

The **SCRIPTURE STANDARD**

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

VOL. 34. No. 12.

DECEMBER, 1967

RESTORING THE OLD

Since the end of the Second World War we have seen feverish activity in replanning, redeveloping and rebuilding especially the cities partly destroyed by bombing. In addition new towns are being built, and attempts even being made to develop new communities of people.

There is no doubt that much of this development is necessary. So many of our towns and cities had become a heterogeneous collection of structures, without any cordinated plan, that the destruction through war gave the architects and surveyors the opportunity necessary to rebuild with definite purpose. But not all this development is proving itself in the creation of more beautiful and convenient surroundings. Very rarely is anything allowed to stand in the way of redevelopment, so that sometimes historic, beautiful and lasting buildings have been ruthlessly destroyed, their places taken by unpleasing and shoddy structures. Buildings with the glamour of history behind them, masterpieces of architecture worth preserving for their own sakes, have been demolished: all in the name of advancement, progress and utility. Nothing must stand in the way of our technical revolution, neither sentiment nor feelings for the past. True, attempts are made, some official, to preserve the best of this architecture. The Government acts through its Historic Monuments Commission, and local and private societies have had some success in keeping and maintaining these objects of beauty and culture.

NEW THEOLOGIES

Religion, even Christianity, has not escaped this urge for modernising and re-presenting to "the modern mind" those things it has to advance. All sorts of ideas are being put into practice to "get the message over." We are told that no longer is the preaching and power of the scriptures sufficient to accomplish the purpose of God. Indeed, some of the methods used in order to be "with it" towards those we seek to reach result in the word of God simply not being preached or taught at all: gimmicks, substitutes, the covering of eternal truths with sugar-coating, the churches minding everybody else's business but their own—all these are offered in the desperate attempt to bolster up "organised religion" and to present a convincing "image" to the world. The old theology has been largely rejected, and our modern theologians have not learned the lesson of R. J. Campbell's failure with his "New Theology" some sixty years ago. Intense activity is taking place in religious circles to present a new "New Theology," whose outcome will be to make the teaching of the Bible meaningless, having no application, no message to modern civilisation.

But it remains true that "the old is better." How many of the buildings being erected today will be standing in 20, 50, not to mention hundreds of years as some of those old ones, now destroyed, have done? In some respects we are today building the slums of tomorrow. We remember reading in an architectural journal that many of the vast skyscrapers being erected in the great United States cities at astronomical expense are intended to last only twenty years—in other words they are simply temporary structures. And so it is with the pseudo-Christianity being put forward as the Church's answer to the modern situation.

People, especially the young, are resorting to all kinds of outlandish habits and practices to deal with or escape from the dilemmas and problems of life today. Some years ago we heard a preacher telling of two young people chattering

away in the railway coach in which he was a passenger. The utter emptiness and inanity of their talk distressed him, and in his preaching he said that, hearing them, he could not help but recall the words of Christ to the woman at the well: "If thou hadst asked of me, I would have given thee living water."

"THE OLD IS BETTER"

But this is the "old, old, story." The world wants something new, as though its newness is the guarantee that it will satisfy. Where is the sensation of yesterday? the last word in gimmickry?; the up-to-the-minute panacea for our ills?; the pop-song that headed the list a month ago? And where will all these things be in six months' time? And the people love to have it so. Things are not intended to be permanent; when their newness wears off we must have something else new.

"Tell me the old, old story, When you have cause to fear,
That this world's empty glory, Is costing me too dear."

The Bible, that old-fashioned, out-of-date, discredited book exactly diagnoses and covers our modern situation. There is hardly an experience through which any individual or nation passes but what is to be found recorded in the Bible. It is perfectly up-to-date and even in advance of the most modern needs. Some text or incident can be referred to which fits exactly our need for help and guidance.

RESTORATION

Take the experiences of Elijah. In that test on Carmel to prove the reality of the living God we read how completely and triumphantly Elijah, or rather God Himself, demonstrated that "The Lord, He is God." In 1 Kings 18:30-33 it is recorded: "Then Elijah said to all the people, 'Come near to me'; and all the people came near . . . And he repaired the altar of the Lord that had been thrown down; Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came . . . ; and with the stones he built an altar in the name of the Lord." Elijah did not build anything new: he did not bring any new thing or teaching. He rebuilt the old that had been ignored, forgotten or rejected. He **restored**. Elijah was not a bringer of new-fangled ideas that would tickle the ears of his people. Elijah was a restorer of the old, of that which was already in being and was built upon a firm, true foundation—the word of God Himself. Although (as he thought) all had forsaken God and he only was left faithful, Elijah built from the old tried and true material, upon the old tried and true foundation, the meeting place of God with His people. Patiently he set to and built it up afresh. Kipling in his poem "If—" speaks of the man who "If you can watch the things you gave your life to, broken, And stoop and build 'em up with worn-out tools . . ."

We are to be the restorers; we are in the movement for the restoration of New Testament Christianity. Our sphere is exactly delineated in 1st Corinthians, chapter 3. We are not to lay the foundation afresh, nor to lay a fresh foundation. That is laid, is immovable and cannot be relaid or displaced with any other foundation. What we are concerned with is building upon that foundation; as Elijah restored so are we to do. Paul writes to Christians, "... I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ."

