

The SCRIPTURE STANDARD

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

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A Call to Youth

A FEW weeks ago we were present at the anniversary tea and meeting of the Morley church (reported in another column in this issue). One of the brightest features was to see the platform occupied in the evening meeting by three young brethren—one as chairman, the others as speakers. Each of these three made a call for utter consecration to Christ's service. Perhaps best of all, this call was made to a congregation composed largely of young people. Gloomy indeed were the hearts which were not warmed by the presence of so many young at a time when the complaint or sneer is that religion attracts only children and old folks. And one had the feeling that the fellowship, the singing and the messages had more than satisfied these young people with something worthwhile.

The part youth plays in the churches

This experience is not confined to the Morley meeting, but is fairly general in the churches. It is particularly noticeable in the Hindley Bible School. During the ten years of the School the attendance of young people has grown steadily. They have been, too, not simply spectators or listeners, but have taken an active part in the various sessions of the School.

These are hopeful and encouraging signs for the future of the church, especially as this activity has been almost entirely free from the conceit that too often goes with 'youth work.' There has been no attempt to appear as the 'élite,' who are going to show the 'old fogies' how things should be done; no idea of throwing off any yoke; no desire to have free rein or to kick over the traces. No attempt has been made to segregate or to form watertight 'fellowships' or groups. There has been no suggestion of arrogance, no attempt at stunts. There has been a close working together of the older and wiser with the younger and more vigorous. On the one hand there has been a readiness to teach and to give others the benefit of long experience in the Lord's work and study of the Scriptures; on the other an eagerness to learn and to be guided.

These things prove that there is in the teaching and work of Christ ample sufficiency to meet the needs of all.

How the World caters for Youth

There is intense concentration to-day on 'youth work.' But too often that term means pandering to that which is trivial as compared with the more worthwhile and abiding pleasures. To form a Youth Club, to give youth table tennis, billiards, parties, plays and dances is looked upon as fully catering for their needs. But is that all that youth needs? Do not

such claims insult youth? Are they not made of finer stuff and for nobler things than this?

So often the cry is raised, 'Why isn't something done for us?' Some years ago at a public meeting in Wigan to discuss the question of Sunday cinemas it was nauseating to hear the plea constantly advanced: 'What's being done for the young people?' When we were allowed to speak for five minutes we tried to show not only the responsibilities *towards* youth, but the responsibilities *of* youth; not so much 'What are others doing for me?' as 'What am I doing for others?'

How Christ treats youth

Contrast these milk-and-water appeals to youth with the challenge which Jesus Christ set before a young man, the rich young ruler. Here was no easy way or comfortable life, no being 'carried to the skies on flowery beds of ease,' but a command to leave his most cherished possessions, his luxury, honour and position for a life of hardship in which he would be despised by his fellows; yet a life in which he would bring hope, joy and eternal life to others. Such a challenge was far more calculated to draw real worth and devotion and unselfishness from his followers than the attractions which even religious bodies hold out to modern youth. We do not expect strong healthy bodies from those fed upon husks. No more can we expect strong moral and spiritual character from that which caters only for the sensual and physical. Elaborate programmes of physical culture, athletics and games are drawn up, whilst the culture of the spiritual is almost entirely neglected.

It is too often forgotten that Jesus was a young man at the time of His death. It is stupendous that a life which has had such results in the world ended when He was 33 years of age. We say reverently that the blessings of Christ upon all are only because this young life was utterly consecrated to God. When Isaac Watts wrote what has become, perhaps, the world's most famous hymn, 'When I survey the wondrous cross,' the second line ran 'Where the young Prince of Glory died.'

In serving Christ we serve One who fully understands our every need and is able of His fulness to more than satisfy. For young men and women, boys and girls to devote their lives to Christ is to find fulfilment of their highest hopes and noblest desires, an outlet for their best abilities and their abounding energy.

What you can do

Depend upon it, if you show yourselves willing to serve in the church or Bible school, work will be found for you. You can train for service by reading and studying the Bible under the guidance of those older in the church. An immediate means of study is open to you in the Correspondence Course shortly to be started in connection with the monthly paper, *Truth in Love*. The teachers in this course are A. E. Winstanley and R. A. Hill, and you should write to Bro. Hill, at 31 Mossley Hill Road, Liverpool, 18. Thus you can fit yourself to-day for the task which will be yours to-morrow—to keep the Faith true to the Word, to preach that Word and to live by it. The glories of the gospel are committed to us: 'This treasure we have in earthen vessels.'

Young people, there are many attractions desiring your presence, time and money. But they are empty, fruitless and unsatisfying. As the lad brought his loaves and fishes to Jesus, so we pray that you will yield just

what you have and are to Him. Jesus will take it and use it in blessing those you touch in daily life.

'Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.'

EDITOR

What Billy Graham failed to preach

By JACK NADEAU, Munich, Germany.

LET me say at the outset that I have nothing personal against Billy Graham. I have heard him preach by radio and from the pulpit and have read about his activities, and from these sources have heard many good things, and must admit that I have therefrom developed a deep admiration for him and his courage. I have read comments from brethren the world over and none seems to doubt that that which he preaches is good and uplifting. However, from these same sources I have seen that Billy Graham fails to preach some vital Bible truths while at the same time claiming to preach the whole gospel.

Let me call your attention to an article in the November issue of the *Reader's Digest*, entitled 'What Billy Graham's got.' The article deals with his 'All-Scotland Crusade' and says some admirable things about him. A newspaper reporter asked him some questions: first, 'How do you account for your success?' Answer, 'The only explanation I know is God'; second, 'But why did God choose you?' Answer, 'When I get to heaven, that's the first question I'm going to ask him.' A prominent Scottish minister says, 'The only power Billy Graham has more of is the power of God.'

The article continues by describing the Crusade: 'Above the platform for every Billy Graham Crusade there is always the same inscription: "Jesus says: I am the way, the truth and the life."' Every service opens with the same song 'To God be the glory; great things He hath done.'

Every Billy Graham sermon begins with a prayer, 'May the people see only Christ to-night and not the speaker.' Billy Graham always preaches for a verdict and always ends with these words: 'You can go out from here to-night with such peace and happiness and assurance as you have never known.'

