so, then the book must be perfect. Deuteronomy 32 : 4, 'For his work is perfect.' Some say it does not really matter. But it does. If these writings are not perfect then they are not from God. This fact is vividly portrayed for us by Sidney Collett in his book, *The Scripture of Truth*. He tells us that if we take a sharp steel needle, which man has made, and place it under a microscope, it appears blunt, rough and irregular. But if we take a wasp's sting, which God has made, and place it under the same microscope it is sharp. There is no roughness or irregularity about it. Now if God is so particular in providing

the means of protection of so lowly an insect's earthly life, then is He not going to be as particular in providing the means for the protection of man's eternal life who is the creation after His own image? It is inconceivable that unguided human beings should be left to record His Word. For David addresses his Lord in Psalm 138 :2, 'For thou hast magnified thy word above all thy name.' It is an exalted and precious thing this Word which we have, and it is impossible that unaided men could write such. Furthermore, we read, 1 Peter 1 :25, 'But the word of the Lord endureth for ever.' We see then how important it is that the Bible is verbally inspired by God. This is the basis for our hope of eternal life and 'If the foundations be destroyed what can the righteous do?' (Ps. 11 :3).

Some objections to verbal inspiration.

It has been said by some that they are willing to admit that some parts of the Bible are inspired, but that the other parts are not. Let us see where this assumption leads us. If this be the case, who is going to show us which parts of the book are inspired and which parts are not? We would need an infallible guide to do this. We know that all men are subject to making mistakes, so it cannot be a man who is to be our guide. Anyway, there is no indication in the Old or the New Testament that such a man was or is to be appointed to lead us in these things. That being so, and allowing the assumption to be true, it would therefore be left to each individual to decide for himself, or herself, which parts of the Scriptures are to be obeyed and which parts are not. Knowing our human failings and weaknesses, think of the chaos and turmoil which would exist, as we each decided which parts suited us and cast aside those parts which did not. We would be like ships in a tempestuous sea with no compass, no chart, and no hope. If some parts of the Bible are uninspired then these must have been written by unaided human beings and that errors in these parts would be detected. No such errors exist in the Word of God. There are many supposed errors. But when we study to show ourselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the word of truth, then these supposed errors vanish away like the cold morning mists, which becloud our vision, before the warm light of a rising sun. No, brethren, God has not left us in a state of upheaval, but He has left us in such a position 'that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.'

Some say that God inspired the thoughts contained in the Scriptures but not the words. They say that here we have the Word of God but not the words of God. Whoever makes this claim, it is certainly not the writers of the Bible, and surely they are the best judges. The inspired writers claim that God not only inspired the thoughts but that He taught them to express these thoughts in words by the Holy Spirit. 1 Corinthians 2 :12 : 'Now we have received not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in words, which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual.' It is evident from this passage that the writers of the New Testament understood that the words they used came from God. Similarly with the writers of the Old Testament, for we read concerning them (2 Pet. 1 :21), 'For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Spirit.' There is much teaching in this portion of Scripture, but the one thing we should notice at this particular time is that 'holy men of God *spake* [not thought] as they were moved by the Holy Spirit.' We even find the prophets penning words which they themselves did not rightly understand! Daniel 12 :8-9 :

'I heard, but I understood not : then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel : for the words are closed up and sealed to the time of the end.' It is evident from the terms of the language used in the Bible that these are the very words of God. Exodus 19 : 3-7 : 'And Moses went up unto God, and the Lord called unto him out of the mountain, Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . And Moses came and called for the elders of the people and laid before their faces all the words which the Lord commanded him.' Exodus 20 : 1 : 'And God *spake* all these *words* saying . . .' Again : 'The Lord *said* unto Moses' Yet again : 'The Lord *spake* unto the children of Israel.' And Jeremiah says : 'Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, Behold, I have put *my words* in thy mouth.' Again : 'Hear ye the *words* which the Lord *speake*th.' Yet once more : 'Thus *saith* the Lord.'

Thus we see that right throughout the Old and New Testaments, these holy men of God, who performed so many miraculous deeds, spoke and wrote miraculous words.

One last objection to verbal inspiration which we must notice is that the different styles and traits of the writers, which are portrayed in their writings, precludes the possibility of God having inspired the words they used. This is no real objection at all. Dr. Cumming, in his book, *Moses Right and Bishop Colenso Wrong*, poses the question nicely thus : 'Does the great variety of human faces deny our common origin from Adam and Eve? Certainly not. Do the many different kinds of flowers disprove one great Creator? Never. Rather does it strengthen His power. When God inspired men to write, He did not destroy their characteristics and make machines of them from some prototype. But He used them as they were and inspired them to write and speak with all the characteristics and traits which each severally possessed.'

