

The SCRIPTURE STANDARD

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

VOL. 34. No. 11.

NOVEMBER, 1967

TOWARDS CHRISTIAN UNITY— THE “ONE HOPE”

“There is one body, and one Spirit, even as also ye were called in one hope of your calling.” Eph. (4:4).

HOPE forms a strand in the golden band which makes God’s people one. In the Gospel there is *one* hope, and one hope only. It is in harmony with this fact that there is one body and one Spirit. This seems to be the force of the connective “even as,” which joins the clauses of this verse. You were called in one hope, accordingly there is one body and one Spirit. From this connection may we not think of the hope as being a cause of the unification and inspiration of the body, even if we may not think of its inspiring the Spirit too? A large troop of soldiers, marching under one commander, all animated by one object in view, may well illustrate the unity described in this trinity of units—one body, one Spirit, one hope.

Hope

What is the meaning of this word? Our dictionary says that “hope,” as a noun, is “a desire of some good, with the expectation of receiving it: confidence: anticipation: he who, or that which furnishes ground of expectation: that which is hoped for”; and that “to hope” is “to desire with expectation or belief in the prospect of obtaining.”

Hope here is a translation of the Greek term *elpis* of which hope, as just defined, is an exact equivalent; for it is explained in lexicons as “expectation; hope; the object of hope, the things hoped for.”

Hope looks forward, never backward. It looks for future good, never ill. It is made up of desire and expectation. There may be desire without expectation and expectataion without desire; but strictly speaking, neither would be hope. When we desire and expect some good thing, we hope. Whether our hope be realized depends on circumstances, such as the solidity of the ground of expectation, or fulfilment of conditions, if any, on which the good is promised. Hope is therefore, primarily, a mental condition or act, as when we say that, “So-and-so is full of hope”; or, “I hope to see you again.” But this word may also be used in an objective sense, i.e., it may denote the good thing hoped for, as when we sing of Christ’s bride,

“One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.”

Our word occurs frequently in the New Testament, and is used both subjectively and objectively, i.e., for an act or condition of the mind, and for the things hoped for; e.g., I Peter 13: “Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ”; I Peter 3:15: “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear”; Col. 1:5: “The hope that is laid up for you in heaven.” In the first reference hope is subjective and active; in the second it is rather a

settled condition of the mind than an act; in the third it is objective, denoting future good stored up in heaven. In the passage before us, "hope" is evidently to be understood in the latter sense—objective—the things hoped for; inasmuch as it is the one hope of His—God's—calling, in the word of the truth of the Gospel.

What is the one hope?

As this hope belongs to a "heavenly calling," and is the hope of the Gospel, we may expect to obtain a full answer to this question in the apostolic teaching in the New Testament Scriptures, for it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us [Apostles] by His Spirit" (1 Cor. 2, 9-10). This may remind us that the Spirit, the Advocate, as promised by Jesus to His Apostles, was to show them "the things to come."

Nor is our expectation disappointed. Taking our concordance, and noticing the references under "hope" we find that the hope to which God calls is referred to frequently. If we have any difficulty here it will be to see how the many great and precious promises relating to the future can be spoken of as one hope. We read of the hope "that there shall be a resurrection of the dead, both of the just and the unjust"; "the hope of righteousness"; "the hope of salvation"; "of eternal life"; "the hope of the glory of God," etc. The following three-fold classification will serve to set forth the oneness of this hope, and show that the one hope comprises three great events.

1. The coming of the Lord from heaven.

To see Him, even as He is, is "this hope" in I John 3:2-3. The men of Galilee who were favoured to witness Christ's ascent on high, were informed that the same Jesus would come again in like manner; and ever since all who have turned to God to serve Him "wait for his Son from heaven." Yes, the word of promise is, that He "shall appear a second time, apart from sin, for them that wait for Him, unto salvation" (Heb. 9:28). Hence, those who enter the school of grace are taught to "look for the blessed hope, and the appearing of the glory of our great God and Saviour, Jesus Christ" (Titus 2:13). So the bright appearance of the Lord is one of the things hoped for, expected, and desired by believers; for then they shall see Him whom they have loved, and be for ever with Him. Paul said, "When Christ, our life shall be manifested, then shall ye also with him be manifested in glory" (Col. 3:4); and, therefore, speaks of Jesus as "our hope" and "the hope of glory." That great looked-for event will be the inception of the glory to be revealed in us and for us. Hence:—

2. The resurrection from the dead.

This, too, is an object of hope. When Paul speaks of hope as a future good, saying, "hope that is seen is not hope," and that "if we hope for that which we see not, then do we with patience wait for it" (Rom. 8:24-25); he had in view this resurrection, for he had just said that he and others were "waiting for our adoption, to wit, the redemption of our body." This redemption, we know, is to be realised at the coming of Christ, and in this grand order:—The Lord shall descend from heaven with His holy angels, with a shout, the voice of the archangel, and the trumpet of God. Then the dead in Christ shall be raised incorruptible, and the living saints changed into the same condition, and both, with bodies fashioned like Christ's own glorified body, shall be caught up to be for ever with Him. Hallelujah! (Compare 1 Thess. 4:13-18; 1 Cor. 15:51-53; Phil. 3:20-21.) "This is the hope of the glory of righteousness" (Gal. 5:5); "the hope of salvation" (1 Thess. 5:8); "the hope of eternal life" (Titus 1:2; 3:7).