The article quotes from a personal letter written from Mr. Graham to his wife, wherein he describes the first meeting in Glasgow. 'Then came the moment of decision. There was a great hush. Would they come? At first not a person moved. My heart began to sink a little. Then it came to me that millions of people were praying and that God was going to answer their prayers. Great faith came surging back into my heart and I knew they would come, even before I saw the first one move. I bowed my head and prayed. When I glanced up people were streaming from everywhere. On the platform I saw some of the ministers weeping. It had been a long time since Scotland had seen a sight like that: 14,000 under one roof and people coming down every aisle to give their lives to Christ. I went back to the inquiry room and spoke to them. They were so eager, so quiet and so hungry.'

With this quotation, we want to point out what we believe to be the greatest mistake of Billy Graham's preaching. Seeing that hundreds come forward to give their lives to Christ and are so hungry and eager to accept Christ, let us inquire as to what Mr. Graham tells them to do in order to

accept Christ. It is a well-known truth to those that have heard him that he tells people to *accept Christ as their personal Saviour* and *pray and read the Bible and join the church of their choice*. These four commandments are to be gleaned from all his sermons, whether written or spoken. Upon these four sayings depends salvation to those who come to give their lives to Christ in his Crusades. Now compare this answer with the answer that the Apostle Peter gave those who inquired about salvation on the day of Pentecost (Acts 2:38). In relation to the answer read also verse 37: 'Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Brethren, what shall we do? And Peter said unto them, *Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*'

It is clear to any close observer that there is a difference between Graham's answer and Peter's. Peter was of course directed by the Holy Spirit as he spoke and did not make a mistake in his answer. If you read verse 39 you will see that the answer he gave is the answer that we should give to every inquirer to-day. The major difference between Graham's answer and that of Peter is baptism. Peter believed baptism necessary unto salvation and Graham does not. During his last Crusade in Europe he spoke to a group in Wiesbaden, Germany; afterwards a soldier asked him why he didn't say anything about baptism and he replied, 'That is a subject of controversy and if I spoke on that people wouldn't come back.' Now we see the difference even more clearly between the apostle Peter and Billy Graham. Peter wasn't preaching to get a crowd nor to please men, but to people who wanted the truth, and to please God.

Jesus says, 'If you love me you will keep my commandments.' We read also in 1 John 5:3, 'For this is the love of God, that we keep his commandments: and his commandments are not grievous.' When a preacher fails to preach on a subject because it is controversial he is not true to his calling; Jesus never hesitated to speak out on such themes nor did the apostles. Read their sermons in the New Testament and see how they lost their popularity with the world because they preached the truth. Jesus was killed, as were most of the apostles, because they would not join in with the popular religious ideas of their day. They never hesitated to speak out on themes of controversy.

The article continues: 'The authority with which Billy Graham preaches is rooted in his deepest belief and it stems from profound personal experiences.' It continues with a report of his own conversion when he was seventeen years old. 'At his parents' urging, he went one evening to a revival conducted by an old-time hell and damnation evangelist, Mordecai Ham in Billy's home town. The evangelist's first words were: 'There's a great sinner in this place to-night.' Billy at once concluded, 'My mother must have told him I was coming.' A few nights later, he climbed down out of the choir with his chum and made his way to the altar. 'Right there, on my knees, I made my decision for Christ.' With this explanation of his own conversion we can better understand why he fails to tell people the whole gospel when they want to accept Christ. His whole religious thinking from his conversion to the present time has been influenced by the teachings and commandments of men.

A very widespread belief among many religious people to-day is that all one has to do to be saved is to believe, and pray for forgiveness. However, upon careful examination of the scriptures one will learn that there is more to do. Consider what Ananias told Paul to do after the Lord had appeared to him and showed him that He was the Christ. Paul believed on Christ, but was yet in his sins. He fasted and prayed three days and

nights. Ananias came with this message (Acts 22:16), 'And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.' It is clear that Paul was still in his sins at the arrival of Ananias, and yet he had already believed on Christ and had been praying. When man denies baptism for the remission of sins he is setting himself against God. What a pity that Billy Graham does not see this vital truth! What a pity that he does not tell the thousands who come to him for instruction that they should arise and be baptized and wash away their sins! He fails to preach the whole truth.

Then the article tells about some of his early preaching. 'Early in his ministry he did a lot of preaching but, he says, "there was little power in it. Then one day I fell on my knees and said, "O God, I have to get out of the ministry unless I can find a message with power. As I prayed I accepted the Bible by faith, as God's word. From that moment my ministry has been different." This further reveals that the conversion of Billy Graham under the preaching of Mordicai Ham, was not according to truth as found in the Bible. If you will notice the conversion of the three thousand on Pentecost you will find these words (verse 42): "They then that received his words were baptized": This was a response to Peter's answer to the question "Brethren, what shall we do?" A true Bible conversion includes accepting God's word, the Bible, upon conversion. It is impossible to be truly converted to Christ and not accept the Bible. There are biblical errors in Billy Graham's conversion and consequently in the conversions of those responding to his preaching.

The article continues: 'Perhaps the most dramatic meeting of the all-Scotland Crusade was in a Glasgow church where Billy Graham spoke to one thousand ministers. His message was: "Be sure you have a Gospel to preach, preach it with authority. Either Jesus Christ is the answer or He is no answer. There is no record of His saying: I think so, perhaps, or maybe. The Bible says, "He taught them as one having authority." To Satan tempting Him, He said "It is written." For our confused, fearful generation He says: "I am the Way, walk ye in it."'

Think of the opportunity Mr. Graham had to speak to these ministers of religion about the divided condition of the so-called Christian world. Not a word about it, although there must have been ministers of most of the major religions present. One must conclude that since this too is a subject of controversy, Mr. Graham did not dare say anything about it. When one reads the New Testament, however, it will be noticed how much Jesus and the apostles had to say about this subject. Read John 17 and see how Jesus desires unity among his followers. Read Paul's admonition to the church in 1 Corinthians 1:10, and you cannot help being impressed with the necessity of unity. Read also Eph. 4:1-6. How can Mr. Graham make the statement that he preaches the whole gospel?

