

The SCRIPTURE STANDARD

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

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SEPTEMBER, 1973

WHAT ABOUT THE "MUTUAL MINISTRY"?

(THIS article is by Fred C. Melton, an American brother meeting with the church in Tunbridge Wells, Kent. Bro. Melton has had an article on the same subject published in the *Gospel Guardian*. The Editor of the *Guardian* has agreed to publish in his paper a reply setting out the British position on "Mutual Ministry". In the meantime we hope to present in the S.S. our understanding and practice in this ministry. Editor)

HOW MANY new, strong congregations of the Lord's church have been planted in Britain in the past twenty-five years? How many new, strong congregations were planted during the first twenty-five years following the establishment of the Lord's church on the day of Pentecost in 33 A.D.? Brethren, there is something wrong — terribly wrong! We need to face up to the fact that for some reason or reasons, we are simply not fulfilling that commission which our Lord gave us to "make disciples of all nations" (Matt. 28:19-20). Indeed, it may be argued that the "circumstances" are not quite the same now as they were during the Lord's time. Even so, we should be making much more progress than we are.

I believe one reason (but certainly not the only reason) for our failure in this respect is the deployment of the "mutual ministry" as it is *understood and practiced in this country today*

When I pose the following questions concerning the mutual ministry. I am in no wise seeking to defend the "pastor system" or 'one man rule' which is practised among some of the denominational bodies. The New Testament teaches that each local congregation of the Lord's church is strictly autonomous and is to be "ruled" only by a plurality of elders (Acts 20:28; 1 Peter 5:1-2). If no qualified men can be found for elders (1 Tim. 3:2-7), certainly all the spiritual men of that congregation are of equal voice.

QUESTION: Is the "mutual ministry" system (as understood and practised by most churches in Britain today) actually as scriptural as we have thought it to be? Did God actually intend for all Christians to be equal in "gifts", talents or abilities — thus to have a mutual part in every ministry in the church? It occurs to me that God intended that there be certain offices in the church to be exercised by those who are especially qualified for that particular work. The word "office" does

not necessarily imply authority, as an elder would have, but may be used in the sense of a specific work to be fulfilled — such as a public speaker or evangelist. Certainly, every Christian is to be a preacher of the gospel in a general sense, but the scriptures teach that some were and are to exercise certain “offices”, “ministries” or “works” (whichever you prefer to call them) in a specific way. For example: “God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles; then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers?” (1 Cor. 12:28-29). Did God intend every Christian, even every male Christian, to participate in the ministry of apostleship, teacher, miracles, healing, governments such as elderships? Even as Paul instructed the Romans in 12:4-7, “For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, (The Greek word *diakonia* a ministry) is used here to mean “ministrations” (R.V.) or “administrations” (A.V.) — W.E. Vine: *Expos. Dict. of N.T. Words*; and is also used in 1 Cor. 12:5 to mean “varieties of service” (RSV) or “different ways of serving God” (Phillips: *Letters to young Churches*) let us wait on our ministering; or he that teacheth on teaching” — thus Paul defines true mutual ministry. Although many of these “offices” (works) pertained to miraculous gifts, it nevertheless serves to illustrate the fact that God did not intend every single Christian to participate mutually in every single ministry. Quite apart from the original intent and true definition of the “mutual ministry” in actual practice has it not become little more than a mutual preaching system in Britain today?

