

# The SCRIPTURE STANDARD

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

VOL. 35. No. 11.

NOVEMBER, 1968

## CHURCH AND CHURCHES

IN the New Testament the church is spoken of in three senses. Perhaps it would be more accurate to say it is viewed from three aspects.

### Firstly: The Ideal

By this we mean what God purposes His church yet to be. The great hymn, "The Church's One Foundation," contains the lines

"Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest."

In Ephesians 5:25-32 Paul depicts this church which is to be, by the will of God: "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her with the washing of water with the word, that he might present the church to himself in splendour, without spot, or wrinkle, or any such thing, that she might be holy and without blemish . . ."

No one would say that this glory is seen in the church today, for she has many sins, faults, imperfections; she is not so spiritually-minded as she should be, but conforms to the world and is too often indistinguishable from the world. She lacks earnestness, urgency, zeal and faith, and her works are not perfect in the eyes of Him who gave His life for her. But, so surely as it is God's will that she shall be perfect and glorious, so surely shall she be.

Again, look at this church as she is to be, this time seen in the Revelation to John (21:1-14): "Then I saw a new heaven and a new earth . . . I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them and they shall be his people and God himself shall be with them . . .'

"Then came one of the angels . . . and spoke to me, saying, 'Come, I will show you the Bride, the wife of the Lamb.' And in the spirit he carried me away to a great high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great high wall with twelve gates, and at the gates twelve angels . . . And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb."

"Glorious things of thee were spoken, Zion, city of our God."  
We see not yet these things, but we shall.

### Secondly: The General

When Paul wrote in 1 Cor. 15:9 and Gal. 1:13 "I persecuted the church of God" he could not have meant that church which was yet to be, portrayed in the passages quoted above. Nor could he mean a specific local community. Although he had persecuted the community of Christians in Jerusalem, he was on his way to "make havoc" of those communities away from Jerusalem, when he was "laid hold of" by Christ. So Paul's persecution was of the church generally: he would in his zeal have gone anywhere to stamp out this "sect of the Nazarenes."

In Hebrews 12:22-23 we are told of the glories to which we have come and the inestimable privileges we have in the church of the living God, which we enjoy with all who are members of the body of Christ, who are in the church: "You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem . . . and to the church of the firstborn who are enrolled in heaven." Such language is very similar to that used of the church ideally, as quoted above. Yet it speaks of a present fact, a realisation, an actuality. These are all assurances that what we are now is an earnest, a guarantee of what we shall be in eternity. "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure" (1 John 3:2).

### Thirdly: The "Local" Church

There is no need to explain what is meant by the church in the "local" sense, a specific assembly, a separate community of Christians. A few passages from many in the N.T. make it clear: Acts 14:23: "And when they had appointed for them elders in every church . . ."; Acts 14:27: ". . . they gathered the church at Antioch together and declared all that the Lord had done with them"; 1 Cor. 4:17: "As I teach them everywhere in every church"; 1 Cor. 16:19: "the churches of Asia send greetings"; 1 Cor. 16:1: ". . . as I directed the churches of Galatia, so you also are to do"; Rom. 16:16: "All the churches of Christ salute you."

In Rev. chapters one to three John is commanded to write letters to the seven churches in Asia.

We have even references to separate communities in houses: Col. 4:15: "Give my greetings to Nympha and to the church in her house"; and Philemon 2: "To Philemon . . . and the church in your house."

It is remarkable that only twice as recorded in the gospel writings does Jesus Christ use the word "church." The first occasion is in the general sense—"on this rock I will build my church" (Matt. 16:18), and the second in the sense of the local community—" . . . tell it to the church, and if he refuses to listen even to the church . . ."

We recall that many (and some of the greatest) of Paul's letters were written to individual churches—Romans, 1st & 2nd Corinthians, Galatians, Philippians, Colossians, and 1st & 2nd Thessalonians (possibly that to the Ephesians was to a group of churches). Some of these epistles give us vital teaching and instructive insight into church order, worship and government in those first days of the church. This teaching and these examples are for our guidance, and it is essential that we follow them.

Equally important is it that we should realise that this prominence given to these local communities in the New Testament is by God's wisdom. He has constituted each assembly a separate independent body. Each has the same standard—the New Testament—to follow and practise, irrespective of what any other assembly does. We are to be one only in adhering to the New Testament: it does not follow that what another congregation does we should do. If one congregation deviates from this revealed truth that must not affect another. As in New Testament days, there should be "elders in every church," possessing those qualifications laid down in 1 Timothy 3 and Titus 1—as sure a guarantee as there can be that the congregation shall be rightly taught and led. These elders have authority only in their own assembly, and are responsible for it without

reference to any other congregation. This is the surest safeguard that, although we or any other community may err, any other community is not necessarily infected. The error is isolated, shut out.