(To be continued)

PREDESTINATION

Romans 8:28-31

THE subject of predestination has divided Christendom since the Scriptures became public property. Some people take it so literally that, instead of trying to find a reasonable explanation, they abuse the doctrine of election by saying, 'If God has fixed our eternal destinies before we were born then there is no sense trying to do anything about it.' Some commentators leave the question alone because it enters the realm of discussion. Some professing Christians accept the question and believe that they (like Paul in his revelation) will receive a visit from heaven; but when we hear them speaking of their conversion, and the light from heaven, we can realise how far their imagination has carried them. Really, they are trying to make their conscience agree with predestination. Anyone trying to do so fails to see that they are making nonsense of the teaching of Jesus, for Jesus never made mention of the word predestination. When He said, 'Come unto me,' 'Whosoever believeth,' 'Every creature . . . and all the world,' these phrases become meaningless; and the various theories of religionists make Paul's statement disagree with himself and with his Master. What we need is a better understanding, a better explanation, and a better interpretation. When writers and commentators fail to make common sense of any Scriptural problem, it is surely not presumption to try and find the answer for ourselves, although some Biblical scholars

might think so. What we want is a positive reconciliation of the seeming difference between Paul's ordinary teaching and his remarkable teaching on predestination. In the first chapter of Ephesians, we have a fuller exposition of predestination, and it is of importance to see how great distinctions Paul makes between his Jewish and his Gentile brethren. The seventh chapter of Romans is the keynote to this extraordinary subject, where Paul says, 'Know ye not brethren (I speak to them that know the law).' That statement singles out the very individuals in the Church at Rome to whom he has so much to say about the law, and that is proof that he is addressing Jews mainly. He says to them, 'that the righteousness of the law might be fulfilled in us'—that is, in the Jewish community, and again, 'Not only they, but ourselves which have the "first fruits" of the Spirit.' In writing to the Ephesians he begins, 'Paul an apostle of Jesus Christ by the will of God, to the saints and to the faithful in Christ.' The saints, the Jewish brethren, the chosen of God. Verse 4 reads: 'According as he hath chosen us in him before the foundation of the world.' They were God's elect and through them, by the coming of Christ, the rest of the world, the Gentiles, in the fulness of time' would share in the blessings of His grace.

Again he says: 'Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself. In whom also we have obtained an inheritance, being predestined according to the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory who first trusted in Christ.' He also says, that they 'were sealed with the Holy Spirit of promise.' The Jews received the Holy Spirit of promise on the day of Pentecost. They are, therefore, entitled to speak of being predestined as a community of believing Jews, for by them and through them and their faithful forefathers Abram, Isaac and Jacob, the promises were made, renewed, and also fulfilled in the coming of Jesus Christ to earth.

See how Paul distinguishes the Gentile converts from the Jewish. 'Wherefore remember, that in times past, ye being Gentiles in the flesh: that ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who were afar off are made nigh by the blood of Christ.' Then he speaks of the peace of Christ 'who hath made both one, and broken down the middle wall of partition.' The word 'foreknow' refers only to Jews and only to them can the word predestination apply, and therefore the word 'elect' has the distinguishing feature when he says, 'Who shall lay anything to the charge of God's elect?' The Jews alone held this unique position, and Paul, with all his knowledge and learning of Jewish lore, meant to defend it, and prove to the rest of the world that God's goodness and favour were extended to it through His chosen people. Paul sums up in a few words the righteousness of his claim for his own people and their advantages over all others, 'For I could wish that myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption and the glory and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.' When we look at the question in Paul's light, we see his reasoning how that he draws a clear distinction between the Jewish Christians and their past history, and the Gentiles who stumbled out of darkness and heathenism, and that a reconciliation was made possible by the Cross of Christ. While Paul upheld his Jewish ties and his esteem for the faith of his fathers, he never failed to carry his mission and the Gospel to the

Gentile nations. Nevertheless, he claimed pride of place, in that God called the Jews first and then the Gentiles.