Surely God intended for there to be leadership in the church, for “he gave some to be apostles, and some, prophets; and some, evangelists; and some, elders and teachers...” (Eph. 4:11). Only “some” were given to be apostles and prophets; only “some” were intended by God to be evangelists, elders or (public) teachers. Again, the term evangelist does not mean that a man must be itinerant or constantly move from place to place. The Greek word *Evangelistes* (evangelist) literally means “a messenger of good”... “denotes a preacher of the gospel” (and nothing more—F.M.). *Expository Dictionary of N.T. Words*. Paul commanded Timothy to “do the work of an evangelist” (2 Tim. 4:5) at Ephesus (1 Tim. 1:4) — a church that Paul had established some years before which already had elders appointed (Acts 20:28; 1 Tim. 5:17). It is, therefore, a matter of expediency or judgement whether a man serves a local church as evangelist (elders or not) “to preach the word...reprove, exhort with all longsuffering and doctrine” ten days or ten years. The length of time one stays with a local church in order to preach, reprove, exhort, etc. does not make him a “one man minister”. There may be and should be many “ministries” exercised simultaneously in the same church, and the work of an evangelist must be *in addition to*, not a *replacement of*, the work of the other members of the church.

If there is any “latent talent” in any congregation, it should certainly be developed according to the grace that God extends to any man; but, brethren, this idea of insisting that a different speaker occupy the speaker’s stand every Lord’s day in order to satisfy the “mutual ministry” originates from the denominational world and not from the scriptures. The practice may be seen everywhere among the Baptists, Methodists, Brethren and the Evangelicals and has contributed to the destruction of these groups as surely as it has the Lord’s church.

ANOTHER QUESTION: Does God approve of a system which has produced such unfruitful results? The mutual ministry (as understood and practised in Britain today) does not permit the intensive indoctrination of our members, especially our children, which is so desperately needed if we are to “turn the tide” of defeat into a triumphant

victory for the Lord's church. A speaker coming in from a distant congregation rarely if ever knows or can fully appreciate the specific problems of that particular group. One Lord's day a man may speak upon a needed subject while the next Sunday another may speak upon a completely irrelevant subject and sometimes even in contradiction. No one in the congregation, and especially visitors, can feel that a parade of visiting speakers really has an interest in the Lord's work at that particular place. The local church also suffers greatly by the continual absence of its leading men off preaching somewhere else, plus the fact that the system breeds mediocrity.

I am acquainted with the case of one fine Christian teacher who was sent out by a church in Leicester about 40 years ago to be an evangelist in the southern "district" of the churches of Christ which included London, one of the largest cities in the world. This man was evidently an outstanding evangelist and was instrumental in converting many souls to the Lord in this area. However, no sooner had converts been made in a given church than he was required by the "mutual ministry system" to pass on to another congregation, leaving these tender "babes in Christ" in the care of less interested and incapable persons, who allowed them to be swallowed up again into the world. In this area, containing around 9 million people, several New Testament churches have completely ceased to exist; some are joined to the Association of Churches of Christ and a few have joined the Baptist Union in a desperate but misguided effort to gain stability.

Now, all of us who love and obey the Bible know that God's ways are always the best ways. But, if the mutual ministry (as understood and practised in Britain today) is scriptural, we are faced with a most vexing dilemma: either God's way is wrong or every faithful Christian brother who has been involved in the system has been delinquent in his duty. Brethren, just a word in love, plainly stated: We need to face up to these problems rather than always blaming some "outside influence" for our troubles.

F. MELTON

GREAT DOCTRINES OF SCRIPTURE

IX: JUSTIFICATION

TO assist us in our study of this great Bible theme we need to understand clearly the meaning of the words used.

In the N.T. the verb "justify" is a translation of the Greek word *Dikaōo* which means, primarily, "to deem to be right", and signifies "to show to be right or righteous, to hold as guiltless, to accept as righteous". In his letter to the Romans, Paul explains that the expiatory sacrifice of Christ Jesus was in order to manifest the righteousness of God who, by divine forbearance, had passed over former sins. He continues: "it was to prove at the present time that He Himself is righteous and that He justifies him who has faith in Jesus" (Rom. 3:26). In order to explore all the ramifications of this statement it might be best to proceed by posing certain questions and supplying scriptural answers, and this I shall attempt to do.

WHAT STATE ARE WE IN?