Let us then, brethren, to the work of building up the spiritual edifice, built of "living stones," which is the church of the Lord Jesus Christ, each working in his and her humble, quiet, yet vitally important part for the building up of "the city which has foundations, whose builder and maker is God" (Heb. 11:10).

EDITOR.

REACHING OUT FOR . . . THE LOST

Are we, the church, turning into a group of mercenaries, serving only for pay or profit when it involves the lost? Personal compensations should in no way be involved except for the joy of seeing souls saved. And the business of saving souls is a work for every Christian, regardless of whether any human praise or support is forthcoming.

It might be well for us to remember that the **supreme mission of Jesus was the salvation of the lost**. Jesus came to "save his people from their sins" (Matt. 1:21). "For the Son of man is come to save that which was lost" (Matt. 18:11). He died giving His life a ransom for all (Matt. 20:28). A ransom is used to secure the release of a person, or property, from bondage for a price. Jesus secured us from a miserable eternity by giving His life (Rom. 5:7-11).

But now that Jesus has opened the way of salvation by His life, death and resurrection, who will show the lost the way? Our Lord "called his own servants, and delivered unto them his goods" (Matt. 25:14). The church, called the body of Christ (Eph. 1:22-23), is a spiritual projection of Christ in the world, and as members of Christ **our mission is the mission of Christ**—to seek and save that which is lost. However, this seeking and saving will not be done by wishful thinking; it will be done only when we acquire a passion for the lost which will impel us onward in performing our mission.

Jesus' attitude toward the lost was not negative, and we would do well to emulate His example. He felt a great love for the lost even though He in no way was responsible for their condition. He did not cause mankind to be lost, yet He felt compelled to open the way for salvation for all. The preciousness of the lost is illustrated in Luke 15, and Jesus' desire to help them is vividly portrayed.

In Luke 15:1-2 Jesus is found teaching the publicans and sinners—the lost. The religious leaders of the day are also in attendance. But what were they doing for the lost? Nothing. The religious leaders, the Pharisees and scribes, sat by and murmured, saying, "This man receiveth sinners and eateth with them." They, mind you, not only were not doing anything for the lost but murmured when someone else did. These were the hirelings spoken of by Jesus, whose own the sheep are not and who flee at the coming of the wolf, leaving the sheep, caring not for them, because they are hirelings (John 10:12-13).

There is, it seems to me, far too much murmuring and complaining today about efforts to save the lost. Often some good work is stymied because some stick-in-the-mud whines: "What good will it do?" Often, too, we hear complaints about wasted self efforts, expenditure of monies, and the uselessness of babes in Christ to the church. When we make any of these complaints, we lower ourselves to the level of the hypocritical Pharisees who, to put it plainly, had **no feelings** for the lost to begin with.

"THE LOST SHEEP"

Jesus proceeded to focus the attention of these religious leaders on the lost by giving a series of parables, each illustrating a different type of lost person. The first had to do with the lost sheep (Luke 15:3-7). If you have a hundred sheep, He asked, and lose one, do you reason that you still have 99 and do not need the lost one? Never! At least not the good shepherd. He looks until the lost is found and rejoices, does not murmur, at the finding of it. What a contrast to the Pharisees in their attitude toward the lost!

Briefly, though, why is a sheep lost? Because it wants to be? No, never! It is lost through carelessness. It gradually wanders away from the flock. No one has driven it away. But after a while the careless sheep comes to the realization it is lost, and needs to be saved. The cry or bleat of distress goes out. Who will answer? The dogs, coyotes, wolves, the predators, or the church? Someone will. About the sheep this is to be remembered; the shepherd can truthfully say he did not cause the sheep to be lost, but the good shepherd **always** feels compassion and does what is necessary to seek and save the wayward.

"THE LOST COIN"

The second parable had to do with a lost coin (Luke 15:8-10). If a woman has ten pieces of silver and loses one, does she reason she still has nine and does not need the lost piece? Hardly! She seeks till she finds the piece and rejoices at the finding. But why was the coin lost? Carelessness, but not carelessness on the part of the coin, for a coin cannot lose itself. A coin is lost because of what someone else does, and so it is with many souls. Some of those Jesus taught had gone out, no doubt, because of the hypocritical lives of the religious leaders. Thus Jesus was doing His part in trying to find and restore them. And, lastly, about a lost coin we should remember that it does not lose its value because it is lost, for its value is inherent; but the only thing is, it can do no one any good as it is out of circulation. So it is with lost souls.

"TWO LOST SONS"

The third parable had to do with two sons, the younger of whom we generally term prodigal (Luke 15:11-32). The younger son left his father's house with his eyes wide open. I suppose we can say he was lost because he wanted to be; however, he was deluded as most souls are. In time he "came to himself" and returned repentant to his father's house, where his father accepted his confession of "I have sinned" with great rejoicing.

But there was the elder son, and upon hearing of his brother's return, he was angry, and would not go into the house. This elder son represented the Pharisees. A Pharisee stood proudly on his long years of faithful service, and

on his not having "transgressed at any time thy commandment." A proud and boastful statement, and true indeed as far as the letter of the law was concerned. But this son was lost, not because he kept the law but because he had NO COMPASSION or love for the lost, and actually resented and complained when others tried to do something for them.