When this event occurs, death and its sting will be swallowed up in victory, and creation delivered from the bondage of corruption, to which it was subjected in hope, into the liberty of the glory of the children of God, and made a fitting home for these children of the resurrection. Wherefore:—

3. The creation of new heavens and a new earth.

In Isaiah it stands written, "Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come to mind." To such prophecies Peter doubtless refers when he predicts the destruction of the present heaven and earth, and adds, "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). The same writer calls this a "living hope," to which men are begotten by the resurrection of Jesus from the dead, "unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" (1 Peter, 3:4). So, also, Paul says, "the hope laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." Of this new heaven and earth, we have a graphic description in Rev. 21; but even in that splendid vision, the half has not been told; yet we see enough to assure us that the restoration of all things spoken of by Prophets and Apostles will be fully accomplished by Him who has already "abolished death, and brought

life and incorruptibility to light through the Gospel." God will then dwell with His people, as in Eden, and they will need no temple there, for they shall see His face; the reign of sin will be over, and its sad accompaniments will have passed away—every tear wiped from every eye; sorrow, crying, pain, death no more; and there shall be no curse.

Then will be completed the golden age of the Prophets; the world to come, of which we speak, not subjected to angels, but man redeemed from sin, under the God-man already crowned with glory and honour. Then God's people will have entered into God's rest, and shall regain that immortality and dominion lost by sin, and reign with Christ for ever and ever.

This is the hope of the Divine calling, the hope of the Gospel, that "grand far-off divine event, to which all creation moves," the ultimate object of the coming of the Lord and the resurrection from the dead, which together form "the one hope" set before us, "which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil." Our space will but allow us to note briefly.

The power of hope

Someone has said, Carlyle I think, that "Man, properly speaking, is based on hope." This is true, even in regard to the things of this world, for by them we are lured on and on, or buoyed up from youth to age. But how often are such hopes disappointed, or if realised, are like Dead Sea apples, not what they seemed.

But this is not the case with the good hope through grace—the hope of things unseen and eternal, because it is based on the word of One who cannot lie, and who is able to do what He has promised, and because it is even now a means of joy, courage, and patience to its possessors, defending them like a helmet in the day of battle, and like a ship's anchor keeps them from drifting away by the forces of the eddying currents of temptation and sin. It also comforts them when death robs them of dear ones in Jesus and stimulates to labour and love, binding them together as members of the one body, and heirs to the same glorious inheritance.

With this hope both sure and steadfast, we shall then, and only then, be able with joyous confidence, to join the chorus:

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love."

JOHN OLIVER.

HOW TO INCREASE CONTRIBUTIONS

THE affluent prosperity is evident to a considerable degree in church contributions. Many congregations are giving large amounts. Yet there are many Christians who do not give liberally. Many congregations are not doing their part to help carry the gospel to the whole world because their contributions are too low.

How can these contributions be increased scripturally? Of course, the simple answer is that each Christian must give more. Then, aside from teaching them what the New Testament says about giving, what else can we do to motivate larger contributions? I submit **three suggestions** that will surely help in many places:

1. **Keep the brethren informed.** I have been in meetings in many places where the members tell me: "We don't know what the money is used for." Sometimes they say they have had no report from the treasurer or the elders for months. And people just will not give much into such a treasury. A careful and understandable report should be made at least once a month to the whole church. The people have a right to know what the money is used for and why they should give more and more. Personally, I would not give regularly and liberally into a treasury if the congregation was not informed regarding expenditure.

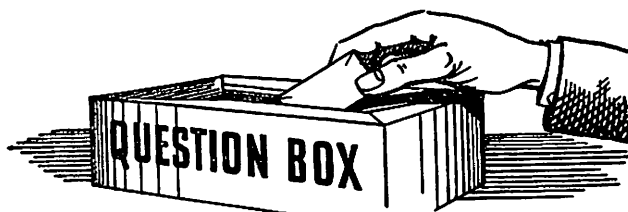
2. **Spend the money.** It is not the work of the church to accumulate funds, but rather to use them. When a big bank account accumulates for an unspecified use, people will have no incentive to give into that treasury. We must remember that the work of the church is not saving money but saving souls (1 Tim. 3:15). There are hundreds of pounds lying in church bank accounts that ought to be spent in support of the work of sowing the good seed of the kingdom. And when it is spent, the brethren will give more to replace it.