Finally the article reports this interesting incident. 'I once heard a reporter ask Billy Graham, "Why did you become an evangelist?" He replied as follows: "If I should discover a chemical which would make any person radiant and happy but decided to keep it to myself, you would say, "Billy you're a criminal." If I didn't know that faith in Christ is vital, transforming, that it gives direction to life and makes life worth living, I'd go back to my little North Carolina farm. But I have seen too many lives untangled and rehabilitated, too many homes reconstructed, too many people find peace and joy through simple, humble confession and faith in Christ ever to doubt that He is the answer. I am an evangelist for the same reason the Apostle Paul was: "Woe is unto me, if I preach not the Gospel."'

Let us examine the claim of Mr. Graham and see if he is for the same reason an evangelist as the Apostle Paul was. We read from Paul in 1 Thessalonians 2:4, 'But even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.'

A similar passage is found in Gal. 1:10, 'For am I now seeking the favour of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ.' Is not Mr. Graham's answer, as to why he does not preach on baptism and other controversial subjects enough evidence to show that he does preach to please men? I have a copy of a picture book showing pictures of Mr. Graham and his activities all over the world. In this book is found this comment. 'He never preaches on controversial subjects; he never reproves the pastors nor the churches, he supports them.' Does this sound like the apostle Paul? Read Paul's epistles and see! Mr. Graham is not an evangelist for the same reason that Paul was. The claim sounds humble and brave and makes a deep impression on his readers and hearers but it is not the truth when put to the test. Mr. Graham fails to preach the whole truth and nothing but the truth, regardless of his claim to the contrary.

Dear reader, let us take the Bible as it is and preach God's commands as they are therein stated, even if they are contrary to that which we have believed and practised until now. No man on earth has the right or authority to change God's book, either by adding to, subtracting from, or substituting for. Every preacher should make certain that he is preaching exactly what God commands. Let us pray that the truth may cover the earth as the waters cover the sea. Read your Bible and see if your preacher is preaching what the inspired apostles preached.

We are praying for a revival of true religion. We are also praying that the world may be converted and turn to Christ, but we believe with all our hearts that this must be done according to God's revealed will, the New Testament. Let us work as diligently in preaching the truth as some do in preaching error. 'Let us not grow weary in well-doing.'

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[THE composition which follows, originally entitled, 'A Word with Mr. Moody,' appeared in the *Christian Advocate* in 1883, during D. L. Moody's second evangelistic crusade in this country. Its author was G. Y. Tickle. Every word of it applies to Billy Graham's crusades to-day. Indeed, a copy of the poem was sent to Mr. Graham at the opening of the 'All-Scotland' Crusade last May. One of Mr. Graham's managers returned it with the remark that he found it 'very intriguing.']

THOU great evangelist, whose words of power,
Winged with eternal truth, strike through the soul,
And make the slumbering conscience to behold
The dark, polluting stains which sin has made;
And which, if not removed by grace divine,
Must sink the soul in everlasting ruin!

So mighty are thy words, great preacher, here,
In fixing on the soul the guilt of sin,
And full conviction of its heavy yoke,
That we would fain behold the might extend
To words that should strike off the heavy chain,
And bid the soul go forth in joy and peace!

This power the Gospel had when first proclaimed—
 Men everywhere rejoiced in pardoned sin,
 In conscious freedom, and the smile of Heaven!
 The love of Christ, that melted human hearts,
 And brought conviction of the guilt of sin,
 Was richer still in power to heal and bless:
 And so, we read, where'er the Gospel came,
 It filled the obedient soul with joy and peace.

The Gospel of God's grace is still the same—
 Its Author, and its glorious facts, the same!
 The Spirit that inspired its saving truths—
 Spirit of truth divine—is still the same;
 Therefore its power to kill or make alive.

Great was this power in apostolic hands,
 They, faithful to each word the spirit breathed,
 Proclaimed it, trumpet-tongued, so full and clear,
 That men were left, thenceforth, without excuse,
 And had to face the dread alternative
 Of choosing for themselves, or life or death,
 As they received or spurned the Saviour's word

To Christ's own word the Spirit testifies;
 And vainly do we ask His further light,
 As long as we resist the truth revealed!

Tell me, great preacher, when you ever give,
 Clear and full-orbed, the Spirit's living word?
 When do you give, in answer to the cry,
 'What must we do?' the Saviour's precious words,
 'He that believes and is baptized shall be
 Most surely saved!' Or, when *believing* men
 Put up the self-same cry, when do you say,
 As faithful Peter did at Pentecost,
 'Repent and be baptized in Jesus' name
 And you shall have remission of your sins!'
 Are not these words the very truth; inspired
 By Him whose will you further seek to know,
 While these remained unuttered, unproclaimed?

Do you not mock your converts when you say,
 'As many as would have salvation stand
 Upon your feet,' and when they rise to hear
 The word that Grace divine has left for them,
 You hold it back! hold back the living word,
 The last great pardoning word, which Jesus left
 For dying souls, and send them one and all
 Behind the scenes to ask the oracle
 (With voice as various as the various sects
 That crowd, officious, the Inquiry-room),
 The way into the Saviour's loving arms!

And who will there direct the seeking soul
 With unambiguous speech to Christ, and say,
 'If thou believest that Jesus is the Lord,
 The only Saviour, Lord of heaven and earth,

Then bow to Him, in his appointed way,
 Thyself give up to be baptized in Him,
 Buried into the likeness of His death,
 That thou mayst rise to holiness of life ;
 Then shall the Holy Spirit dwell with thee,
 Then Christ himself declare thy sins forgiven.'

These things, great preacher, are not hid from you ;
 You know the Spirit speaks expressly thus !
 Then why should men be cast adrift and launched
 On seas of doubt, too oft to shipwreck driven ?

Does faith in Christ extend not to His *Word*,
 That we should hold His promised mercy back,
 Though couched in words divinest wisdom framed—
 Words which He died and rose again to speak ?