Paul asserts in the third chapter of the Roman letter that both Jews and Greeks are under the power of sin; and he continues, "None is righteous...no one understands, no one seeks for God" (v's 9-11). Later in the same chapter he makes the statement that "all have sinned and fall short of the glory of God" (v. 23). So we cannot fail to understand this teaching: sin has made everyone defective and unrighteous, and consequently, all need to be "made right" before God. In short, the whole world was (and is) guilty before God.

DOES GOD MAKE ANY PROMISE TO US?

Well, God explains that His righteousness has made a way available for us to be justified in His sight. Now the phrase "righteousness of God" is not to be understood as the *personal* righteousness of God, but that justification which the sinner obtains by a God-provided process. It stands in contrast to that which alone could avail as man's own righteousness. Man cannot be self-effecting in this respect; as Paul teaches: "For no human being will be justified in His sight by works of the law, since by the law comes the knowledge of sin" (Rom. 3:20). In contrast to this, God's righteousness is revealed by what He effected in Christ Jesus: "But now the righteousness of God has been manifested apart from the law... the righteousness of God through faith in Christ Jesus for all who believe" (Rom. 3:21,22). So Christ is the *promise*; Christ is the *hope*; and Christ is the *way*. As Paul again asserts: "He (Christ) was put to death for our trespasses and raised for our justification" (Rom. 4:25). The important points which we ought by now to have realised are: ALL have sinned; ALL need justification; ALL must believe. The glorious promise, then, that God makes is that we CAN be justified in Christ Jesus, His Son, provided that we believe Him and that we have faith in the promise.

WHAT RELATIONSHIP IS THERE BETWEEN BELIEF, FAITH, AND JUSTIFICATION?

After Paul teaches that the righteousness of God through faith in Christ Jesus is for all who believe, he goes on: "they (who believe) are justified by His grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his (Christ's) blood, to be received by faith" (Rom. 3:24,25). Here we notice that:

- (1) Justification is by grace (favour) and not of personal merit;
- (2) it is by means of redemption (ransom) through Christ Jesus;
- (3) this gift, made available by the sacrifice of Christ, is to be received by faith.

At this point, Paul's teaching regarding faith and works must be considered. Concerning Abraham he says, "For what saith the Scriptures? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not counted of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:3-5). What Paul is here teaching is quite simple. It you think that in your own strength you can *earn* righteousness then you will not succeed; but if you receive in faith God's gracious *gift* of salvation in Christ Jesus, then the God-given process of *justification* will be effective on your behalf. Dear friend, you need to say to God, "Yes, I believe. Let this gift be mine."

IS THERE ANYTHING FURTHER TO UNDERSTAND BY THIS "COUNTING OF FAITH FOR RIGHTEOUSNESS"?

Yes, there is. The word "for" (*eis*) used here expresses condition and means "with a view to". The blood of Christ was not shed *instead of* remission of sins but *for* (with a view to) remission of sins, when reception of Christ's sacrifice has been effected by faith. As Paul explains in Rom. 16:25,26: "the mystery (the gospel) which was kept secret for long ages, is now made known to all nations, according to the command of the eternal God, to bring about obedience to the faith".

A word here as to the faith, Belief must not be thought of as merely an act of the mind, but rather as a principle of action. The writer to the Hebrews, in his great discourse on faith, uses some strong, active verbs which we would do well to note. Just remind yourselves of what the writer says: "By faith Abraham OBEYED; and he went out...By faith Noah PREPARED an ark...By faith Abraham, when he was tested, OFFERED UP Isaac" — and so we could go on. It was not, then, by faith *alone*, but by faith *with its concurrent acts*. Faith, if thought of in the abstract;

is dead, being alone, Faith working by love, and resulting in repentance, confession, and immersion, brings one into that state in which God declares we are *justified*. As the writer to the Hebrews says: "Without faith it is impossible to please God. For whoever would draw near to Him must believe that He exists and that He rewards those who seek Him" (Heb. 11:6). It is, of course, important that the heart be right with God. But justification by faith is surely something more than heart-reception. As Paul puts it: "But thanks be to God, that you who were once slaves of sin have become OBEДИENT from the heart to the STANDARD (or FORM) of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness" (Rom. 6:17,18).