3. **Spend it for souls.** A few years ago you could raise money quite quickly and easily by asking for a new carpet for the aisle or for the rostrum. But today many brethren have gained a sense of urgency regarding saving the lost. They want to see the treasury used for support of the truth. Elders need to recognise this healthy trend in the minds of brethren. By careful cultivation of such scriptural ideals, the churches can soon be doing a great deal more than ever before for the spread of truth.

If the contributions are low, present a fervent, sincere appeal for support of some specific gospel preacher in a destitute field. The brethren will not fail. They will respond beyond your expectations. Keep before the church the spiritual objectives that will involve every Christian in world evangelism. Then brethren will give "once and again" just like the people of Philippi did (Phil. 4:16).

If the treasurer will do a good job of reporting the use of funds, if the elders will spend the funds freely and wisely, and if the preacher will keep the high ideal of giving for the purpose of saving souls before the people, contributions will increase, God will be pleased and great work can be accomplished. Try it.

L. DIESTELKAMP in "Truth Magazine," August, 1967.



Conducted by
James Gardiner

"ARISING from the recent question on head covering and uncovering could you please elaborate on the differences between *katakephal echo* in verse 4 of 1 Corinthians chapter 11; *peribolaion* in verse 15 and *katakalypto* in the other verses. I agree that this passage is binding today, but it appears to me that *katakalypto* was used to take away from the glory of a woman's hair by covering it. Since in Britain a woman's hat is normally used to add to the glory of a woman's head and quite often the less beautiful the woman the more elaborate the hat becomes, is not this acting against the original intention on covering of women? Is not the practice of the Roman Church in requiring black headscarves more scriptural?"

I can, of course, lay no claim whatsoever to scholarship, but Young's Analytical Concordance certainly bears out the questioner's statements concerning the original Greek words, and indeed shows a whole wide spectrum of shades of meaning given to the usage in the Old and New Testaments with reference to "cover," "covering" and "covered."

The primary reason

The question correctly highlights the fact that women are required to cover their heads for more reasons than one, and that the attractive quality of a woman's hair constitutes a further reason for it to be covered. In my previous answer on this subject I tried to show that Paul's statement in 1 Corinthians 11 was based on the premises that there are important and inherent differences between man and woman, and that these differences were both creational and natural. On account of the creational differences alone a man must uncover his head and a woman cover her head, or else dishonour their respective heads. Verse 7: "For a man indeed ought not to cover his head forasmuch as he is the image and glory of God: but the woman is the glory of the man." Verses 3-5: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying having his head covered dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head . . ." Verse 10: "For this cause [this is the fundamental reason] ought the woman to have power on her head because of the angels" (marginal note: "a covering in sign that she is under the power of her husband").

Thus this question of status or rank between God, Christ, man and woman is the primary and basic reason for the injunction concerning the covering and uncovering of the head when praying or prophesying. We might call this reason a creational one.

The secondary reason

In extending his argument, however, in Verse 13 Paul introduces us to what might be described as a secondary reason or purpose for the injunction, and appeals to nature itself for support. He even invites us to think the matter out for ourselves. "Judge in yourselves: is it comely that a woman pray unto God uncovered. Doth not nature itself teach, that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair is given her for a covering."

Paul here calls attention to the natural difference between a man's hair and a woman's hair, and there is certainly an important difference. We see a lot these days of males trying to emulate the female as far as the length of hair is concerned and it is very often difficult to distinguish men from women; but Paul says such a thing is shameful and against nature itself. God purposely gave woman, not man, tresses to be a natural covering for her head and also an adornment—a glory unto her. This may be the reason why women, unlike, men, rarely suffer from baldness. It may be that the reason why God did this was that the long hair of the woman would act as a permanent and perpetual reminder to all that woman, because of her subordinate creational status to man, required a covering for her head, albeit a natural one. All glory must be rendered to God, and this is especially so in prayer and worship. A woman's hair is her glory, and so propriety would seem to demand that she cover her glory in public prayer and worship. Her glorious head of hair (it would be glorious if left to grow and not regularly cropped) would require to be covered and so preclude the possibility of its causing any distraction from the worship of God to others. This is what our questioner means, and the employment of *katakalypto*, meaning "to cover fully," would certainly seem to bear this out. This word is used in verses 6 and 7. *Peribolaion* is used in Verse 15 and means "something cast around." *Katakephal echo* is used in Verse 4, and means "to have on the head." In 1 Timothy 2:9 we find that brodered hair militates against modesty and perhaps illustrates the point at issue.