How long shall His won children dare to slight,
 A Saviour's message to a fallen world—
 In which His promise of salvation brings
 On clearest grounds, and through His precious blood
 The knowledge and the calm of sins forgiven ?
 Say, great evangelist, how long, how long ?

G. Y. TICKLE.

Notes on my Life. IX

By WALTER CROSTHWAITE

Resignation as an Evangelist

IN September, 1917, a prominent member of the Yorkshire Evangelist Committee resigned, giving as his reason that he would not any longer be associated with the views I held on matters mentioned in the previous instalment of these 'Notes,' and I was told that other members of the Committee shared his views, and would not support me. I at once sent in my resignation as evangelist. I had an interview with the chairman and secretary. I asked them what I had done and said, in my position as evangelist, that was not in harmony with New Testament teaching. They both said 'Nothing.'

I was pressed to accept a position on the staff of the General Evangelistic Committee. They wrote me thus : 'The Committee heard with great regret of your contemplated withdrawal from the evangelistic field. They view such a proposal with grave concern just now, when brethren are so few in number capable and willing to devote themselves wholly to the Lord's work. They earnestly desire that you should reconsider your determination, and in asking you to do so they venture to suggest that if you are willing, they could undertake to find you a sphere of service in co-operation with the G.E.C. that we think would in every way be agreeable to you, and such as would not necessitate absence from home very much.' The chairman of the Committee, Bro. J. W. Black, also wrote, and I had an interview with him. He promised to do all in his power to make the work pleasant and effective.

However, after much prayerful and careful consideration, I felt I would be up against the same things as in Yorkshire, and I decided to adhere to my decision. I finished with the Yorkshire Committee at the end of 1917. The chairman of that committee wrote : 'The close of our co-operation

together in Yorkshire is to me personally, as you know, a source of great regret. It has been a very happy fellowship which I shall always remember with joy and appreciation. I can only hope the opportunity may soon come again when we may be associated together in some useful work for the Master we both love and serve.' We left Yorkshire for Leicester at the end of December, 1917.

Activities at Annual Meetings

As this virtually closed my association with the official co-operation of Churches of Christ, I may just say that I had often taken part in their Annual Conferences. In 1903, Bro. David Morgan and I made our first appearance on the Conference platform. We both spoke at the social meeting, and it was reported that we 'were heard with much delight, and spoke with ease and effect.' Our feelings were much different.

In 1904 at the Temperance Conference at Wigan, I read a paper on 'Reasons why some Christians are indifferent in regard to Temperance work.' I also addressed an open-air meeting on Wigan Market Square. I was told some time later that this address led to my being invited to serve the Church at South Wigston, near Leicester. I addressed the public Temperance Meeting at Leicester Annual Conference in 1906, and also the devotional meeting on the Wednesday morning. Of this latter the editor of the official magazine wrote: 'The address was calmly, yet powerfully delivered, and was referred to as calculated to strengthen and stimulate the Christian life.'

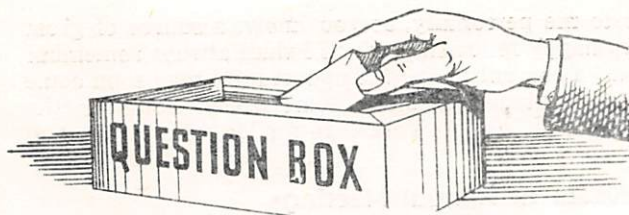
In 1907, along with the late highly esteemed T. J. Ainsworth, I addressed the Gospel meeting on the Wednesday evening at the Glasgow Conference. The report described the two preachers as 'men of war, the fearless foes of error and sin,' and said, 'The rapt attention with which the great audience listened to the message of God impressed one with the thought that to them the words of this Book were words of life.'

At the Conferences of 1908 and 1911, I addressed the Temperance meetings, and in 1910 and 1917 the social meetings. I was secretary of the General Temperance Committee from 1905 to 1910. It was an unpaid job, and had to be done in addition to my evangelistic work. In this connection I travelled far, addressing conferences and meetings in England, Scotland and Wales, often returning home in the small hours of Lord's Day morning, with a heavy day's work before me.

Good-bye to Yorkshire

During our stay in Yorkshire the membership of the Churches in the division rose from 893 in 1901 to 1,383 in 1917. It was not easy to leave Yorkshire and all the friends there. Seventeen years had passed since I began my labours with the Churches in that county. Allowing for the times I was away serving Churches in other districts I had spent fifteen years with the Yorkshire folks.

When I gave in my resignation in September 1917, we had no idea of what we were going to do, or what our future work would be. In the November of that year, being in Leicester to address the monthly united meeting of the Churches there, I was persuaded to begin in that city, in a small way, a leather business. Of this I had no previous experience, but I managed to make a comfortable living. It was understood if this proved successful it would be turned into a labour co-partnership concern, with workers sharing in management and profits. This was done and for a considerable time it worked very well. But it is hard for some to carry out the ideals they profess to hold, and we learned by experience how brother can betray brother. We struggled hard until early in 1924 when in order to relieve the concern of some expense I resigned my position as secretary and cashier. We were in Leicester about six-and-a-half years.



CONDUCTED BY
L. CHANNING

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Q. New Testament writers often refer to an Old Testament statement, then quote it incorrectly—i.e. they do not use the same words. Why is this and how does it square with the belief in verbal inspiration?

A. The answer can be divided into three parts.

(a) *Variations.* It is quite true that sometimes there is considerable difference between an O.T. passage and the way it is quoted by N.T. writers. In some cases the writer does not quote from the Hebrew text of the O.T., but from the Septuagint version. This is a Greek translation of the O.T. Hebrew, made by seventy scholars at Alexandria about 200 years before the birth of Christ. There are many such quotations, as, for instance, Rom. 9: verses 7, 12, 13, 15, 26-29. Sometimes the writers deliberately make variations in the text, as in Rom. 11:8 (different from the Hebrew); Heb. 2:12 (different from the Septuagint); 1 Cor. 3:19 (different from both the Hebrew and the Septuagint). Sometimes only the general sense of an O.T. passage is given and not the actual words: as 2 Cor. 6:17 (of the Hebrew); John 15:25 (of the Septuagint). Sometimes the writers merely make indefinite allusions to particular passages, as 2 Cor. 13:1 to Deut. 19:15.