There were many Jews in the Gentile Churches who spoke the Greek language and they were called Hellenists, and it was chiefly to these people that Paul was addressing himself, and no doubt the Gentile converts understood what Paul meant by predestination, for we never hear of the question being raised again neither by Jew nor Gentile. Peter in his opening epistle writes, 'Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythenia, elect according to the foreknowledge of God the Father, through sanctification of the spirit.' That agrees in substance with what Paul has said on the question of election and predestination.

W. FERGUSON.

SCRIPTURE READINGS

May 4th—Psalm 143. Philemon.

May 11th—Psalm 2. Colossians 1.

May 18th—Isaiah 1 10-20. Colossians 2.

May 25th—Psalm 24. Colossians 3: 1-17.

There is an intimate connection between the letter to Philemon, and that to the Colossian Christians. We are happy therefore to introduce both together this month.

Philemon.—This short letter is an illustration in brief of the methods God chose to make up His revelation to us. Primarily it was not intended for us at all. It is a private letter from the imprisoned apostle in Rome to his convert, Philemon, apparently a fairly well-to-do citizen of Colosse. We are convinced nothing merely 'happens': everything serves the purposes of our Father in heaven. In our human 'ignorance' (not quite the right word), we must speak of events as happening, however, just as though they are 'haphazard.'

Onesimus (meaning 'useful'), the slave, was discontented in Philemon's household, and evidently dishonest as well. He ran away to get his freedom, and got to Rome, a place probably where anyone wanting to hide could get more or less 'lost' in the crowd. Paul was in that city the centre of a fervent activity for God and righteousness. The gospel of Christ was being proclaimed there by thought, word and action, and the fugitive got to hear the message of divine love and forgiveness. Faith cometh by hearing, and into that slave's heart came that new life. Thus there has come to us a lesson by example of Christian fellowship, affection, courtesy, and selfless generosity. What a difference it would make in this world of strife, contention and war, if men would adopt the attitude of kind courtesy and considera-

tion illustrated here. In that far-off darker age, what a ray of light in the otherwise unrelieved darkness of sin, misery and ferocity, shone forth from the churches of Christ with their faith in God and love towards one another.

We note a few special points:

(1) Paul's title, 'a prisoner of Jesus Christ,' is indirectly true. He was, of course, the prisoner of Nero. Had he been in prison for sinning he could not have so regarded matters. The one position is an honour not to be regretted, the other a cause for shame and fear. (Verses 1 and 9).

(2) The loving and thoughtful method of describing persons—'beloved,' 'fellow-labourer,' 'fellow-soldier,' 'son' (both Onesimus and Philemon could have this title), 'for love's sake I rather beseech.'

(3) The use in A.V. of the word 'bowels'—to us appearing indelicate, see R.V., a question of habits of speech.

Colossians.—The close connection between these two letters is manifest by the names mentioned in both. It seems possible that the church at Colosse met in Philemon's house. If not, then probably Philemon did give accommodation to an assembly near that town. Tychicus and Onesimus travelled together taking the Colossian letter. Epaphras was either the first bearer of the gospel to Colosse, or a prominent teacher there. He it was who brought news of the church to Rome, and for some reason was fellow-prisoner with Paul in Rome. The Colossians were evidently in danger from false teachers—'philosophy,' 'will-worship,' false humility, asceticism and angel-worship.

Introduction (1: 1 and 2).—The address is familiar from frequent use. Emphasis on apostleship and the will of God, may be purposeful—an assertion of authority, particularly if Paul had in fact not been at Colosse. Without dogmatism on the point I take this latter view.

Thanksgiving (1: 3-8).—Faith, hope and love manifested in the life of Christians is just cause for thanksgiving for

all who have their interests at heart. This is much more important than whether they have food or clothing in plenty—though we generally fail to recognise it. Jesus said, when his disciples rejoiced over their powers (God-given powers) — 'Rejoice rather that your names are written in heaven.' This thought is in the apostle's mind. Epaphras had reported the effects of Christ in the lives of the Colossians.

Paul's prayer. (1: 9-14).—That these fruits had been already manifested made Paul anxious for further progress in spiritual things, and it is striking that the ultimate object is 'all patience and longsuffering with joyfulness.' His thought is also that they must be 'giving thanks unto the Father.' How important is the maintenance of this thankful spirit, and also the consciousness of the great reason for it—deliverance.