When are we set free from sin? When we obey the gospel.

When do we obey the gospel? When we act on our faith.

What did Peter tell his hearers on the day of Pentecost? He told them what to DO.

What did they DO? They repented, confessed, and were baptised.

Paul sums it all up by saying, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5:1).

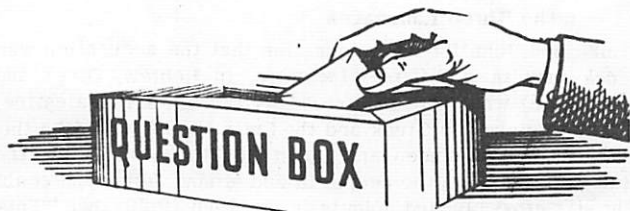
WHO IS IT THAT JUSTIFIES?

Let the Bible answer: "What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things? Who shall lay anything to the charge of God's elect? IT IS GOD THAT JUSTIFIETH."

WHAT OF THE FUTURE?

One day we shall all stand before the great white throne, seeking justification from God. If we have not sought that justification here and now in Christ Jesus then there will be no one to whom we can turn. Why not have faith in Christ and be prepared to act on that faith so that we can have peace with God. AND BE JUSTIFIED BY HIS GRACE?

ALFRED MARSDEN



Conducted by
James Gardiner

"Matthew, Mark, Luke and John each gives a differing version of the inscription on the cross of Christ. In view of the fact that each apostle was inspired by the same Holy Spirit, how would you explain the differences?"

The Four Inscriptions

It is true that the four writers of the "gospels", referred to above, give slightly differing renderings of the inscription placed by Pilate on Christ's cross.

Mark's account of the "accusation" attached to the cross is simplest (Mark 15: 26): "The King of the Jews."

Matthew prefixes Mark's account by "This is Jesus", thus: "This is Jesus, The King of the Jews."

Luke prefixes Mark's account by "This is", thus:

"This is the King of the Jews."

John's prefix is longest of all i.e. "Jesus of Nazareth". thus:

"Jesus of Nazareth, the King of the Jews."

Thus the phrase "the King of the Jews" is common to all four.

It does not appear to this writer that the differences are of a serious nature; nevertheless some might insist that they ought all to have been exactly the same. We ought, therefore, to look for some explanation.

Apparently the Romans, having a bent for legal detail and tidiness, followed a practice of announcing the terms of the charge against criminals who were being executed. This announcement was made in gypsum letters on a rough board and, in the case of crucifixion, this board was hung round the neck of the culprit and later transferred to the cross. This may not have been done at every crucifixion, but it was carried out in the case of rather special prisoners and it was followed in the case of Christ's crucifixion, as we know. Pilate, we are told, personally wrote the *titulus* (John 19:19) and put it on the cross. Matthew, Mark and Luke describe it as '*his accusation*' and John says it was "*a title*". Jesus was charged by false witnesses with many things at His trial, but in the end it was not for blasphemy or any other like crime that our Lord died, but for "treason". Pilate could not, of course, put a man to death without a cause, and this was as near as he could come to one — the claim that Jesus being a king was in Roman eyes a potential threat to Caesar. Pilate possibly did not regard Jesus as any such threat but grasped the opportunity of trumping up a convenient charge. Officially, then, Jesus died because of the fact that He was "King of the Jews" (a fact referred to more by the Jews than by Jesus Himself) and that was what was written upon His superscription on the cross. The charge was, of course, completely false: Jesus was indeed King of the Jews, but guilty of no crime — least of all that of treason.