So we should be reminded that we, the church, are the religious leaders of our day. We have a responsibility to the lost. To repeat: **The mission of the church is the mission of Christ.** We are a projection of Christ in the world and the lost is our responsibility. The Pharisees were not safe in doing the commands only, and neither are we, for there is an attitude, a feeling, a passion for lost ones that we, too, must possess; and this feeling, or passion, is manifested not only by what we say, but also by what we do in trying to save lost souls.

Finally, I think the poet Donne places us in perspective to our fellow man when he wrote:

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main . . . any man's death diminishes me, because I am involved in mankind . . ."

Thus, when we have no feeling for the lost, we have no feeling for ourselves, for we are a part of the whole, and any loss is a loss to us also. The world needs saving, and so do we—let us be reaching out for the lost.

(J. CUTTER in "Outreach," Nov. 1967).

BIBLE "MYTHS" AND SCIENTIFIC "FACTS"

Under the heading "Everyday Religion" in the "Wigan Observer" Mrs. Brenda Wolfe, a vicar's wife, writes a weekly article. In the paper for October 13th she tells of an 11-year-old boy asking her "What is heaven?" and of her difficulty in answering the question. She would indeed experience difficulty, for she seems never to have thought of turning to the Bible for an answer. No doubt she thought that any treatment of the subject in the Bible is worthless for she goes on from that to attack the "childish myths" of creation contained in the Bible. This is what she writes:

"Having been cheered up a little by what seemed something of a step forward, it was even more disturbing to hear of a Sixth Form girl still being dished out the Genesis myths as though they were scientific facts. I, in my ignorance, had thought that any dilemma concerning that marvellous piece of poetry which starts the Old Testament, had been resolved at the turn of the century.

"Certainly it was not a question which bothered me at a younger age. The old stories of Genesis seemed perfectly obviously splendid myths, worth reading for their insight, their reflection on the character of the men who wrote them, and the glorious translation of the reformers of the Middle Ages.

"Anyone who still wants to regard them as a scientific account needs his head reading! They are much more fun and much more interesting than any science text books I have ever come across.

"Please, let us stop clinging to ideas which have long since been thrown overboard. Christians must progress in their thinking as well as scientists. It is so much healthier to start searching for the right questions to ask—like the little boy—than to imagine that we have a stock of fool-proof answers."

To which the replies printed below appeared in the paper on October 20th:—

SADDENED

"Sir.—I am deeply saddened by Brenda Wolfe's outburst in last week's 'Observer' against those of us who are still old fashioned enough to hold views 'that others have long since thrown overboard.'

"The writer of Everyday Religion may be surprised to know that there are still many thousands of Christians who have not bowed the knee to the Baal of Modern Theology.

"The writer of this letter is one who, to quote from the article 'needs his head reading.'

"One cannot fail to notice the arrogance of the writer, as if the last word had been said on the subject.

"John Owen is reputed to have said:

'All things I thought I knew, but now confess,
The more I know I know, I know the less.'

"Campbell Morgan, who spent a lifetime in close companionship with the Bible, and is well qualified to write about what the Bible is, and what it contains, wrote:

"I do not go to the Bible for a scientific treatise. I declare, with all the dogmatism of which I am capable, that there is no discrepancy between the ascertained facts of science and what the Bible says. There is a good deal of discrepancy between the hypotheses of scientific thinkers, and what the Bible says. There is a great deal of difference between a fact and a hypothesis. There is no difference whatever between what the Bible really says and the truth in itself. There is a difference sometimes between what the Bible says, and what people say it says."

"Thank God there are still some men who believe that, and who are not willing to surrender their faith in God's revelation for unfounded theories brought forward by people who are utterly without ability to prove their wild statements.

"Turn to the scientists and what do you find, generation after generation discarding the conclusions of their predecessors, and not a bit of wonder, probabilities and theories have been put forward in no uncertain way as facts, and have been proved wrong.

"If the Bible had been rewritten to suit all the fanciful theories put forward by generations of Scientists, it would have been the laughing stock of the world.

"Thank God the language of the Bible, is not the language used by Darwin in one of his books: 'We may infer,' 'We don't know,' 'We may perhaps,' 'We may perhaps infer,' 'We may fairly conclude,' 'Supposing such,' 'It might well happen,' 'If then, we may infer,' 'We may perhaps believe.'

"To quote Campbell Morgan again, 'I may be Victorian, and old fashioned, but I am as old-fashioned as Genesis, because there I have a solution.'

"In conclusion may I request a list of discrepancies between ascertained facts of science and what the Bible says.

Yours, etc.,

LEONARD MORGAN,
"Briarcroft," 396 Atherton Road,
Hindley Green."

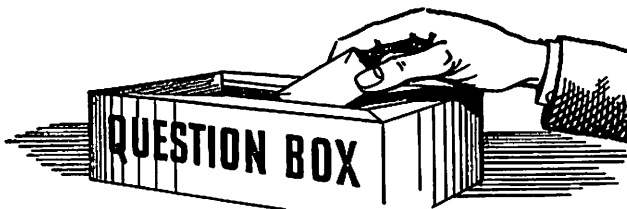
CONFIRMED

"Sir.—So the Oracle of Upholland has spoken. Poor old Brenda Wolfe, some 50 or more years behind the times.