Who and what is the Christ? (1: 15-20) —With the false teaching in view, and the thought of Christ's character and work, Paul now expands the truth of His pre-eminence. Hebrews 1 has this exaltation of Christ as its subject too, and the agreement is very close. It is the amazing miracle of God's love and the Son's self-sacrifice that fills us with wonder, and perhaps leads some to feel that Christ just cannot be both God and Man. Yet this is the truth and attempts to explain it apart from the very words of Scripture, merely make it more difficult. Are we not wise then to accept without too much attempt to explain? We note that the whole creation is involved in this profound act of God—reminding us of Romans 8: 22.

Saved upon conditions (1: 21-23).—The Colossians are reminded of their own change from enmity to friendship with God, and that the final triumph depends upon their continued faithfulness. I do not think the last clause means that the gospel had then been preached everywhere in the inhabited earth. It is a general statement of its universality and its widespread effects at that time of writing.

Paul's work, suffering and attitude. (1: 24 to 2: 5).—Paul's continual solace and joy is in his having been entrusted particularly with the gospel for the Gentiles. It was his special function in God's purposes to be the apostle to them, rather than to Jews, already recipients of so much of the oracles of God. The Colossians were Gentile Christians, and Paul was suffering in their cause whether by imprisonment and afflictions, or by his care over them. His heart yearned over them when he considered the danger of their being enticed away from the simple and pure truth of the gospel, and the Lordship of the Saviour. We have realised this manifestation of his great love

in the letters to Corinth and Galatia especially also. When we look around to-day our hearts are oppressed by the multiplicity of enticements away from the 'old paths.' Every sort of subtle argument is employed, and worldly blandishments, to draw away New Testament Christians from their simple 'order' and 'steadfastness.' Those who have special responsibility in the churches should carefully lay up in their minds verses 28 and 29.

Warnings against false doctrine. (2: 6 to 23).—We can 'scent' heresy to some extent on the basis put forward in verse 8. Ask yourself whether this or that teaching serves human traditions and worldliness, rather than Christ. Does it magnify or reduce the Word of God? Does it introduce a man's interpretation rather than a word of scripture? 'Ye are complete in Him' reminds us of 'complete, furnished completely' (II Tim. 3: 17-R.V.) In this paragraph the apostle is refuting the Judaizing teaching of that time which insisted on circumcision and a measure of obedience to Moses' law. Burial in baptism brings men into Christ, not a fleshly but a spiritual birth, and assurance of forgiveness of sins outside the operation of that Old Covenant, which Christ fulfilled and thus took out of the way. The provisions of that Law are plainly stated to be 'shadows of the reality, including of course the sabbath itself. False teaching of the type indicated in verses 18 to 19 is not clearly known to most of us. It involved heavenly beings of various orders, concerning whom God has chosen to tell us very little, and which are not held up for our worship; if indeed they exist. The rendering of the verses is not too clear but the warning is against allowing any distance between the believer and Christ—direct intercourse is necessary; anything else cannot help—praying to saints, etc., relying upon visions and human ideas. Some imagine wrongly of course that they can add to or take away from the word by intervention of the Holy Spirit, thus claiming a divine revelation apart from the Word.

Finally going back to the thoughts of that burial with Christ, Paul asks 'Why subject yourselves to human ordinances?' They may appear to be of value as do so many cults of one sort or another. In the end they will be found useless—worse than useless, in fact deceptive.

The first resurrection (3: 1-4). Jesus said 'Where your treasure is, there will your heart be also.' Set your mind on heavenly realities, says Paul. We rose from the water to walk in newness of life. Henceforth our life is Christ's and Christ is our life. The Colossians' lives were in Colosse but really, spiritually and finally they were in Christ—so let each one of us recognise.

More of this death and resurrection. (3: 5-11). Having risen to walk in newness of life we must now put to death all the old propensities to evil-doing. Here they are named 'earthly members' of the body, which now enshrines Christ. It is quite obvious these are contrary to our new life, but much more has to be done besides. The death sentence must be passed on wrong thoughts, wrong feelings and wrong words. Heart feelings are sin if not in accord with Christ—'he that hateth his brother is a murderer.' Because it is the inner man that is the new creation and the very being is changing into the divine likeness—not suppression only of the old man, but transformation or transfiguration, even the marks of nationality are to go—'rendered all distinctions void.'

The Christian's clothing (3: 12-17).—So let's now put on this wonderful new garment. If Christ is in us, the hope of glory, He surely must be made visible to others. Here is the picture of the result. Again, inside is peace, ruling, and the Word, dwelling, manifested in mutual song to one another and to God, in word and action—and such overflowing gratitude.