(b) *Reasons for Variations.* The main reasons why there should be such variations are the different design of each N.T. writer; the circumstances under which he wrote; and the people to whom his writing was addressed. Thus Luke, writing to a Gentile (Theophilus), quotes a prophecy of Isaiah at some length (Luke 3:4-6, quoting Isa. 40:3-4) in order to impress upon the Gentiles that they too have a part in God's salvation. But Matthew, using the same prophecy and writing mainly to Jews needs only to quote one verse (Matt. 3:3; Isa. 40:3). Again, some writers, as Paul, quote from the Septuagint version because they, in the first instance, were writing to Greek-speaking Jews or to Gentiles, and the Greek translation of the O.T. scriptures was the version most widely used amongst them. But sometimes even a greater variation of the O.T. text is needed. Thus Mark, in order to impress on his readers the need for response to the gospel (4:12) makes a free translation of Isa. 40:9-10. Further, the writers often make only an indirect allusion to a particular passage, because the passage is either already well known to those to whom they are writing, or its general sense is sufficient to establish the point they wish to make.

(c) *Variations and Verbal Inspiration.* Such variations do not affect either the verbal inspiration of the O.T. or the N.T. With the O.T., as with the N.T. it is the *original text* that is verbally inspired. A version, such as the Septuagint, is no more inspired *as a version* than is any modern version. With the N.T. writers, verbal inspiration did not always mean that O.T. passages should be quoted verbatim, but that any variations made should be in harmony with the particular passages on which they were based. The Spirit of God led the writers to select whatever was appropriate to their needs, either the Hebrew text, a Greek translation, a translation of their own, or a variation or paraphrase. The *result* is a verbally inspired statement (see 1 Cor. 2:12-13). Rather than disproving verbal inspiration, variations between O.T. passages and N.T. quotations serve to prove it, for nowhere are there contradictions, but only inspired *elaborations* of the original text.

Q. In Matt. 21 : 43, the Lord says to the Jews, 'The kingdom of God shall be taken from you, and given to a nation [Greek, *ethnos*] bringing forth the fruits thereof.' This is not the church (ecclesia), but 'a nation.' Who is it? Where is it?

A. *Who Is It?* This statement of our Lord's is both an explanation and an application of the parable of the Wicked Husbandmen. There the vineyard represents the religious privileges of the Jews, the messengers, the prophets, and the son, the Lord Himself. Jesus now says plainly that the Jewish nation would be rejected and the kingdom of God and its privileges would pass to the Gentiles. The same warning is given in Matt. 8 : 11-12 ; 22 : 1-14 ; Luke 13 : 28-29 ; and see also Acts 28 : 28 ; Rom. 11. Further, the Greek word *ethnos*, in this verse translated by the word 'nation,' is in its plural form, according to Jewish usage, translated directly by the word 'Gentiles' (see Rom. 11 : 4 ; 16 : 4 ; Gal. 2 : 12 and 14 ; Eph. 3 : 1).

Where Is It? The questioner is incorrect in supposing that this prophecy was not fulfilled in the church, for the scripture clearly indicates that it was. (See Acts 13 : 46 ; 15 : 14 ; 1 Pet. 2 : 9). The last reference uses the same word as in Matt. 21 : 43, 'nation' (*ethnos*). Further, the previous verse to that we are considering (Matt. 21 : 42), indicates the same truth. Jesus connects the two verses by the word 'therefore' (for this reason). His meaning is plain. The Jews were going to have the kingdom of God taken from them, by reason of their rejection of the 'stone' (Christ). But that stone was going to be the corner-stone of a new kingdom, or nation, that God would form. The fulfilment of this is seen in the church : see Eph. 2 : 13-22. Historically, too, it can be proved, for, especially after the destruction of Jerusalem, with the break-up of the Jewish kingdom, the church became predominantly Gentile, both in membership, and characteristics.

Q. What is the meaning of the phrase 'replenish the earth' (Gen. 1 : 28)? Surely this is a foundation for the evolutionary theory?

A. The word translated 'replenish' in this passage, is the Hebrew word, *malah* (imperative mood). In the same form it is elsewhere translated by the words 'replenish' (Gen. 9 : 1) ; 'fill' (Gen. 1 : 22 ; 1 Kings 18 : 33) ; 'consecrate' (margin 'fill your hands' Ex. 32 : 29) ; 'gather' (Jer. 51 : 11). It is a word of somewhat wide application, but its primary meaning is 'to fill.' The Jews in translating this word into the Greek, when making the Septuagint version, also gave it this meaning by using the Greek word *pleroo*, 'to fill.' In the A.V., the word 'replenish' is used, because in Old English it had exactly the same meaning, namely 'to fill,' and not, as in modern English, 'to fill again.' The syllable 're' was not then a prefix as in modern grammar, but part of the body of the word itself. The rendering has also been retained in the R.V.

The reference to the rendering of the word in this way as being a foundation for the evolutionary theory is a little obscure. Surely it is just the reverse, for it plainly indicates that mankind has not evolved from the anthropoid ape, but is the result of the fact that God said to the originally created first man and woman 'Be fruitful and multiply' and fill the earth, that is, fill it with creatures after their kind.

Q. What does 'For many are called, but few are chosen,' mean (Matt. 20 : 16 ; 22 : 14)? The phrase seems to be used out of context, with no obvious connection with what has been said.

A. *The Context.* With regard to the first passage (Matt. 20 : 16) ; the connection between the statement and what has preceded it is very obscure. Further, its inclusion at this point is unsupported by the best manuscripts,

and it has therefore been omitted by the R.V, the American R.V, and most other modern versions. In the second example (Matt. 22:14) the connection is very clear. Jesus had just told the parable of the Royal Wedding Feast. In that parable, the persons first called, but slighting the invitation, are the Jews. The burning of the city is the destruction of Jerusalem. The guests afterwards called, who were not originally chosen, are the Gentiles, who were later to come into the kingdom of Christ.