"Has she not read that modern archaeological findings confirm the historical facts of Genesis. Science no longer denies or doubts the possibility of a world made in six days. Get with it Brenda.

Yours, etc.,

JACK HOUGHTON,
44 Gathurst Road, Orrell Post, Wigan."



Conducted by
James Gardiner

"When Jesus raised the daughter of Jairus to life (Luke 8:56) why did He charge the parents to tell no man, yet at other times (such as in Luke 8:39) tell the recipient of His miraculous powers to go and show how great things God hath done. Why the apparent inconsistency?"

It is true that Jesus on several occasions gave strict instructions to those who had received the benefits of His healing powers to remain discreetly quiet about it. Jesus, of course, knew also that it was difficult to conceal the evidence of his marvellous, miraculous cures and healings, and that those who had been sick and had been cured could not long, if at all, be relied upon to stay mute on the subject. Why then did Jesus give instructions that "no man" should be told that He had been the means of healing the sick?

Perhaps Matt. 12:14-21 will go some way in helping us to understand the matter: "But when Jesus knew it he withdrew himself from thence; and great multitudes followed him and he healed them all. And he charged them that they

should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying: 'Behold my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgement to the gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory. And in his name shall the gentiles trust.'

The Jews expected their Messiah to be an aggressive type, perhaps even a militant conqueror; but instead of a warrior he was, as Isaiah had predicted, a peaceful and retiring man, who shunned publicity and did not so much as lift up his voice in the streets—even to preach. Whereas one rough touch will break a bruised reed and quench the flickering smoking flax, His was the gentle touch which, with matchless tenderness and love, sought to heal the sick, comfort the mourning and say to the fearful, "Be strong, fear not."

Jesus personally avoided publicity (v. 16 "and charged them that they should not make him known"). Why? "That it might be fulfilled which was spoken by Esaias the prophet." This then is one reason why Jesus charged some that they should tell no man or make Him known.

Again in the case of the cleansing of the leper in Matt. 8:4 we are introduced to another reason, or perhaps two other reasons. "... And immediately his leprosy was cleansed. And Jesus saith unto him, see thou tell no man; but go thy way, show thyself to the priest and offer the gift that Moses commanded for a testimony unto them." The first possible reason for the prescribed silence was that first of all the leper was required (in accordance with Leviticus 14) to go to the priest that the priest, after close examination, should confirm he had actually been cured of his leprosy before allowing him to enter society once again. He had to be officially declared free of leprosy before he could mix with people, and so Jesus rightly instructs him to do all this first before he mentions his cure to anyone. The parallel passage in Mark 1:45, however, shows us how difficult it was for the ex-leper to contain his joy and gratitude and also suggests to us another very good reason why the leper should have held his peace: "But he (the leper) went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter." We are not told precisely why Jesus could not enter the city, but it could have been either that his enemies lay in wait for him or that he was being crushed and crowded by the huge multitudes who were constantly searching Him out. The latter must have been a very real problem to Jesus and as we read on into Chapter 2 we see that as soon as He had slipped quietly into Capernaum (v.1) "it was noised abroad that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them." This indeed was probably the main reason for our Lord imposing a degree of silence upon those who had received a miraculous cure at His hands.

What has been said above will also be applicable in the case of the restoration of Jairus' daughter (Luke 8:56) and the healing of the man possessed of devils and the curing of the blind men (Matt. 9:30). Additionally Jesus would want to forestall the wrath and envy of the scribes and Pharisees and delay their violence until the time appointed. Mark 1:34 tells us that Jesus commanded even the devils which he had cast out to be silent, "because they knew him."

Where conditions were such that Jesus could allow the favoured recipient of His blessings to extol the praises of God, He did so, as in the instance mentioned by our questioner (Luke 8:39). The desire of this man, out of whom devils had been cast, was to accompany Jesus—perhaps not surprisingly. He was full of joy and gratitude and perhaps also a little afraid that when Jesus had gone the devils would return and overpower him again. Jesus, in the circumstances desists, and showing a tender regard for the man's own family and friends "sent him away, saying "return to thine own house and show how great things God hath done unto thee." And he went his way and published throughout the whole city how great things Jesus had done unto him." This was no doubt a fulfilling of the Psalmist's words in Ps. 126:2: "Then was our mouth filled with laughter, and our tongues with singing: then said they among the heathen, The Lord has done great things for us: whereof we are glad."

The Lord still does great things for the heathen and has done great things for us all. We have not been strictly charged to "tell no man" of these things—isn't it a pity that so very often we are slow to blaze abroad the wonderful works and blessings of God?

(Thanks for the further questions brethren—keep them coming—to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.)

SCRIPTURE READINGS

DECEMBER, 1967

December 3rd: Psalm 16, Philippians 4:8-23.

December 10th: Psalm 98, Colossians 1:1-23.

December 17th: Isaiah 42:1-12, Colossians 1:24 to 2:7.