R. B. SCOTT.

CORRESPONDENCE

APPRECIATION OF BRO. R. ROBERTS

Dear Editor,—The passing of our dearly loved Bro. Roberts, of the Church of Christ at Rose Street, Kirkcaldy, removes from our ranks another faithful and valiant soldier of Jesus Christ, one whom the Church could ill spare. His was a practical Christianity. "Doing" was his watchword. In many walks of life, his activities and interests were well known, but his heart, and therefore his best services, were in the Church he loved.

It was my privilege to have known him for some thirty years, and never at any time have I known him to hesitate or compromise with regard to New Testament truth. Magistrates or miners, 'Rev. Doctors' or dustmen, all knew where 'Bro. Bob' stood and for what he pleaded so earnestly. Now he is away home to rest with the Saviour he loved and served. To our Sis. Roberts and family our sympathy and prayers are assured. Of our brother we say:

Sleep on beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loved thee best.

'Good night.'

A.H.O.

CO-OPERATION FOR EVANGELISTIC PURPOSES

In March issue of 'S.S.' appears an article under the above main heading. In April issue, Bro. A. E. Winstanley takes me to task for suggesting that local district committees be formed to promote evangelistic endeavour in the British Isles. At this juncture, I am not desirous of entering into controversy with Bro. Albert on whether or not the formation of these committees would be 'right and proper.' I am more interested in trying to find some method of co-operation which would bring Churches more closely together in the common task of proclaiming the Gospel. I am chiefly concerned about two things, the general decline in the condition of the Churches of Christ in Great Britain, and the finding of some means by which to arrest that decline. Bro. Albert makes some suggestions which I heartily endorse, and which in common with him and the majority of the brethren I have tried to effect. But I suggest that the urgency of the situation is not being realised in the Churches to-day. One of our greatest needs is for more full-time evangelists. I realise that this in itself will not solve the whole problem, but will only be a step towards a final solution. We need also to find the support for these men. My first article, as was clearly stated, was an attempt to find some method of co-operation among the Churches which would be acceptable to all the brethren and which would help to intensify our efforts in the Gospel. To me, the formation of district committees and the abolishing of the central committee seemed a step in the right direction. But not to Bro. Albert.

Common Ground

From Bro. Albert's article it would appear that he takes no exception to the suggestion that the Churches might work together in groups. Since many things, such as costs of travel, etc., have to be taken into consideration, it would seem that Churches that are near to one another would be well advised to work with one another in this effort. Bro. Albert seems to take no exception to this. Hence I will modify my suggestions in an effort to bring something practical out of this exchange.

Suggestions

1. Let each Church in Britain determine to what extent it is able to give to the support of an evangelist. If the Church can support a man, it is its duty to do so; not to work as a 'Minister,' but to try either to build up weak causes, or to plant new ones.

2. Let the Churches communicate with one another in the matter, and let such a number of Churches agree to work together as can support a man.

3. Let the churches which have agreed to support him in the work co-operate with one another through messengers directly appointed by the respective Churches (2 Cor. 8:23).

This may modify the former suggestions to make them acceptable to Bro. Albert and those of like mind. That they are vague I agree, but that they might form the basis on which eventually a solution of some of our present problems might be reached is my hope. Let us get together in this matter and find a solution rather than merely argue about it.

ANDREW GARDINER

Dear Editor,—You are to be commended for publishing a reply to the article by Andrew Gardiner on this subject. Admitted that there is a great work to be done by Churches of the ancient order, but it must be recognised that the end does not justify all possible means, even in evangelism.

Bro. Gardiner's three objections to the Co-operation of Churches of Christ (Disciples) are superficial and in the realm of expediency alone. They constitute a studied compromise. The real objection, as Bro. Winstanley points out, is that such a co-operative machine is not mentioned in the sacred Scriptures. The second of the two chief reasons for discarding the organisation is that it is unnecessary. There is a third reason which is also more important than the three given in the paragraph 'We oppose the Missionary Society'; it is that the society is essentially exclusive and therefore is sectarian. Most of the protestant sects began with some simple form of society and the Co-operation of Disciples is no exception, having been a sectarian society long before its incorporation as a 'constituent denomination of the Free Church Federal Council.' The 'Old Paths' movement will surely follow the same road if this compromise is acted upon.

What pitch of inefficiency have our overseers reached if the officers of two or three Churches cannot agree as to which assembly will be responsible for a preacher, or decide by correspondence how they will contribute to his support and allocate his time? Apart from the expedient of postage being cheaper than committee's expenses the principle remains that inter-congregational committees are (1) unscriptural, (2) unnecessary and (3) sectarian.