God's Calling and Choosing. God's calling and choosing is not by arbitrary decree, as some would maintain, but according to each man's free-will acceptance of the Divine will. God calls all men by the gospel (Mark 16:15 etc.), but many will not respond. Those who do, and come into Christ, become the chosen of God (see Eph. 1:13 and 1 Pet. 2:9). Read Eph. 1:1-14, and note the continual emphasis upon the fact that being chosen, and enjoying its accompanying blessings, depends upon being 'in Christ.'

SCRIPTURE READINGS

- April 1—Isaiah 52:1-12. Acts 13:1-41.
 " 8—Isaiah 49:1-13. Acts 13:42-52.
 " 15—Psalm 19. Acts 14.
 " 22—Amos 9. Acts 15:1-35.
 " 29—Genesis 13. Acts 15:36 to 16:10.

THE CHURCH AT ANTIOCH

This church grew from the work of those persecuted Christians who were scattered abroad from Jerusalem (11:19). All the fugitives were Jewish Christians, and it is therefore obvious that verse 20 means, "spoke unto the Greeks also," that is Gentiles, not Grecian Jews as the R.V. margin might indicate. They preached "the Lord Jesus" as the Saviour of all men. It was doubtless the fact of their being foreign-born Jews ("men of Cyprus and Cyrene") that brought them to this action without the necessity of divine intercession. Their hearts had been opened by the love of Christ to love for Gentiles amongst whom they had been born and lived. This was a natural step as they imbibed from divinely inspired prophets the teaching of Jesus during His earthly life. He promised that the Holy Spirit would guide the apostles into all the truth, and they by the laying on of hands passed on the gifts of wisdom, knowledge, faith, healings, workings of miracles, prophecy, and other miraculous manifestations (1 Cor. 12:8-11).

Their forward step was greatly blessed by God, so that the news of the growth of the work came to Jerusalem. Here is the strengthening of the conviction in that community of the fact that "to the Gentiles also hath God granted repentance unto life," so they sent Barnabas, the man of Cyprus, the son of encourage-

ment (4:36), to help them. The sight of a growing church is a proof of God's grace at work, but still the members needed to be told to cling with all their might to the Lord. Let us ask ourselves: is our slow growth on account of scarcity of good men, full of the Holy Spirit and of faith? That church surely grew strong with Barnabas's help, but to him it was but an instigation to more effort. So he brought Saul, sure that the one who "preached boldly" and "disputed" for truth in Jerusalem, would help here. (9:29). The year of labour in Antioch was one of assembling with the church and teaching much people, and the name "Christian" was given because it was realised by all that here was a distinctive body, teaching and practising something entirely new, not a new Jewish sect. Moreover the name plainly indicates the centre and circumference of their teaching—Christ. The confusion and hindrance of human names and distinctions needs to be banished completely if the people are to learn true Christianity. The name Christian has almost lost its original significance now through misapplication, but it is nevertheless authorized by God, and is only properly applied to those who have acknowledged Christ in His way, and are continuing in that way. It just cannot be right to acknowledge a sectarian or unscriptural name.

We now observe that the prophecy of famine though it was to be over all the earth, brought a spontaneous response of love, generosity and self-sacrifice from this devout and vigorous church in sending help to the Jewish brethren in Judaea. There was no race distinction left where Christ had come. We have sorrowfully to admit that "pockets of resistance" remained in Jerusalem which were not entirely banished by the outflow of Christian love: the Judaizers remained in some cases obdurate, to be enemies within the church for some time. Years afterwards Paul collected

from much wider regions for the same purpose with the hope that the offerings would unify the church by dissipating all remaining prejudices (2 Cor. 9:12-14).

Antioch was a busy and populous city, one of the biggest in the world at that time. It stood where caravans came in from the east with all kinds of merchandise, and flowed out through its port, Seleucia, to all countries bordering on the Mediterranean Sea. It was an idolatrous place where religion of a vicious nature flourished unashamed. Its situation, however, lent itself admirably to God's purposes in spreading the gospel through the foolishness of preaching. We have an interesting picture of this church in chapter 13. Here is the list of brethren active in its work and worship: Barnabas, the effective, generous, inspiring teacher, by now thoroughly capable of bringing the members of the church into a condition of spiritual strength and fervour; Simeon, well-known by a name which means "black," possibly a dark man, a coloured man; Lucius, another of those who broke through the race barrier, and originated from North Africa; Manaen, brought up in a royal household, but now transferred to a royal priesthood, much more honourable; and finally Saul, called by God to serve Him among the Gentiles. All these worked together in the communities of Christians in this big city. We suppose there would be several meetings, for we understand its main road was four miles long. They would perhaps all gather together for special occasions, and we more especially observe they took their religion seriously. They "took time to be holy." It was not a matter of hurrying to the meeting at the last moment, and getting away to a meal immediately afterwards. They stayed together for prayer, and communion with God, seeking His guidance and help, and deliberately doing without food so as to be undistracted. These were days of crisis in that church because God was to use it for outstanding effort in the saving of souls through two of the prophets and teachers.

It is not revealed to us how the Holy Spirit intimated His will to the waiting congregation, but there was no mistaking His voice. Were the two chief workers to leave the prosperous and growing work, to be in fact dismissed to a long and dangerous mission? It was not a question of a ceremony, so much as a parting with beloved brethren, and an obedient dismissal of them as, we assume, the leaders solemnly placed their hands upon them and commended them to the care of the One Who would guide them on their journey. The world has vastly changed since those days, and our journeying is seldom fraught with such dangers as were faced by Barnabas, his nephew John, Mark and Saul. Would

that the church of to-day were able to send out their messengers to be as effective in bringing the light to others as it is a case of "not enough prayer and fasting"—too much pleasure and good food?

Our next glimpse of this church is in chapter 14:26, where we read of the return of the messengers bringing the joyful story of souls redeemed and church planted. What a time of rejoicing in that church in which the angels had been already privileged to share. Do we sufficiently desire the same joys.

The Unchanging Christ

(Substance of address delivered at annual gathering of Slamannan District Churches, on January 2nd, 1956, by W. Crosthwaite.