The Three Languages

We are indebted to Luke and John for the information that the accusation was written three times — *each time in a different language*, in Hebrew, Greek and Latin. The Hebrew (i.e. Aramaic) would be understood by the Jews in Palestine, just as the Gentiles would understand the Greek and the Latin. Greek would be the prevailing language throughout the provinces and Latin was the language of the occupying forces — the Romans. Thus, all the people in and around Jerusalem could read the inscription on Christ's cross. Indeed John tells us (John 19:20) that "This title then read many of the Jews; for the place where Jesus was crucified was nigh unto the city..." John goes on (in v's 21 and 22) to tell us that "Then said the chief Priests of the Jews to Pilate, Write not the king of the Jews; but that *He said*, I am the King of the Jews. Pilate answered, What I have written I have written".

And so Pilate by the writing of a title showed at once the "official" grounds on which his consent to the death of Jesus had been wrung from him. But, at the same time, the title showed his angry contempt for these Jewish leaders. This was their "King" — poor, bleeding and being crucified; and it may be the title implied his own secret half-belief that Jesus was in some way a king, far more noble and high-souled than all the hypocritical chief priests, elders and scribes taken together. It seems obvious that Pilate thoroughly despised the Jews, and especially so when he remembered that they had been allowed to drive him to a deed which he so thoroughly hated. Thus he sent them packing when they came cringing to him about the inscription and asked him to alter it. The title, "This is the King of the Jews"

was Pilate's second-handed mode of a parting retaliation to the Jews, and yet, wittingly or unwittingly, by his refusal to change the title he proclaimed to the world (in its then three main languages) a great and eternal truth.

The Differences

Having sketched in a brief background to the question before us, what is the explanation of the differences in the rendition of the title by the four gospel writers?

The first point worthy of mention is the fact that in all probability they were not intending to give us a verbatim quotation of the actual words on the board — they probably had all personally read the actual inscription and were but paraphrasing the contents of it. All four versions are essentially the same; all state the sense of the superscription, and all state correctly the charge i.e. "The King of the Jews." Both Matthew and Luke can be excused for saying (by way of a prefix), "This is the King of the Jews" for such a thing is implied.

It may be, too, that there is substance for the point of view that as John indicates (in John 19:19) he is recording the title applied by Pilate, Pilate's title was "Jesus of Nazareth the King of the Jews".

By contrast Matthew, Mark and Luke claim only to be supplying us with information regarding the accusation against Christ. What was the accusation? "This is Jesus the King of the Jews".

Then again and probably most importantly of all is the fact that the accusation and title were written in three languages — Hebrew, Greek and Latin. Perhaps the wording differed in the three languages. Indeed it is thought that Pilate incorporated the mention of Nazareth into the Hebrew version (as quoted by John) to annoy the Jews. The Jews, of course, believed that "no good thing could come out of Nazareth" (John 1:46).

Summing Up

In a brief summing up I would list the following points:—

- (1) The differences in the four accounts are trivial and constitute prefixes which are in any case, implied;
- (2) The intention of the writers may have been merely to paraphrase the wording and not to give a straight quotation;
- (3) Only one of the writers claimed to be recording the terms of the title Pilate had written. Two of the others claimed to be giving the terms of his accusation;
- (4) The title or accusation was written in three languages, and this gives room for slight differences to occur in a retranslation. John may have quoted what the Hebrew version said, Matthew the Latin, and Luke the Greek. Who knows?

In any event it is interesting to note that, although the Jewish priests and Pilate may not have realised it, the title written by Pilate was a means by which God was pleased to proclaim to the world (in its then three main languages) the Messiahship of Jesus and the fulfilment of prophecy.

"Jesus of Nazareth, the King of the Jews"

(Questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.)

From this exposition of the differing inscriptions on the cross it is reasonable to conclude that the full and correct wording was: "THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS." This does not contradict the account given by either Matthew, Mark, Luke or John. EDITOR .