The former reason we called a "creational" one—this reason we might describe as a "natural" one.

If it should be thought that because a woman's hair was given her for a covering of her head then it follows that she does not require to cover her head, let us remind ourselves that a woman's hair is her natural covering and Paul is not speaking of a natural covering in verse 5 but of steps the woman must take to see that she covers her head when she prays or prophesies. She must cover her head (v.5) and she must cover her hair (v.13)—covering her head because she is subject to man, and covering her hair because it is a glory.

In Numbers 5:18 in the matter of the "trial of jealousy" we read, "And the priest shall set the woman before the Lord and uncover the woman's head . . ." Surely we do not imagine that the priest employed a razor in the process of uncovering the woman's head: he merely took aside the garment covering her head.

The kind of covering

The latter portion of the question regarding the type, size and colour of the garment used in the covering of the head and hair is one upon which it is difficult to comment, and almost certainly impossible to legislate, in view of the absence of any guidance on these matters in the New Testament.

However, when we remember the employment of *katakalypto*, which means to "cover fully," and recall that in Paul's time and clime the women wore veils and shawls as head coverings, then we have a great deal of support for the suggestion of the questioner that the black headscarf as used in the Roman Church would be "more scriptural," or rather, more in keeping with the spirit of the apostolic injunction. A coloured feather or slip of ribbon would certainly not appear to qualify as head coverings, and while I am sure it is true that most sisters would not try to replace the glory of their hair by wearing an equally glorious hat it is doubtless true to say that the common "headsquare" (so popular for general wear by women during and after the last war) constitutes by far the most ideally suitable garment for covering the head in public worship. The colour need not necessarily be black, providing modesty and propriety were observed—modesty need not be equated with blacks and greys.

(Please continue to send in questions—to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland).

same purpose. Hard though some ideals may be we must refer to 2: 13 "It is God who worketh in you both to will and to do of His good pleasure."

There are severe words in the letter. False teaching is invading the churches. The teachers are described as "dogs," "evil workmen," mutilators." They want to add Jewish law to the gospel. The apostle's condemnation in Galatians is even more severe—"let him be anathema (accursed)" (1: 8). What havoc has false teaching, perverting the gospel, wrought in the church of Christ down through the ages! It is little wonder that the apostle tells "even weeping" of the enemies of the cross, who even in those days were making inroads into the church, and through the centuries have wrecked its witness.

R. B. SCOTT.

GIVING

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

—Mrs. Balfour.

CONCERNING COMPLAINTS

When I find someone who complains that a preacher or the elders say too much or write too much about giving, I can show you a person who is not giving as he should. His conscience is hurting him. Select some liberal person in the same congregation and he doesn't complain. He enjoys learning all he can about the subject. I have not found an exception to this rule.

When I find someone who complains that too much is said about the Bible school, I find the person that is complaining does not attend. He does not want to be reminded of his failure. It is not difficult to figure out what is bothering him. His own conscience is hurting and he is trying to ease it by getting even with the fellow who preached that which pricked it.

CORRESPONDENCE

A LETTER AND A REPLY

In reply to our editorial in October "S.S." we have received a letter from Bro. Michael Gaunt, secretary of the church in Morley. In a *p.s.* Bro. Gaunt writes: "If you desire you may print this letter in the 'S.S.' so that others may see that I am disappointed." We therefore avail ourselves of his courtesy, and his letter follows:—

THE LETTER

Dear Bro. Melling,

I feel very disappointed to have to write in such strains, knowing you to be a well-beloved brother in the Lord, and one who has gained respect from myself and many other young brethren in Christ, but when is it going to stop?

I am of course referring to the cup question, once again front page material for the S.S. (which it seems should be renamed A.M., arguments monthly).

I thought in previous issues this question had been hackneyed about so much that a decision was taken by yourself to close all future correspondence on this matter. Is it therefore your prerogative to open wounds that some of us would rather be closed, and because of editorial material put views on which you yourself have said it is time to close correspondence, and thus not allow brethren to answer through the S.S. magazine?

How can I give this magazine to friends and hope that through looking into it they may come to know Christ. On the contrary I dare not put issues of the "S.S." into unbelievers' hands because I am ashamed to let them see how seemingly divided we are.

I would therefore ask you to cancel my copy of the S.S. magazine until such times as I am able to say that I can give it to my friends.

I feel very sorry to have to write in this strain, but I hope that I have not been unduly wasting my time.

Your Brother in Christ,

MICHAEL GAUNT.

P.S.—If you desire you may print this letter in the "S.S." so that others may see that I am disappointed.

OUR REPLY

We were puzzled by the initials "A.M." in the second paragraph, and could not think what they meant until we realised they stood for a suggested new title for the "S.S."—"Arguments Monthly." We prefer the present title.