R. A. HILL

A PRACTICAL ISSUE

Dear Editor,—Re Bro. Winstanley's letter. A long correspondence is not desirable. If a Church is able to send a brother forth to do evangelistic work, well and good. It is quite scriptural, but there is no evidence that this is the only

way approved by God. The command was to 'Go, preach, make disciples'—'they that were scattered abroad went everywhere preaching the word.' These who were driven forth were not sent by a Church, but were surely part of the Church. Evangelistic work through local Churches may be the ideal, but it is not a practical proposition for Churches of Christ in this land. Where it has been tried it has proved a financial strain, even a burden. Our Churches are too small, and some co-operation is necessary. There has been co-operation between Churches in the past, and good work has been done. Does Bro. Winstanley contend that when Bro. Crosthwaite was labouring with the Churches in Scotland for twenty years that it was unscriptural, and was not being done by the Church?

It was a moving day at Hindley, many years ago, when it was made known to the Committee of Brethren that a young brother named Winstanley wished to offer himself for training and full-time work. I am not ashamed to say that in that meeting I wept for joy. As we prayed and commended him to the Lord, there was no doubt whatever of His presence and blessing. My mind went back to my early manhood when I would have given anything for a similar opportunity. After studying with Bro. Crosthwaite, Bro. Winstanley went into the field, good work was done, believers were strengthened, souls were saved, many restored to fellowship, and restoration progress was made. Does Bro. Winstanley now contend it was all a mistake, that the work was not done by and through the Church? The brethren forming the Committee, were they not part of the Church? Was there not evidence of God's blessing upon his labours? If he will be honest, surely the answer is yes.

If a number of Churches in a district do evangelistic work, and support a brother full time, does Bro. Winstanley contend such work is not being done by the Church. He is not old enough to know how, after our first protest meeting at Leeds, in 1924, brethren desired to meet together, to confer, help and advise each other, and continue our work on restoration lines. We discovered in a very short time that we were getting nowhere. It had been the custom to meet, no one knew what was to happen, a presiding brother was not chosen until the meeting assembled. When appointed he did not know what to do, or what was expected of him. Things could not, in such circumstances, be done 'decently and in order.' Fortunately, this was realised, and under the guidance of Bro. John Scouller, in the chair, at Albert Street, Wigan, a few brethren were selected to be responsible for future arrangements. There had been, and

very rightly, a long hesitation lest anything in the nature of another Co-operation should emerge. Call this body a committee if you like—'a body called into being for a special purpose.' There is not a shadow of doubt it was a wise move—there was nothing else we could do. These brethren have *never been, are not, and have no desire to be*, a legislating body. They, from time to time, have arranged the half-yearly or yearly meetings of brethren, or asked the Church in the district where it was to be held to arrange matters. These brethren have received money for evangelistic purposes, arranged for young brethren to spend a period with Bro. Crosthwaite in training, and received applications from Churches for preaching help. But for our action in calling these brethren into being, Bro. Winstanley would not have got his chance to go forward when he did. He, of all men should be grateful for what was done. They made it possible for work for the Kingdom to be done which would not otherwise have been done.

Whatever the ideal may be, expediency is necessary in this land of ours with small and scattered Churches. It seems to me that Bro. Winstanley has reached the position that if the work is to be done it must be through a local Church, and if it cannot be done that way, it had better not be done at all. This is what it comes to, and is tragically wrong. We have to deal with things as they are, and not as they might be.

A. L. FRITH

N.B.—We do not intend to give space for a lengthy discussion of this matter. Surely when Paul wrote 'through the Church' he had in mind something far bigger than a local assembly. It was the Church, not a mere local assembly that Christ loved and for which He gave Himself. It seems to us that some brethren construct a plank so narrow that they cannot walk on it themselves.—Editor.

THE KINGDOM OF GOD

Dear Editor,—In reply to my letter in the April issue of 'S.S.' you ask if I do not know the elementary truth that 'the Christ' mean the Anointed? Your inference is that I have been saying he was not. Had you looked at the portion of Scripture I gave you (Rev. 3:21) with an open mind you should have seen the difference between being anointed, from enthroned or reigning king. You have been putting both as one and the same thing, whereas Christ states clearly where He is now, and promises reward to the overcomers, when He sits on His own throne,

Take, for example, the anointing of David as recorded in 1 Sam. 16:11-13, and see how long he was in being enthroned after his appointment by God and anointed by the prophet. The difference is shown there between anointed and enthroned as reigning king. David would probably often think, while being hunted by Saul, that he would have little chance to reign though anointed.