SCRIPTURE READINGS

SEPTEMBER 1973

2—Genesis 4:1-18 1 John 3:11-24
 9—Deut 18:9-22 1 John 4:1-12
 16—Deut 15:1-11 1 John 4:13 to 5:5
 23—Jeremiah 7:18-28 1 John 5:6-21

MURDER

PERHAPS the most striking statement in John's first letter is "He that hateth his brother is a murderer" (3:15). In view of the main purpose to stimulate genuine love in the church, it is not surprising that the subject of hatred should find a place in it. Love and hatred are light and darkness, and the outcome of hatred is finally murder. We have to recognise that wishing harm to a person is often kept in check only by the restraint of publicity. When someone in a fit of temper strikes another, or even retaliates, the blow is the hardest possible in the circumstances. It is of course essential that a Christian should develop such a character that the motive for the blow does not exist. Is this too much to ask? The very disposition to violence is removed from the heart by the love of Jesus residing there. When we realise the horrible nature of hatred, we recoil from it. It is easy however to fall into thinking unkindly of people, and that is where the evil begins. Paul, listing the grosser sins, adds, "But now put away... anger" etc. (Col. 3:8). The new man has to be "after the image of Him that created him" (Col. 3:10). John too, besides warning that "He that loveth not abideth in death" (3:14), requires us to "abide in the Son and in the Father" (2:24). We cannot do this unless we do develop their likeness. We know love because Jesus laid down His life for us (3:16). This involves the cancellation from our hearts of the motives leading ultimately to murder. The development of this divine likeness in us will instigate evil disposition on the part of "the world" in the same way that Abel's

obedience resulted in Cain's hatred. This may be the sign of faithfulness on our part.

Life and Love

That we cannot have life — eternal life, unless we have also love, is written all through this letter. The life comes through faith — "Whosoever believeth that Jesus is the Christ is begotten of God" (5:1). Here our family relationship is stated, and the first duty in the family is to love one another. We know that this is true in the earthly relationship, and is nearly always defective in one way or another. How often in history has it also been true of the church. We ought to be ready to lay down our lives for the sake of our brethren because Jesus laid down his life for us, but something much more likely to affect us immediately is required — the succour according to our ability of those in need (3:16 & 17). Assurance of eternal life is in our abiding in God and God abiding in us. This is shown by our behaviour towards one another for, God being love, we shall manifest the same if He be with us. The example of love in the coming of the Lord Jesus is unmistakable, and every part of His life manifested love. It is as though there is no excuse for failure in this very primary obedience to the commandments of Jesus. The stress laid on this subject is an indication of danger at that early stage of the church's story. Some were lacking in this respect. It is significant that in the message to Ephesus, where probably the apostle was living when writing the letter, the accusation is that the church had left her first love (Rev. 2:4). The meaning doubtless is her love for the Lord, but as we have indicated above behaviour and love of Jesus are closely linked if not bonded together.

There must be causes of difference among brethren, some involving important principles. It is not an indication of love when evil is permitted. Love can require disagreement. It must be the motive, and dictate the treatment.

The False Prophets

The New Testament prophets were

part of the foundation of the church. (Eph. 2:20). They were those upon whom the Apostles laid hands for impartation of miraculous powers. It is evident that Stephen and Philip, so empowered, were able to work miracles but not to impart the powers to others. In the church at Corinth various gifts had been imparted by Paul (1 Cor. 12 and 14), and his visit to Rome would have provided the opportunity to spread this special work of the Holy Spirit there also (Rom. 1:11). Some in Ephesus had the same privilege (Acts 19:6). The work of such men would be of first importance as the apostles were put to death or passed away and, assuming John's great age, some would still be teaching and preaching. Their position was liable to imitation and perversion. Men with special talents and ambition had already developed schism in the churches, and had evidently in some cases started their own assemblies. They no longer made pretence of following the Apostles. It was thus necessary for John to warn against them, and to instruct the brethren to test all claims to spiritual authority. This he does in the fourth chapter.

We note the emphasis on apostolic authority (4:6) and, like Paul in the letter to the Galatians, John insists upon adherence to "that which you heard from the beginning" (2:24). The same emphasis is necessary today.