In paragraph 3 Bro. Gaunt takes for granted that "the cup question" (his term, not ours) would not again be raised in the "S.S." In November 1965 issue the present editor wrote, in response to an appeal, "With these letters the correspondence 'Whither Now?' can fittingly close." Accordingly that correspondence was closed: there was no suggestion that "future correspondence on this matter" should cease.

In any case, we need to keep "this matter" in perspective. It is significant that Bro. Gaunt should single out "the cup question" when the article to which he objects speaks in the 3rd paragraph of

other 'disturbing trends' apparent among us. It is clear that only when "the cup question" is raised is a raw and irritating spot touched. Eradicate the source of irritation and the soreness will go. Our attention was once drawn to that remarkable statement in Heb. 12: 15: "See to it that no one fail to obtain the grace of God: that no 'root of bitterness' spring up and cause trouble, and by it the many become defiled." The meaning of the passage is clear, but perhaps stress can here be laid upon the need not only to avoid bitterness but the "root of bitterness." What develops in the plant and fruit is due to what was already in the root.

Brother Gaunt speaks of "open wounds that some of us would rather be closed." Yes, and there's the rub! It would be much more pleasant never to mention our divisions, to gloss over them, ignore them as though they did not exist. But we all know they are there all the same. To keep them beneath the surface will result in poisoning and corrupting the inner life of the body. Some of us remember how our mothers used to treat our scars and sores by keeping them open so that all foreign matter should be eliminated. It was unpleasant, even painful. But only when that was done could we know that the body would suffer no ill effects. As children we would much rather that our "open wounds be closed": it was more comfortable at the time, but worse results would have followed.

WORTH CONTENDING FOR

Dear Bro. Carlton,

May I say how pleased I was to read your Editorial. You certainly placed the position of Churches and brethren in their true perspective, and no one should be in any doubt about the original position and plea of the Churches of Christ in this country.

Surely, brethren, it is a tragedy that once again we find ourselves defending the old plea of "where the bible speaks we speak, and where it is silent we will be silent."

I am wondering if I could, even at this late hour, make an appeal to all brethren to reconsider their position, even to our American brethren to come and help us to re-establish the true position. What joy we could have together in seeing souls won for the Master!

No one knows better than I the limitations of the British churches, financial and otherwise, but I know this also, that the Lord will require a statement of our faith. God will honour those who honour Him.

J. E. BREAKELL.

"WHY IS THE 'S.S.' PUBLISHED?"

It is stated in the letter that we take to ourselves the prerogative of re-opening

correspondence we have closed and not allowing brethren to answer through the "S.S." Any editor has the "prerogative" of writing what he feels is for the benefit of readers, whether popular or unpopular. This prerogative we have exercised. The "S.S." is one of very few such magazines which throw open their columns to contrary views. At times letters (and articles) have been refused publication, but, believe it or not, far more have been declined which have agreed with us than those which have disagreed. Even regarding the article to which objection is now taken far more commendations have been received than condemnations.

Bro. Gaunt raises the old objection, "How can I give this magazine to friends and hope that through looking into it they may come to know Christ, on the contrary I dare not put issues of the 'S.S.' into unbelievers' hands because I am ashamed to let them see how seemingly divided we are." We are not *seemingly* divided; we *are* divided.

In the first place the paper is not intended to be such a magazine as our brother envisages. Its purpose is stated on the first page of every issue: "Pleading for a complete return to Christianity as it was in the beginning." The present editor did not place that statement there; it was there long before we became editor. The question is: Has the paper departed from that purpose? If so, by all means show us wherein. But we look in vain in Bro. Gaunt's letter for any rebuttal of our arguments or any disproof of the facts stated.

To Bro. Gaunt we are going too far and exercising too much authority. Yet many others have written us protesting that we are not going far enough nor making the firm stand we should.

So far as being ashamed of the magazine before "unbelievers" we ought rather to be ashamed that the divisions are there and have been brought among us.

THE TRUTH IN LOVE

There is great need for publications which we can put into the hands of those whom we are seeking to win to Christ. But that is not the province of the "S.S." To reach the unsaved can be done through tracts, door-to-door visits, personal contacts, missions. We can do these things ourselves. Why should we expect the "S.S." in its very limited capacity to cover the whole field of evangelism and the church? If the "S.S." could without fear be given to the unsaved then it would serve little purpose among Christians, those in the church. Surely those who read the paper should not be offended or afraid when simple facts are mentioned such as in our article. If we are offended, what sort of Christians have we become? Where is the freedom of making one's

views known, upon which our brother insists, if so soon as what affects us vitally is mentioned we are told that this should not be said? We rightly stress the severe manner in which Paul writes to Christians of his day, as in 1st Corinthians and Galatians, and the writer of Hebrews in his epistle. But what would be our reception and reaction if inspired men wrote to us in the same vein? Sternly though Paul rebuked, he could ask his readers, "Have I become your enemy by telling you the truth?" (Gal. 4: 16).