In thinking of this meeting only one passage seemed to grip me, and unless a message grips the speaker it is not likely to grip the hearers. That passage is, "Jesus Christ, the same yesterday, and to-day, and forever." Let me quote it in its context, as given by a modern translator: "Remember your former leaders: it was they who brought you God's message. Bear in mind how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday, and to-day yes, and to the ages to come. Do not be drawn aside by all sorts of strange teaching." (Hebrews 13:7-8, Weymouth).

The writer has much to say of those who have passed on. They all, like the "cloud of witnesses" in chapter eleven, "being dead, yet speak."

We do well to remember the former leaders in Churches of Christ. The first Annual Conference I attended was at Wigan in 1891. There were giants in those days: David King, Alexander Brown, James Anderson, George Collin, Bartley Ellis. These were men who knew where they stood, and why. They would not compromise, or sacrifice New Testament principles and practices to stand well with sectarians. We are told that had they been living to-day they would have changed. We ask, "Did they teach and practise the truth while they were living?" All agree that they did. Then in what would they have changed? We need men like them to-day, men with backbone and courage, who put Christ and His Church first, and are prepared to sacrifice for Him. "Remember," "Consider," "Imitate" them.

But though they have gone from us the One they loved and served remains, and is the same to us as He was to them. "Jesus Christ is the same." "God buries His workmen, but carries on His work."

All created things wear out: Peter tells of the "Day of the Lord, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat—the earth and the works that are therein shall be burned up" (2 Peter 3:10). What then? Listen, "And thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." (Heb. 1:10-12). The One who was here before all things will be here when all these things have passed away.

This is the centre of our faith, "Jesus Christ the same." Many who should know better use the word Christ as though it were just a name. It is the official title of Jesus, and should always be preceded by the definite article. He is *the* Christ; the Saviour, strong to deliver; the anointed prophet, by whom God has given His last message; the anointed priest, the one mediator between us and God (that sweeps away all classes of priests, Roman, Greek or Anglican, who interpose themselves between souls and God). And He is the anointed King, having all authority in heaven and upon earth.

Because Jesus the Christ remains the same, the exhortation is, "Do not be drawn aside by all sorts of strange teaching." The same writer exhorts us to "give the more earnest heed" to what the Lord has spoken, lest we drift away from it. We are not to be like "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, where they lie in wait to deceive." (Ephes. 4:14). Paul regarded false teachers as tricksters, like card sharps. He thinks of them as a band of robbers waiting to swoop down on unsuspecting travellers to rob them of their treasures. "Take heed lest there shall be any one that maketh spoil of you through his philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8). He refers to the so-called scholarship of the world. I have seen many new theories and methods pushed which we were told would hasten the progress of the Churches: Instrumental music in worship, specially trained preachers, and more elaborate buildings. Because we could not accept these departures from New Testament teaching and practice we are regarded as unenlightened people. Well, we are in good company. Of our Lord religious leaders said, "How knoweth this man letters having never learned?" (John 7:15). Of the apostles it

was said "they were unlearned and ignorant men," but they had been to the best of all schools. "they had been with Jesus."

CORRESPONDENCE

Dear Brethren,

On Monday, February 20th, Bro. Joseph Nisbet and I stood outside St. Giles's Cathedral in Edinburgh. A taxi drew up near to where we stood. Out stepped two young men shackled to one another with handcuffs. These were not criminals, although their destination was one of the Courts of Parliament buildings in Edinburgh. One of them was our brother in Christ Tom Sharpe, a member of the church at Wallacestone. He was about to appear before the Appeals Tribunal under the Armed Forces Acts. He had been before a local tribunal, where he had been offered registration as an objector to Military Service on condition that he took up non-combatant service. Against this decision he appealed, only to have his name removed from the list of objectors. Upon refusal to submit to medical examination he was interned in Saughton prison, Edinburgh, during January for a period of six months. On February 20th he arrived in the Royal Mile to appear for the second time before the Appeals Tribunal.

Bro. W. Steele of the Tranent congregation had requested that I should accompany him. However, the appeal was dismissed, and about two hours later Brother Tom left us to return to Saughton Prison. His crime is that he refuses to take the lives of his fellow men who were not born within the boundaries of the same earthly state. His reason for refusing to do this is that, being a Christian, he must obey God rather than men. Christ has commanded that we should love our enemies. Tom is convinced that he cannot show his love by taking their lives.

Bro. Steele has issued an appeal on behalf of our young brother which I trust all faithful brethren will consider and act upon. However, the real purpose of this letter is to bring to the notice of the churches the fact that yet another brother has to suffer many things "For His Name's Sake," and to urge the brethren to pray for and to write to Brother Sharpe. His address is: Mr. Tom Sharpe, c/o The Governor, Saughton Prison, Edinburgh.

ANDREW GARDINER.

TUNBRIDGE WELLS BUILDING APPEAL

In the "Scripture Standard" for March an appeal was published on behalf of the

brethren at Tunbridge Wells for help in raising necessary funds to enable them to secure a more suitable place of meeting. These are faithful brethren and I hope that all the churches will rally to their assistance.

It was my privilege to be with them for one month last year in an intensive Gospel Mission. The response to the Gospel was at that time very good indeed. Owing to rather unfortunate circumstances they had had a difficult time for several years, and when our mission began I expressed the thought that the prospects for the cause there were not too encouraging. As the mission progressed, however, difficulties were overcome, and it became evident that if the cause in Tunbridge Wells did not make progress it would be due almost entirely to the unsuitability of the place where they are meeting.

Not only is the accommodation unsuitable, but the officials of the organisation to which the building belongs are hostile to the preaching of the pure Gospel. During the mission objection was made to almost every form of advertising used. Sometimes the objection concerned trivial matters, but the effect was that the brethren had a constant feeling of insecurity and embarrassment.

During that month several premises were investigated. However, either the rent was prohibitive or the premises quite unsuitable. At the close of the mission I talked with some of the brethren and urged them to do their utmost to secure another place. They need it, and they need it now. Will you help them? Do it now.

ANDREW GARDINER.