December 24th: Leviticus 23:1-16, Colossians 2:8-23.

December 31st: Psalm 37:1-16, Colossians 3:1-17.

THE LETTER TO THE COLOSSIANS

COLOSSE was a small town declining in importance at the time of this letter. It stood on the banks of a river famous for a subterranean passage, through which it passed down the valley not far from the town, emerging further down where both Laodicea and Hierapolis were situated.

All three towns ceased to exist long years ago. Only ruins remain to show their existence, and the subterranean passage must have become an open cutting also. The whole region has been devastated by volcanic action from time to time.

The transient nature of the physical as against the spiritual are illustrated in this way. The Holy Spirit of God, by the circumstances of the Christians in this little town, decreed that the apostle Paul should write a letter expressing eternal truths which have been of priceless value ever since.

Tychicus was the bearer of the letter and he was accompanied by Onesimus, the runaway but repentant slave of Philemon. It is probable they bore also the letter to the Ephesians as well as that to Philemon because their route from Rome could hardly miss Ephesus (Eph. 6:21; Col. 4:7-9; Phile. 19). Epaphras had been the messenger who took the gospel to Colosse (1:7), and he was in prison at Rome in close touch with Paul.

We know the gospel had spread through the district through Paul's work in Ephesus (Acts 20:10). So the people who had never seen or heard Paul himself had received the gospel and become Christians. For all such Paul had a special love and concern (2:1). Many others besides Epaphras had spread the glad tidings, and most of the towns had an assembly of Christians. The news spread from life to life as the Spirit of God regenerated fallen humanity life by life. The urgent need of this manifestation surely prompts Paul's insistence on spiritual individual growth. Archippus had special responsibility at Colosse (4:17; Phile. 2).

We draw attention to Paul's deep anxiety that individual members of the church should develop sterling Christian character. Of their faith and love Epaphras had told him, and the great change which had been wrought in their lives filled Paul's heart with joy (1:3; 2:5). They had already manifested this change in their relationship by their fellowship with other Christians (1:4). There never is a time, however, when we may sit back and think "we have arrived."

The apostle's thanksgiving notices, particularly, the hope which is "laid up for you in the heavens" (1:5). He has in view the struggle they are having, and will have, to maintain their stand for Christ. "If in this life only we have hoped in Christ we are of all men most pitiable" (I Cor. 15:19).

The satisfactions we get here are passing and depend on the circumstances of the moment. Many then were bearing persecution in the world but they reckoned nothing of it in comparison with the eternal life to which they had become heirs. Some are now (see "Tortured for Christ," Hodder & Stoughton paperback, 5/-). The stand taken at Colosse accordingly filled the apostle with longing for development in knowledge and discernment (1:10). For this they needed the power of God working in them so that patience and long-suffering with joy and thanksgiving would be possible (1:11).

We note that receiving Christ involves us in "every good work" (1:10). Their previous condition (1:21) was such a complete contrast that they had to be very firmly entrenched in their new position so that they could expect to be presented "holy and without blemish and unreprouvable before Him" (1:22). This is to be attained by the indwelling of Christ, who is the subject of Paul's teaching (1:28). He himself strives for the same end and with the same help—the power of God (1:29). So for those he had not seen Paul seeks encouragement derived from their deep love for one another as they share their full assurance of the Saviour's all-sufficiency.

Their rising from their sinful lives into the Christian life involves, as with all of us, a new attitude to the world and its attractions. We have to recognize that the world is passing and that our minds must be set upon the permanent realities (3:1-4). We are living in the world but we are living in Christ. The Colossians were living in the world but also in Christ. The first is a passing relationship; the second is final and eternal. We must maintain a close walk in Him, be filled always with gratitude, pray continually and have a right attitude to those outside Christ (4:2-8).

There are negative points in the letter arising from the presence of false teachings in the church. We are reminded of the Galatian letter when we read "not moved away from the hope of the gospel which ye heard" (1:23). Some were even then preaching a different gospel (Gal. 1:6), but we note Paul can "joy in their order and faithfulness" (2:5). No doubt the Judaisers were busy with their subtle plea for obedience to the Mosaic law, while others were teaching about angelic beings mediating between man and God (2:8 & 9; 2:14-16).

Thus the warning is against giving place to any but Christ, Who is the one Saviour and Lord over all creation. Be-

sides "forbidding to marry and commanding to abstain from meats", and other human precepts have a show of wisdom, and give a certain satisfaction, but the true remedy for victory over our sinful failures is setting the mind upon Christ. His example and teaching, a close personal relationship (2:20-23). It is possible to be deluded by specious argument and philosophy apart from the revelation given us in the Scriptures, and the safeguard is to be "occupied" with Christ because He alone is the supreme authority.

"O Jesus Christ grow Thou in me
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed."

SCRIPTURE STANDARD

THANKS OF THE "S.S."

IN this last issue of the "S.S." of 1967 we express our warmest thanks to the many who have helped the paper and the cause during the year. These are no formal statements, but an acknowledgement of our deep appreciation of what you have all done to make it possible to continue the paper through another year.