Finally, we think Bro. Gaunt is looking at this matter out of proportion, as though the "S.S." is continually harping on the theme. When was the topic last discussed in its pages, and in what proportion to the rest of the contributions published in its pages? The truth is that whenever we touch upon "the cup question" we are mentioning a matter which we should not, upon which discreet silence must be observed—very like the Indian sacred cow: not to be touched. To mention the matter only once in our pages is too often with some brethren.

It would be much more to our taste to ignore the divisions in the churches, and their causes. But we must face the facts. If a matter is not settled right it is not settled at all. Silence now will mean much more trouble in the future, and more serious division.

We can be all one on these things; we once were. We know what we should do and wherein lies unity. A return to and satisfaction with what the scriptures teach by precept or example, and for no other reason than that the word of God gives the teaching or sets the example. Not the scriptures—but, nor the scriptures—and; simply the scriptures. EDITOR.

WALTER BARKER

Dear Bro. Carlton,

In view of your article on Bro. Barker, I feel moved to write a few words myself. Your two articles, both the one in May and in the October issue, were timely; the first because it came before his death, and would be read by him and appreciated; the second is a fitting tribute to an honoured man, now alas, gone from us.

The writer never knew Bro. Barker personally, having met him only once and that some thirty-five years ago; but knew him most through the "Standard," and in former years through his business as printer. It is safe to say that without Bro. Barker there would not have been a "Standard," for I know of no other printing firm who would have undertaken the printing of it and put so much interest into it.

It is generally known, we think, that for many years Bro. Barker was totally deaf, and only those who experience deafness can fully understand the tragedy of

the 'silent world' he lived in. Not for him the noises of spring, the chatter of children, the conversation of companions, but alas, so often the impatience of those more fortunate souls who can hear with those of us who cannot.

Hearing aids have opened up a wonderful world of sound to those of us who can use them, but Bro. Barker was beyond even their aid. Yet despite this sad handicap he preserved a lively interest in the life of the churches.

We commend those who loved him to the care of our heavenly Father whom Bro. Barker served so well.

HAROLD BAINES.

NEWS FROM THE CHURCHES

Bedminster, Bristol: It is a joy to report that three more have made the grand confession and been added to the church by baptism — Ivor Parker, Irene Webber and Ernest Carey. We give God the glory for these times of ingathering and pray that we may so instruct them that they will remain faithful. LEN DANIELL.

Buckie: The church has been greatly encouraged by the help of Bro. David Dougall (Evangelist) during September. There were good attendances at the gospel meetings. Our brother's preaching was clear and forceful, and we hope for future reaping as a result of this sowing of the good seed. Brother Dougall spent much time in visitation, a good number of our brethren being confined to bed through illness and old age. We ask for the prayers of brethren everywhere, that the church in this corner of God's vineyard may be greatly used for God's glory. JOHN GEDDES.

Kentish Town: It was a joy to welcome brethren and sisters visiting us from other churches at our anniversary meetings, and to see the meeting-house comfortably filled for the gospel meeting on the Saturday evening, when our brother Paul Jones preached on "The Premier Step" in "God's Stairway to Heaven." In the afternoon Harold Baines presided and a helpful discussion followed the introduction of the subject "How can we evangelise to-day?" The sisters provided an excellent tea for about 60. We are holding a mission with Brother Jones for a fortnight.

Morley (Zoar Street): On Lord's Day, 24th September, Mrs. Alice Benson obeyed the gospel. She was contacted during the Yorkshire churches' united mission in June, and has since

heard the gospel preached and seen filmstrips in her home. Rejoice with us during this time of harvesting, and pray for our new sister in Christ.

This event was a good beginning to our mission effort which started on that day, and concluded on Sunday, 8th October. We have been well served by Brethren Jack Exum and Bill Tyner from Belfast, and we have appreciated the support of fellow-Christians from far and near. Many visitors have heard the message spoken clearly and plainly, and we expect fruit in due season. Our Autumn Rally tea and meeting was a time of rich fellowship, when our meeting-room was well filled.

After the final gospel meeting on 8th October, it was announced that 18 years' old Terry Tasker had decided for Christ. Terry applied for literature and correspondence course after seeing a newspaper advertisement. He was baptised into Christ at Dewsbury (where he will be in fellowship) on Monday, 9th October, when the first meeting of a mission there was being held.