R.B. SCOTT

CO-WORKERS OR ONLOOKERS?

THE Lord ever looks for co-workers, but too often gets onlookers. Every disciple ought to be a soul-winner. It is far better to bring souls to the Lord one by one than in a crowd. You may shake a tree and quickly fill a barrel with apples, but they will not stand shipment. Handpicked fruit is the best. One soul saved by personal contact and definite instruction is one to whom you can look for growth and perseverance in the Christian life.

Australian Christian

"DEAR Lord Jesus, you be the needle and I'll be the thread. You go through first and I'll follow wherever you lead."

Prayer of a Congolese Christian

WHAT THE "SCRIPTURE STANDARD" MEANS TO SOME

(WE have, just before going to print, received the following letter from a sister in Christ, Shaheen Qureshi, Our sister has recently been baptized and was a member of the church in Stretford, Manchester. We thank her most warmly for her gracious letter: it arrived at just the right time and greatly encouraged us in our efforts to keep the "S.S." going in its mission. Our prayer is that God will richly bless you, Sister Shaheen and all who find the "S.S." such a source of strength and help. EDITOR)

Here is the letter:—

9.8.73

"Dear Mr Melling,

I am just writing to thank you for a wonderful and comforting magazine 'The Scripture Standard'.

You may not remember me (we do remember you, Shaheen) but I used to live with Brother Allan Ashurst and his family. I got baptized last November... I also attended many of the meetings in Wigan, also the fellowship week-ends. Now I miss all that because I have left school, and have taken a post as a nanny to two young children. I am very isolated here, because there is no church of Christ nearby. So I cannot meet and break bread with other sisters or brothers.. By reading the Scripture Standard I feel much closer to the others in Christ. It is so good and some of the lessons are so marvellous and understanding I am quite sure it makes many lonely people happy and comforts them. Please keep up with the good work. I know many people like myself are very grateful and appreciate your good work... Thank you very much. God bless you, all my love in Jesus Christ, Shaheen Qureshi"

HAPPY is the man who can disagree without being disagreeable. Kindness is an evidence of greatness; malice is a property of the small soul. Geo. Hoffman

AN open mind and a closed mouth make a happy combination.

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CORRECTION

WE have received a letter from Bro. D. L. Daniell thanking us for our notice of the duplicated sheet, dealing with Bible subjects, issued by the church in Tunbridge Wells. Several excerpts from this "Christian Messenger" appeared in our August issue. Bro. Daniell points out that we have given his former address. Please correct this (Aug. p. 91) to: 34 North Farm Road, High Brooms, T.W.

NEWS FROM
THE CHURCHES

Woodstock South Africa: There was great rejoicing on Friday, 20th July, when Amanda Naaadoo was baptized into Christ. Although on that evening she was suffering from flu and sinus she carried out her decision. We admire her faith and welcome her into the family of the Lord. May God bless and keep her faithful and use her to lead others to Christ. T.W.H.

COMING EVENTS

Hope Chapel, Prince of Wales Road:
 102nd Anniversary of opening, Saturday,
 October 16th (God willing).

Meetings 3 and 6.30 p.m. Tea 5p.m.

Bro. Fred Melton (Tunbridge Wells) has kindly agreed to speak on that occasion, and to be with us to teach and preach for two weeks from that date.

R.B. SCOTT

OBITUARY

Brighton: The church is sad to report the passing of our oldest member, Sister Mrs. Hilda Humphreys, on July 11th.

Our sister was a consistent and regular attender to all our services over a great number of years. She taught in the Sunday School, and had a great interest in Temperance work. In her 80th year she was able to maintain a regular attendance at the Lord's table until a few weeks before she was called to enter the "joy of her Lord" which we are confident will be hers. W.I.A.