First to you, the readers: your interest, loyalty, generosity and practical help have been a great encouragement. In many cases you pay not only your own subscription, but beyond the price and even that others may receive the magazine. To those churches which contribute, in some cases systematically and regularly, in others occasionally, to the funds necessary to publish the "S.S.", we express our gratitude.

Then to you, the agents who distribute the paper. Without your help and sometimes thankless task, it would be difficult to get the "S.S." into the hands of so many readers. Thanks especially to those who are prompt in their sending of subscriptions.

Lastly, to those who write for or who work in the cause in any other capacity. To Bro. R. B. Scott, for his Notes on the Scripture Readings; Br. James Gardiner, for his feature "Question Box"; to Bro. Geoffrey Lodge, for the book reviews he wrote; to those whose writings for the paper have been of such blessing, we trust, to its readers; to Bro. Paul Jones, who handles the finances; and to Bro. Ron Maiden, who carries out the responsible work of posting the "S.S." all over the world; and to the printers, Walter Barker (Printers) Ltd., especially to Mr. Keith Barker, for the efficient and sympathetic way in which they have carried out their task.

THANKS TO YOU ALL

"SCRIPTURE STANDARD"

Subscription position at Oct. 26th, 1967

WE have 36 agents who handle the "Scripture Standard" in their respective churches. Of these, 21 are fully paid up for 1967, five have partly paid for 1967 and a total of £24 2s. 6d. is outstanding to these five. Nine who have yet to send in any subscriptions for 1967; these account for £47 0s. 0d. One has not yet paid for 1966 or 1967—£15 is due from this agent.

While it not expected that all agents will be able to send in subscriptions at the beginning of the year, and no accounts are sent in advance, it should be realised that the "Standard" needs the money as soon as it is collected, and there is no reason for holding cash for 12 months and more.

I would point out, brethren, that my work, like yours and the Editor's, and all other workers on the "S.S." is done voluntarily and there is no need for me ever to write to you asking you to send money which is due.

Seventy-five copies are sent to addresses in Great Britain: of these, six are uncharged for various reasons. Of the remainder, six have paid for 1968 and beyond, some are considered life-members; 31 are paid up for 1967, there are 22 still to send their 1967 subscriptions, and a further 10 who owe more than one year.

One hundred and sixty-seven copies go overseas, mainly to America and Canada, but Australia, New Zealand, South America, Africa and Europe also figure among the addresses. Of these, 31 are sent free, mainly to Mission Stations; 18 are already paid in advance for up to 10 years; 74 have paid for 1967, and there are 32 who only owe for this present year. There are a further 19 who are owing for two or more years.

It is planned to send out renewal notices to all private subscribers with the November or December issue and to make this a regular practice. This will make it possible to discontinue sending the magazine when a subscription becomes two years in arrears, and will mean that each subscriber is notified three times before cessation.

May I again stress the ways in which you can help us to continue to publish this paper and to bring to you the news of the churches and the many helpful articles. Send your subscription early with a little extra if you can afford it.

We want to avoid raising the price because we realise that there are some who cannot afford more. Suggest new subscribers to us: we will gladly send sample copies free of charge.

To give you a clearer picture of the financial stability of the magazine it is intended to make this a nine-month year, and from 1968 onwards work from January 1st to December 31st and not, as in previous years, April 1st to March 31st.

**ABOVE ALL, TAKE MORE INTEREST
IN THE PAPER**

ESTIMATED FINANCIAL POSITION AT DEC. 31st, 1967

INCOME

	£	s.	d.
Present balance:			
Cash in hand ...	3	17	0
Cash in bank ...	302	13	9
	<hr/>		
	£306	10	9
Due:			
From Agents			
(1967)	86	2	6
From Home Subs.	33	10	0
From Overseas ...	35	0	0
	<hr/>		
	£154	12	6
Totals ...	£461	3	3

EXPENDITURE

	£	s.	d.
Aug. to Dec.			
printing ...	230	0	0
Reading cards ...	6	15	0
Postage (residue)	10	0	0
Advance Subs			
(1968)	47	10	0
	<hr/>		
	£294	5	0
Possible balance	166	18	3
Totals ...	£461	3	3

It must be realised that the above balance is dependent upon all outstanding subscriptions being paid, and includes £138 in gifts received since April 1st, 1967.

1968: WHAT WE EXPECT

INCOME

Anticipated subscriptions at present level	£	s.	d.
Per agents			
516 @ 10/-	258	0	0
Per Home			
75 @ 12/6	46	17	6
Per Overseas			
136 @ 12/6	85	0	0
Paid notices, etc.	40	0	0
Possible balance			
B/fwd	166	18	3
	<hr/>		
	£596	15	9

EXPENDITURE

(based on latest figures)	£	s.	d.
Printing			
12 @ £46	552	0	0
Postage (as 1967)	78	7	3
Reading Cards ...	6	15	0
Advance Subs. ...	30	0	0
	<hr/>		
	£667	2	3
Possible Income	596	15	9
	<hr/>		
	£ 70	6	6

CORRESPONDENCE

ANTHONY BOLD APPEAL

WE would make a renewed appeal on behalf of Bro. Anthony Bold for contributions to the fund to purchase his discharge from the Army.