That is in perfect harmony with the last Scripture given for your consideration. The other portions you give are also in harmony with it. I therefore ask you to reconsider Rev. 3:21, where Jesus said 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

Those words were spoken long after the Acts 2 period in which you have asserted that he was then enthroned.

JAMES McLUCKIE

[Last month our critic said he could see nothing about Jesus being anointed King; he now charges us with inferring that he was not anointed. We gave Scriptures stating that Jesus has been anointed, crowned, enthroned and that His throne is for ever and ever. Yet while admitting that Jesus is anointed King, he denies that He is enthroned and reigning. David was king from the time of his anointing: Saul's rebellion did not disannul that; neither does rejection of Jesus by many rob Him of His Kingship and reign. Peter affirmed that promise to David to raise up the Christ to sit on His throne, was fulfilled in the resurrection, ascension, and coronation of Jesus, whom God had made 'both Lord and Christ,' i.e., anointed King and Sovereign Ruler (Acts 2:29, 36). Our critic discreetly ignores all that we have said concerning Rev. 3:21. We gave Scriptures showing that 'the kingdom of Christ and of God' are one; that 'Solomon sat upon the throne of David his father; which was his own throne, and also the Lord's' (1 Kings 2:12; 2 Chron. 29:23). So Jesus, who said, 'I and the Father are one' (John 10:30) is seated on His Father's throne, which is also His own. Further, it is stated in Psalm 89:35, 37, that David's throne is in Heaven. That is where David said the Lord would sit and reign (Psalm 110: 1-3); and where Paul says the Christ now is, 'at God's right hand in the heavenly places, far above all principality and power, and might and dominion; and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:19, 23). Yet, in face of all this, we are told He is not enthroned and does not reign! This correspondence must now close.—Editor]

NEWS FROM THE CHURCHES

Bristol, Bedminster.—On March 22nd and 23rd, the Lord's Day School at Bedminster, Bristol, held their anniversary, and we were very fortunate at having Bro. Frank Worgan to serve us. In addition to addressing the school he was able to preach the gospel to a well-attended meeting on Lord's Day evening.

K. J. COWLEY

Grassy Park, Cape Town, South Africa.—For several years the Church here has had about eight meetings each week, but usually around the latter part of the 'Old Year' and the first part of the 'New Year' there are so many that are scattered 'holidaying' that three of these weekly meetings are dispensed with for about two months. Things are back to normal now, and we are having fairly good meetings again. We have had visiting brethren from Cape Town, Woodstock, Claremont and Wynberg assemblies, at different times lately. These brethren are always asked to preach, unless some one else has been arranged for, and often we have two to make talks, dividing the time. We believe that a better interest is taken this way. While my health seems to be no better, I manage to do the preaching if there is no one else to do it. Last Lord's Day a brother from Simon's Town and two preachers from Woodstock were out here. The former gave us a talk both at the 11 a.m. and the 7 p.m. services. One of the Woodstock brethren made a short talk also in the evening.

GEORGE M. SCOTT

Readers will remember the visit of Bro. Scott to the Bible School at Hindley in 1947, while on the way from Africa to America. Sis. Scott was recovering from a broken limb during that time. She made a wonderful recovery by the grace of God and the work of the doctors. Our brother has been suffering from serious heart trouble. These have been faithfully continuing the cause at Grassy Park ever since their return from the States to Africa. The news item was brought by hand.

Portknockie.—We rejoice to report yet another four additions, three by baptism, and one restored. On Sunday evening, March 30th, Bro. and Sis. William Wilson were baptised before many witnesses. On Saturday evening, April 5th, Sis. George Wilson also followed her Lord in his own appointed way. They were received into the Church on Lord's Day, April 6th, along with Bro. James Mair, who was restored to fellowship. The seven baptisms reported are one family, which makes the joy more full and complete.

This is indeed a great encouragement to the Church and we are grateful for the Lord's blessing on the work here. Pray for us, brethren, that this great work will continue.