NEWS FROM THE CHURCHES

Kirkcaldy, Rose Street.—On Lord's Day, February 26th, Robert Roberts was baptized. Bro. Roberts was a Sunday School and Bible Class scholar. J. INGLIS.

Morley.—The very inclement weather in no wise lessened the interest shown in Morley annual tea and meeting held Saturday, February 25th.

Brethren came in numbers from Eastwood, East Kirkby and Ilkeston, and the Yorkshire Churches were well represented.

Bro. Harold Banes in his welcome, expressed the very sincere gratitude of the Morley brethren for this sure sign of interest in the church's welfare. Bro. J. Thomson of Morley was chairman, and Bro. Paul Jones of Summer Lane, Birmingham, and Bro. Eric Winter, of Cleveleys were two very capable speakers

who most ably fulfilled all that was expected of them in sound teaching. The enthusiasm of the large gathering proved this. We are very grateful to these brethren, and indeed to all the able brethren so readily available in the Yorkshire district. Bro. Jones and Bro. Winter ably served the church the following Lord's Day.

FRED SUGDEN.

Wallacestone.—It is with joy in our hearts and gratitude to our heavenly Father that we report another addition to our numbers, Alex. Freckleton. Bro. Freckleton is a man of great courage and humble spirit, and we are sure that the Lord will use him in His service to the extension of His kingdom.

A. BROWN.

OBITUARY

Birmingham, Summer Lane.—We have to record the passing of our brother Richard Jones at the age of 82, on March 2nd, and his laying to rest on the following Thursday. Our brother came to us in July 1890, having been immersed in America. His father David was a deacon of this church until his death in 1920. Up to the recent passing of Richard there were four generations of the family in the church—his son, grandson and great granddaughter—truly a remarkable record. We commend his son and two daughters and the other members of the family to the consolation of our heavenly Father. Thus we pass on, one by one. May we all remain faithful to the end.

FRED C. DAY.

Kirkcaldy, Rose Street.—Bro. Henry Dewar passed away on February 22nd. He had been in poor health for some time. Our sympathy goes out to his daughter, Sister A. Dewar. Bro. Macdonald officiated at the funeral.

J. INGLIS.

Wallacestone.—With regret we record the death of Bro. Freckleton, on February, in his 77th year. Bro. Freckleton had only been with us about two years, but during that period he had endeared himself to us all. He was a man of strong will and firm convictions, and was never ashamed of the stand he had taken, using every opportunity of telling others about Jesus, and inviting them to the meetings. He did good work for the Lord during his short period of service, and we are confident that he will receive the "Well done, good and faithful servant; enter thou into the joy of thy Lord." He was laid to rest in Muiravon-side Cemetery, the writer officiating at both services. "Blessed are the dead who die in the Lord; yea saith the Spirit, that they may rest from their labours, and their works do follow them."

A. BROWN.

COMING EVENTS

INCE (Wigan). Gospel Mission during April, 1956 (D.V.) to be conducted by Bro. Andrew Gardiner. Meetings, Lord Days, 8 pm. Tuesdays: Thursdays: Saturdays: 7.30 pm. In the Co-operative Hall, Keble Street. Please remember this effort in your prayers.

Eastwood.—The Church celebrates its second anniversary (D.V.) on Saturday and Lord's Day, May 5th and 6th, 1956. Tea on Saturday 4.15 p.m., public meeting at 6. Speakers: Bro. W. Steele of Tranent and Bro. Alex. Allen, of Blackburn. Bro. Ralph Limb will preside. Bro. Steele will serve the Church on the Lord's Day.

Slamannan District.—The half-yearly conference of Sunday School teachers in the Slamannan District will be held (D.V.) in the meeting-place at Slamannan on Saturday, 12th May, 1956, at 4 p.m. The Chairman is Bro. W. Black (Dalmellington), and Bro. W. Steele (Tranent) will speak on "The Christian at Home." A very hearty invitation is given to all who are interested in the work amongst the young.

HINDLEY BIBLE SCHOOL.

Saturday May 19th to Thursday May 24th 1956 (God willing). Early Morning Prayer Meetings; Lectures on The Holy Spirit; Forums on The Qualifications and Work of Elders and Deacons, and their Selection and Appointment for Office. "Questions Answered"; Discussions on Forums; Open Air Services; Gospel Services. Mountain Top Experiences. Happy Fellowship. Write for hospitality to Tom Kemp, 52 Argyle Street, Hindley, Lancs. Further particulars from L. Morgan, "Glen-Iris", 44 Lord Street, Hindley, Lancs.

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EVANGELIST FUND: Contributions to R. McDONALD, Lumley House, 4 Clarke Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

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FRANKFURT (GERMANY) LECTURE-SHIP

Will any desiring to take part in a trip to the Continent this year for the above event please communicate with Ralph Limb, 36 Percy Street, Eastwood, Notts., as soon as possible.

This year the trip will be for two weeks and will include a visit to as many European congregations as possible.

BOUND VOLUMES. 1954-55.

The printer is able to bind 30 Volumes at a cost of 10/6d. each, postage extra. If you have not already placed an order please send it to the Treasurer now. First come, first served. Copies will be despatched as soon as available.

PUBLICATIONS

"What was the First Century Church Like?" An excellent four-page tract, clearly printed, with space for the individual church's stamp. Very clearly and briefly sets out the main features of the N.T. church, and invites inquiries. Obtainable from A. E. Winstanley, 43A Church Road, Tunbridge Wells, Kent. Price 2/6 per 100, post free.

BOOKS WANTED

I have one copy of "On the Rock," by D. R. Dungau, in good condition. Would like in exchange either or both of the following: (1) The Commission of Jesus Christ to His Twelve Apostles," by A. MacClaine; (2) "Social Worship and Ordinances Observed by the First Christians," by James A. Haldahe. If available, please state difference in value mailed to following address: L. I. Dooley, 24 Alabama Street, Brazil, Indiana, U.S.A.

WEDDING

Pearce—Bradwell. — On, February 11th, 1956, Raymond, only son of Bro. and Sister E. D. Pearce, of Leicester, to Nancy, youngest daughter of Mr. and Mrs. Bradwell, of Keighley, Yorkshire.