Newtown (Wigan): Albert Street. On Saturday, October 7, we started a six nights' mission: over eighty attended and gave attentive hearing to the gospel proclaimed by Bro. Leonard Morgan, of Hindley. On Lord's Day our numbers increased to well over the hundred, inclusive of many visitors. Our brother continued with inspiring messages, and on Tuesday we had the joy of seeing four young men come forward and make the good confession. On Wednesday we rejoiced to see a young sister decide to follow Jesus in His own appointed way. Another rich time of fellowship was the experience of all concerned. On Thursday these meetings were brought to a close with another inspiring message. We give thanks for the abundant blessings that have been ours in Christ Jesus and ask in His name that these young men and our sister may grow in grace and remain steadfast through life. Our best thanks to Bro. Morgan and all members of churches in the district for interest and support each night. To God be the glory.
W. SMITH.

Peterhead: We rejoice in another soul stepping out for Jesus. On Aug. 20th young Gail Strachan, daughter of Moyra and Alexander Strachan (of Corby Church) desired to follow her Master, and was baptised by her father. May our young sister be kept in His love.

Peterhead: On Lords day, 15th October, Andrew Brown made it known that he wanted to follow his Lord through waters of baptism. Andrew is the husband of sister Lydia Brown. We pray that as they have become one in Christ, they may be shining lights in their service for him.

We have Bro. Dougall working with the church for the month of October, and have been blessed both in the preaching of the Word and in the good attendances at all the meetings.
A. E. Strachan.

Wallacestone: With great joy the church reports that on 21st August we witnessed the baptism of William G. Stewart. Bro. Stewart, who has found his Lord late in life, has been attending our meetings for some weeks, hearing the Word of Truth proclaimed simply and in purity. Bro. D. Dougall took his "Good Confession" and united him with his Lord in baptism, following which Bro. Paul Jones exhorted those present with regard to "Great Expectations." We ask you to join with us in prayer—that our new-found brother will be built up and strengthened in his faith as he learns more of Jesus, who made our redemption possible.

GERRY FOX.

CAMEROONS EVANGELISATION FUND

IT gives me great pleasure to give another report on the activities of the above fund.

Brother Elangwe and his family are in good health and continue with the brethren at Kumba to be busy in the Lord's work and business. He is printing and distributing a great deal of gospel literature among his countrymen in the Cameroons, and this must come as a very satisfying piece of information to all those who have contributed to the fund and taken an active interest in this good work. Some brethren have been much more than kind and have come to the assistance of the fund on more than one occasion, and we are very genuinely grateful to them all.

Brother Elangwe has been trying to get evening Bible classes going but has not managed to get more than four pupils to attend consistently. One of the four has been recently immersed, and surely this is an occasion for great joy and has made worthwhile all the expense and trouble. Bro. Elangwe plans to run a correspondence course and print his own material. Two photographs have been received from our brother, one showing the assembled congregation at Kumba, Cameroons, where he is, and one showing a local press reporter being immersed in a river. I have sent these photographs on a journey around several churches and hope ultimately to show them to all interested in seeing them. I am sure brother Elangwe would appreciate a letter of encouragement from any brother here, and if anyone would like to spare a moment in writing a few lines, the letter should be addressed to Brother Dien N. Elangwe, Church of Christ, P.O. Box 121, Kumba, West Cameroons.

SLICES FROM THE BREAD OF LIFE

	To start your day		For your evening's meditation	
December	1 — Hosea	3 to 6 ...	Psalms	62 to 65
"	2 — "	7, 8 ...	"	66 to 68
"	3 — "	9, 10 ...	"	69 to 71
"	4 — "	11, 12 ...	"	72, 73
"	5 — "	13, 14 ...	"	74 to 76
"	6 — Joel	1 to 3 ...	"	77 to 78:37
"	7 — Amos	1, 2 ...	"	78:38 to Ps. 79
"	8 — "	3, 4 ...	"	80 to 82
"	9 — "	5, ...	"	83 to 85
"	10 — "	6, 7 ...	"	86 to 88
"	11 — "	8, 9 ...	"	89, 90
"	12 — Obadiah	"	91 to 93
"	13 — Jonah	1, 2 ...	"	94 to 96
"	14 — "	3, 4 ...	"	97 to 101
"	15 — Micah	1 to 3 ...	"	102, 103
"	16 — "	4, 5 ...	"	104, 105
"	17 — "	6, 7 ...	"	106, 107
"	18 — Nahum	1 to 3 ...	"	108 to 111
"	19 — Hab.	1 to 3 ...	"	112 to 115
"	20 — Zeph.	1 to 3 ...	"	116 to 118
"	21 — Haggai	1, 2 ...	"	119:1-48
"	22 — Zech.	1, 2 ...	"	119:49-96
"	23 — "	3, 4 ...	"	119:97-144
"	24 — "	5, 6 ...	"	119:145-176 & Psalms 120 to 122
"	25 — "	7, 8 ...	"	123 to 128
"	26 — "	9, 10 ...	"	129 to 134
"	27 — "	11, 12 ...	"	135 to 138
"	28 — "	13, 14 ...	"	139 to 141
"	29 — Mal.	1 ...	"	142, 143
"	30 — "	2 ...	"	144, 145
"	31 — "	3, 4 ...	"	146 to 150.