M. MAIR

Portknockie.—With much joy we record the good work begun here after years of working and praying, although sometimes weary and discouraged. On Sunday, March 23rd, we had the joy of receiving back into fellowship Sis. Jeannie Falconer and Sis. Mary Helen Anderson. On Sunday evening, the Church was overjoyed to hear the good confession and witness the baptism of Bro. and Sis. Bowie, son-in-law and daughter of Bro. and Sis. Smith, also Bro. and Sis. Wilson, son and daughter-in-law of Sis. Wilson and our late Bro. Wilson. These were mountain-height experiences. May our Heavenly Father bless and keep them; and may they be instrumental, in His hands, in bringing others to the knowledge of the truth. Bro. Andrew Gardiner, meantime serving the Peterhead Church, serves the Portknockie Church by a children's meeting on Mondays and a gospel meeting on Tuesdays. His stirring and challenging messages and appeal for decisions to follow Christ brought Sis. Bowie to make the good confession, with our two restored sisters; this was instrumental in the others following their example on Sunday evening.

M. MAIR

Ulverston.—A Church of Christ began in Ulverston on March 19th, 1876, and on March 22nd-23rd, 1952 anniversary meetings were held. On Saturday afternoon and evening over one hundred assembled and inspiring and encouraging messages were delivered by Bren J. Melling, A. Allan, D. Dougall and L. Morgan. Between the meetings tea was served at Chapman's Cafe.

On the Lord's Day, Bro. David Dougall served the Church well. Good assemblies heard stirring and helpful addresses.

We are grateful to the above-named brethren for their help, so willingly given, and to the large number of brethren and sisters from Hindley and Wigan who cheered and encouraged us by their presence and fellowship. It was an experience long to be remembered by all.

OBITUARY

Kirkcaldy, Rose Street.—It is with deep regret that we record the death of Bro. Robert Roberts, on March 19th, in his seventy-seventh year. Bro. Roberts was baptised almost sixty years ago, and was well-known amongst the brethren for his zeal and loyalty to the Church. As an elder here in Rose Street he will be greatly missed, for he gave most liberally of his time and ability to the service of

her family, and, on returning, took up her fellowship at Portknockie many years ago.

Steadfast and constant in her attendance and work in the Church, although through weakness she has been prevented from meeting with us for some years, her inquiries after the welfare of the Church showed the interest she had there. Now our sister has laid down her cross, and taken up the crown for which she strived so faithfully. Bro. A. Gardiner conducted the service at the home and at the graveside. Our deepest sympathy is extended to all her dear ones who are left to mourn. We commend them to Him who is the source of all comfort.

M. MAIR

Portknockie.—We report not as those who sorrow without hope, the passing of our aged sister, Mrs. Alice Smith, Findochty, on March 20th, at the ripe age of eighty-two. Her membership with the Church dates back fifty-five years, meeting first in fellowship in Findochty, later at Buckie. She later went to Canada with his Lord and Master. His ever-ready smile and warm handclasp were characteristic, and his presence at every meeting an example to us all.

But he has gone to be with Him whom he loved and served faithfully here on earth, and our prayers are that the God of all comfort will bless his wife, our sister, and their family, in this time of loss. 'Blessed are the dead that die in the Lord.'

D. MELLIS

CHANGE OF SECRETARY

Newtongrange Church.—Bro. A. J. Haldane, 64 Gardiner Place, Newtongrange, Midlothian, Scotland.

CORRECTION

'A Man of the Word—Life of G. Campbell Morgan,' reviewed in April issue, is published at 18/6 not 8/6 as stated, whether my error or not I do not know.

A.L.F.

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HINDLEY BIBLE SCHOOL

Saturday, May 31st (not 3rd as in last 'S.S.') to Thursday, June 5th (inclusive)

We offer you a feast of good things—Early morning prayer meetings, lectures on 'The History of the Restoration Movement,' forums, gospel and outdoor meetings.

If you are coming, write now, stating duration of stay, to either Bro. L. Morgan, 'Glen Iris,' 44 Lord Street, Hindley, or Bro. Tom Kemp, 52 Argyle Street, Hindley.

Fuller details of programme may be had on request.

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1	10	0	0
2	10	0	0
3	20	0	0
4	5	0	0
5	8	0	4
6	16	3	5

R. McDONALD, Treasurer.

MARRIAGE

SIMPSON-MELLIS.—At Church of Christ, Rose Street, Kirkcaldy, on March 28th, 1952, by Bro. D. Dougall. Thomas, younger son of Mr. and Mrs. A. Simpson, 3 Montgomery Street, Kirkcaldy, to Louise, only daughter of Bro. and Sis. D. Mellis, 117 Strathkinnes Road, Kirkcaldy.