The appeal appearing in the October issue of the "Scripture Standard" has resulted in the sum of £42. This, together with £45 contributed by Bro.

Bold himself, makes a total of £87 to date. The sum required is £250.

May we call upon you to give generously to enable Bro. Bold to rejoice as a free man?

Contributions should be sent to A. Hood, 45 Park Road, Hindley, Wigan, Lancs.

"The King will answer them, 'Truly, I say to you as you did it to one of the least of these my brethren, you did it to me.'"

Sincerely yours, **A. HOOD.**

NEWS FROM THE CHURCHES

Dallmellington, Ayrsh're.—With joy we report that one has been restored to the church on Lord's Day, October 22nd—William Miller.

East Ardsley.—The brethren celebrated their 52nd anniversary on Saturday and Sunday, October 28th and 29th, 1967. On Saturday tea was provided for a good number of visiting brethren.

In the evening the meeting-room was comfortably full. The gathering was presided over by Bro. Geoffrey Lodge (Dewsbury), who gave some reminiscences of his early days as a Christian amongst the Ardsley brethren, and set a good spiritual atmosphere to the meeting.

Br. Tom McDonald (Dewsbury), gave a very fine message on becoming a new creature. His message was very studious and clear, searching, uplifting and helpful.

On the Lord's Day Bro. Michael Gaunt (Morley) served the church and gave us two well-delivered, convincing and inspiring messages. We enjoyed a mountain-top experience.

Hindley (A Visitor's Report).—It was a privilege and joy to be present at the meeting on Saturday, November 11th, when a large congregation of brethren and friends gathered to hear the gospel preached in simplicity and convicting power by the church's two elders, Leonard Morgan and Tom Kemp. The joy was consummated by the confession that Jesus is the Son of God and by the baptism of Robert Mills and his wife Alice. They came out for Christ at the close of the meeting. They had attended meetings at Hindley for several months, and their conversion is the outcome of the gospel being preached and lived by the church.

The meeting-house has been re-decorated and re-furnished in very tasteful fashion. The church is to be warmly commended for the sacrifices made for these purposes, while at the same time not neglecting to give and serve for spiritual and eternal purposes.

Altogether this was an occasion of rejoicing and of the "mercy drops" which, please God, shall result in "showers of blessing." Especially is the church revived and encouraged after the experiences of sorrow through deaths through which the church has recently

passed. May these blessings issue in wider-spread revival throughout the district and the country.

TUNBRIDGE WELLS

OCTOBER 30th was the conclusion of a 10-day campaign for Christ. The meetings were not so well attended by non-members as similar efforts in the past, but useful contacts were maintained and established.

Philip Partington, the preacher, built up all the saints, by means of the various activities carried out to present first-century truth meeting twentieth-century needs. Though we were not able to rejoice over souls led to the Saviour we are confident that the seed sown will bring its harvest in coming days.

We thank all who helped, especially Philip Partington, for their care and concern in preaching the gospel.

The church was further strengthened by having 10 joining with us on Monday and Tuesday, October 30th and 31st, for help and instruction for Christian workers. Our thanks to those who journeyed to be with us, and to the sisters who excelled themselves in providing meals and accommodation.

Wallacestone.—On Saturday, October 28th, approximately 120 brethren gathered in the Masonic Hall, Brightons, for the annual social meeting of the church in Wallacestone. After an ample tea and a period of renewing old acquaintances, the company were favoured with choir pieces, solo, duets, trios and a quartet from brethren of Blackridge, Dennyloanhead, Slamannan, Kirkcaldy, Motherwell and Wallacestone churches. In addition to singing we also heard two very able speakers.

Bro. Mark Plain (from Tranent) who stepped in at very short notice, gave us a fine exhortation on "Tomorrow—its uncertainty and the need to prepare for it." Bro. J. Morris (Newtongrange) then exhorted us on "A Seed shall Serve"—a fine reminder of our stewardship and responsibility while in this world.

A grand time of fellowship and spiritual feasting was enjoyed by all who attended, while we at Wallacestone go forward in the Lord's work, encouraged by this evidence of the unity that there is in the Spirit.

On Tuesday, October 31st, Brother Bennie Cryer arrived at Wallacestone,

having broken his journey home (to Yuba City, U.S.A.) from Malawi, where he has worked for the Lord for over two years. Brother Cryer showed films of the work in Malawi at Dennyloanhead on Wednesday evening, and at Wallacestone on Thursday evening.

He left for home on the Lord's Day, the 5th, after communing with the church—his exhortation on the Prayer of Jabez being a climax to a most interesting and pleasurable time.

We thank God for our brother, and pray both for him and all those other sons of God who "Go into all the world to preach the gospel to every creature."

OBITUARY

Birmingham (Summer Lane).—The church has experienced the departure of yet another stalwart in the faith. Our well beloved Sister Elizabeth Jane Tennant passed away on Lord's Day, October 8th. She was the wife of Bro. Fred Tennant, who has served on the church's diaconate for many years, and the mother of Sister Brenda Hill, of Loughborough.

Our sister was baptised at the age of 13 in 1921 and joined us from the church at Aberdare in 1928. Like Dorcas, her passing means the conclusion of manifold acts of selfless ministry to all who knew her.