Our warmest thanks to Bro. Harold Baines for suggesting and compiling these readings for the year. We pray that those who have followed the daily readings may have found great blessing in them, as from God Himself.

Additional type face, paper and press accessories have recently been purchased from the Midland Engineering Co. in Rugby and sent off to Kumba, costing £25 5s. Od., and another bill for £27 5s. Od. will shortly be attended to.

A credit of £54 16s. 8d. will remain after these bills have been paid. I hope that we can remain financially a little ahead of commitments and would greatly appreciate any gifts or donations no matter how small.

As before, all communications and contributions to:— James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

OBITUARY

Newtown (Wigan): Albert Street. With deep regret the church reports the passing of our dear Sister Price, after a very short illness, on Lord's Day, September 24th,

at the age of 82. All her life she has been connected with the church and school. She was the widow of our late Bro. Edward Price, a former elder in the church. We give thanks to our Heavenly Father for long years of life lived in service, love and devotion. Sister Price was laid to rest on September 28th in Wigan cemetery, preceded by a service at the home of her son Bro. N. Price, the writer conducting the same.

W. SMITH.

East Ardsley: We regret the passing of Bro. Ernest Worth on Thursday, October 12th. He was an elder in the church and always had the cause of Christ in his thoughts.

In his workaday life he was loved and respected. All with whom he came in contact knew that he was a Christian. He will be very much missed.

The funeral service was conducted by Bro. Lewis Murphy.

COMING EVENTS

Dewsbury. Saturday, November 11th, Church Anniversary. Speaker Bro. F. Worgan. Tea at 4.30 p.m. Meeting at 6 p.m.

A warm invitation is extended to all who can be with us on this occasion.

MARRIAGE

In Christians' Meeting-House, Seymour Road, Eastwood, September 16th, PETER TAYLOR SNEDDON, of Slamannan, to GLENYS MARGARET LIMB, of Eastwood. Address: 25 Dumbarton Road, Stirling, Scotland.

GARMENTS OF RIGHTEOUSNESS
NEVER GO OUT OF STYLE

A smile costs nothing, but makes richer both its giver and receiver. It happens in a flash but the memory sometimes lasts forever. It cannot be bought, begged, borrowed or stolen and its value to everyone, even its owner, is increased when it is given away. So if in your daily hurry and rush you meet someone who is too weary to give you a smile, leave one of yours, for no one needs a smile quite so much as he who has no smile to give.

THE CLOCK OF LIFE

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.

Now is the only time you own,
Give, love, toil with a will,
Place no faith in tomorrow,
For the clock may then be still.

—Salisbury bulletin.

A HYMN ABOUT DISCIPLESHIP

I sing a song of the saints of God,
Patient and brave and true,
Who toiled and fought and lived and died
For the Lord they loved and knew.
And one was a doctor, and one was a
queen,

And one was a shepherdess on the green;
They were all of them saints of God;
and I mean,

God helping, to be one too.

They loved their Lord so good and dear,
And his love made them strong;
And they followed the right, for Jesus'
sake,

The whole of their good lives long.
And one was a soldier, and one was a
priest,

And one was slain by a fierce wild beast;
And there's not any reason, no, not the
least,

Why I shouldn't be one too.

They live—not only in ages past,
There are hundreds of thousands still;
The world is bright with the joyous
saints

Who love to do Jesus' will.

You can meet them in school, or in
lanes, or at sea,

In church, or in trains, or in shops, or
at tea,

For the saints of God began just like me;
And I mean to be one too.

NEVER dwell on tomorrow. Remember that it is God's, not thine. The heaviest part of sorrow often, is to look forward to it. The Lord will provide.

William Carey, the first Baptist missionary, said, "I make shoes for a living, but my business is to win men for Christ."

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 12/6; two copies 20/6; three copies 28/6 post free. Canada and U.S.A.: one copy, one dollar 80 cents. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 7 The Marches, Armadale, West Lothian, Scotland.

All correspondence, including articles, news items, coming events, etc., to be sent, before the 10th of the month to the Editor, C. MELLING, 133 Long Lane, Hindley, Lancs. Payments to PAUL JONES, address as above.

NOTICES. Scale of charges: 3/- for first 3 lines or less; 8d. each subsequent line. Repeats (if notified when sending copy) half original charge. Payments to PAUL JONES, address as above.

DISTRIBUTING AGENT: Ronald Maiden, 41 Comberton Park Road, Kidderminster, Worcs.

EVANGELIST FUND: Contributions to R. 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.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.