Duckie: With feelings of deepest sorrow we report that the church here has been called upon to part with an elder brother Peter Innes on his 82nd year. He passed peacefully to his rest on 6th August. Obeying the gospel in early life, he endeared himself to the brethren, by his walk and talk. He was always ready to succow those who were in spiritual need, to exhort the church, and to preach the gospel. He was concerned for the church, and his kind acts were shown for those outside the church also, knowing that in helping others he was doing it for his Master. He leaves behind a beautiful testimony which we shall treasure. Surely he could say with Paul. "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day, and not only to me, but also to all who have loved his appearing."

Brethren Harper, Mair and Geddes officiated at his burial. We commend his wife Mary, his family, and John and Ethel and their families, to our loving heavenly Father, and trust that he may give strength to bear the parting.

*Jesus, Thou Prince of Life,
 Thy chosen cannot die.
 Like Thee they conquer in the strife,
 To reign with thee on high."

John Geddes.

"SCRIPTURE STANDARD" BALANCE SHEET

as at 8th August, 1972

INCOME		EXPENDITURE	
Balance in hand 1.1.73	£305.73	Printing (7 issues)	£350.06
Subscriptions to date	233.48	Postage	38.14
Gifts to date	97.43	Bound Volumes	34.60
		Wrappers, receipt books etc.	£39.68
		V.A.T. on above	<u>3.46</u>
			43.14
		Cash in hand	<u>170.70</u>
Total	<u>636.64</u>	Total	<u>636.64</u>

ESTIMATED REQUIREMENTS FOR AUGUST to DECEMBER 1973

Cash in hand	£170.70	Printing (5 issues)	£260.00
Money due from Agents	£74.12	Postage	<u>30.00</u>
Unpaid subscriptions:		Total	<u>290.00</u>
Home	18.00		
\$171.00Overseas*	<u>57.00*</u>		
Total due	<u>149.12</u>		
Total	<u>319.82</u>		

*The Treasurer has little hope of realising this item, as Overseas readers often subscribe for one year only, without cancelling in later years.

EXAMINATION of the Balance Sheet reveals the serious position of the finances of the S.S. Cash in hand is sufficient only for the issue of the paper for a further three months — until October. Estimated funds needed until the year's end are £290; £170 is held by the Treasurer. To continue until the end of the year, therefore, would mean a deficit of £120. And how is that amount to be supplied?

The Balance Sheet calls attention to a significant fact — that £149.12 is still owed by AGENTS and INDIVIDUAL SUBSCRIBERS for previous years and this years issues of the S.S. So far as regards AGENTS the amount of £74.12 is outstanding. We appeal to you to send to the Treasurer whatever you are holding. And please do it at once, while it is in your mind. With regard to OVERSEAS SUBSCRIPTIONS the Treasurer add an explanatory note in the Balance Sheet.

Steps are being taken to appeal to churches and individual brethren, who may be concerned for the S.S. and desire that its publication be continued, to make gifts now and in the future, God willing, to ensure that so far as lies in our power and ability, the S.S. shall carry on in seeking to forward the cause of Christ, so dear to our hearts.

Brethren, if you think the paper is worthy, DO ACT NOW. EDITOR.

THE SCRIPTURE STANDARD is published monthly by members of the **CHURCHES OF CHRIST**. It is not in any other respect connected with any religious body or organisation, but is completely independent of any such affiliation. It exists to try to forward the cause of the Church of Christ as revealed and recorded in the **NEW TESTAMENT**, in its teaching and practices. This aim is set out under the title of each issue of the paper.

ARTICLES AND OTHER LITERARY CONTRIBUTIONS are welcomed by the Editor.

NEWS ITEMS, REPORTS OF CHURCH ACTIVITIES and notices of **COMING EVENTS** are invited. The Editor is solely responsible for decisions as to the inclusion or exclusion of any such contributions forwarded for publication, whether by churches or individuals.

No payment other than necessary expenses is made to any who work on the magazine, or to contributors of articles etc. of any nature. The paper is supported entirely by subscriptions and gifts from interested readers.

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