The sisters working amongst the women of the district valued her wise counsel in all the varied activities of the Women's Meeting. We thank God for her Christlike example and accept His Divine mercy in preventing further physical suffering which clouded her last days. She is with our Lord. Bro. Marc Mountford conducted the service at the Summer Lane chapel and Witton cemetery.

Buckie.—With deep regret we record the passing of our aged Sister Helen Slater, on Monday, October 30th, at the home of her son-in-law, in Poole, Dorset.

Our sister lived in Portknockie until her husband died, when she moved amongst her family in various parts of the country, among whom are Sister Coles and Sister Worgan.

Sister Slater was a splendid Christian woman who never wavered from the truth, a true saint of God, reflecting many of the virtues and graces of a Saviour she loved.

Our sister's remains were buried from the home of her son Alex. in Buckie. Service was conducted by her son-in-law, Bro. Frank Worgan.

To her family we commend our Father's love. "Blessed are the dead, which die in the Lord."

John Geddes

Hindley.—We are sorry to report the passing of Bro. Fred Bennett, of Platt Bridge, who was known to many in the district. He was ever ready to serve when called upon and his messages were very helpful and instructive. We commend his loved ones to the care of our heavenly Father and pray they may be comforted. T.K.

Again the hearts of the brethren have been saddened by the passing of a brother beloved in Christ—Tom Jacks.

With many and varied talents, he was ever ready to be of service to his brethren. He suffered much sickness and spent long periods in hospital in his later years. We pray God may bless his dear ones and comfort their aching hearts. T.K.

ERNEST WORTH—An Appreciation

In the passing of Brother Ernest Worth, of East Ardsley, as announced in the November issue of the "Scripture Standard," the Yorkshire churches, and the East Ardsley church in particular, have lost a very valued and useful member.

As one who has known Bro. Worth for 40 or more years, I feel constrained to pay a warm tribute to his life and work.

Through the years he has remained a loyal and devoted follower of the Saviour, and a dedicated worker in the church to which for so many years he belonged.

I would pay an especial tribute to the willing and helpful way he responded to our invitations to help us at Doncaster, serving the church acceptably on many occasions.

We grieve at his passing and mourn his loss, but we thank God for the remembrance of one who so nobly and faithfully served his Master and Lord. We thank God for every remembrance of him.

The love and sympathy of the brethren are extended to Sister Worth in the loss of a most devoted husband and partner. J. Garnett

THANKS

Sister Elsie Worth wishes to thank those who sent letters of sympathy and love, expressions of comfort and uplift and floral tributes during her sorrow and grief through the loss of her husband, Bro. Ernest Worth.

It is all so very uplifting and comforting to know of the kind and tender thoughts of those around you.

COMING EVENTS

Slamannan District.—The New Year social gathering of the churches will (D.V.) be held at Slamannan on Monday, January 1st, 1968, at 12 noon.

Speakers: Brethren D. Dougall and Paul Jones, evangelists. All welcome.

READING CARDS FOR 1968

These will again be compiled by Bro. R. B. Scott. Will church secretaries and any others requiring the cards please send orders (enclosing cost of printing—1d. for each card, plus postage, to Ron Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

If you can afford to send a little above cost, this will be appreciated. Every little helps.

BIRTH

To Jennifer and John Morgan on November 10th, 1967, a daughter, Allison Elizabeth. 10 Ashfield Drive, Aspull, via Wigan, Lancs.

CHANGE OF ADDRESS

Hugh Davidson (Secretary of Motherwell church and Slamannan District): 21 Glen Lyon, East Kilbride, Glasgow.

Derek L. Daniell, 34 North Farm Road, Southborough, Tunbridge Wells, Kent. Telephone: 23864.

CHANGE OF SECRETARY

Petticoat Lane, Ince, Wigan, Lancs. Ernest Makin, 95 Haigh Road, Haigh Wigan, Lancs.

Change of secretary.—**Loughborough:** Peter D. Hill, 55 Knightthorp Road, Loughborough, Leics. Phone Loughborough 4925.

FOLLOWING JESUS

Precious Jesus, lead me in a path that's
Straight and true;
Help me in my daily walk, and let me
Walk with you;
Guide my thoughts and actions; be my
Constant stay;
Grant me patience, strength and love to
help

Me through each day.
And when at last you call me home,
O may I hear your words, "Well
done."

ISABELLA STRACHAN

They shall not be ashamed that wait for Me. (Isaiah 49, 23).

NEVER act when you are in a panic. At the moment when you are on the point of giving in to all the pressure of the enemy, force yourself into the presence of Jesus Christ. I mean that word force yourself—force yourself right into His presence, into the quietness of the presence of God, and wait upon Him until He makes the way plain—He will provide a way of escape.

A CORRECTION

On page 128 of November "S.S." Bro. Breakell's letter under the heading "Worth Contending For" is in the wrong place. It should appear on page 129 between the editor's "reply" and the letter by Bro. Baines on Walter Barker—Ed.

APOLOGY

Walter Barker (Printers) Ltd., apologize for lateness of publication. This is due to absence due to illness amongst the staff and pressure of work.

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EVANGELIST FUND: Contributions to E. McDONALD, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

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

Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

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