On the other hand no congregation should act without respect and consideration for other congregations. Such conduct has been the cause of much division, grief and heartache among us. The poet John Donne wrote that "no man is an island." He meant that a person is not isolated from his fellows, but is in constant contact with them. Consequently his decisions and conduct have their bearing and reactions upon those around him. Paul put it this way in Rom. 14:7: "None of us lives to himself and none of us dies to himself." Theoretically a Christian or a congregation has the independence to do what they wish. But the responsibility for unfavourable reaction to what is questionable lies with those who, without respect for others, still insist upon carrying out that which is questionable.

We thank God that not all have been infected with the teachings and practices of those who have thus acted. The wisdom of God has thus been demonstrated in that His will is that the local assembly shall be complete in itself, "building up itself in love."

When the Dominion of Canada was being developed a hundred years ago, vast areas of splendid farming land were made available free of charge to those who would be responsible for their cultivation. Every help and guidance were made available to ensure the best use of the land. It was made clear from the beginning that each man or group were responsible for their own plot, and for no other. What his neighbour did was no concern of his, in the sense that he would not be held responsible for anything but how he had planned and worked. He would have to give account only for himself, and that was enough. He must labour in his own small concern as though the development of the whole Dominion depended upon him.

In our local assemblies we have been placed to develop them worthily of our Saviour, Jesus Christ. We are not to dissipate our energies in going hither and thither while the local congregation is "ready to die." "Strengthen the things that remain" says the writer to the Hebrews. We have not devoted attention as we should to this aspect of the work of God, and we are feeling the results. The remedy is in our hands in giving the place to the local church which the New Testament does, and in concentrating the strength which God gives us to this work.

EDITOR

## BIBLE STUDY

### VII: BY PERSONS

THE American sage, R. W. Emerson, said, "There is properly no history; only biography." This may sound ridiculous, but it is true. We cannot look upon history as something detached, which makes itself and goes on without reference to circumstances and people. For it is people, persons, who make things happen, and the record of those things is history. We are making history here and now, every moment of our lives. Things do not just happen to us: we, or other people, make them happen, bring them about. People are inseparable from history, and history from people. History is the characters who make it.

This is true also in Bible history. In the Old Testament the history, in all its aspects, of the Jews is the record of what people did and said. We cannot conceive of Jewish history apart from these men and women. The same is true of New Testament history, and, indeed, teaching. The whole Bible is full of names. True, some of them are merely names to us. But many are names of persons who, because of their lives and teachings, transformed the world.

Of course we must not glorify or exalt these Bible characters too highly—that is, any higher than the scriptures do. The Bible gives them their true position; depicts

them as God sees them. When God writes a man's life He shows him as he really is. We are astonished at the frankness with which the sins of some of the greatest Bible characters are spoken of. Surely this characteristic is one of the many demonstrations that the Bible is the word of God. When a man writes a person's life the best construction possible is placed upon his words and acts; even his faults and sins are glossed over. But when God sets forth a man, even the purest and noblest are shown to be human and sinful. It is said that Oliver Cromwell instructed a painter who was making a portrait of the Protector to "paint me, warts and all." Certainly God does this.

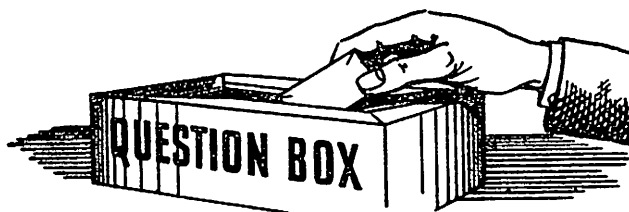
But when all this has been said, the Bible stresses the righteousness, purity and nobility of these men and women. We are to love and esteem them insofar as the scriptures set them before as examples worthy of imitation. Outstanding characteristics of these men and women are brought to our notice, so that when we think of certain virtues we think of those who demonstrated them: for instance Abraham for his faith; Moses for his meekness; Job for his patience; Solomon for his wisdom; Elijah for his faithfulness in prayer; the apostle John for his love.

Remember, too, the great heroes of faith named in Hebrews 11. In Westminster Abbey are monuments and memorials and inscriptions to hundreds of men and women who have been famous in this country's history. A Bible commentator has aptly termed the 11th chapter of Hebrews "the Westminster Abbey of the Bible."

In our study and exposition of these Bible characters we must guard against fanciful imagination. Perhaps in no other aspect of Bible study can our imagination run such riot as in the study of those we regard as heroes. We can set them in too pure a light and on too high a pedestal. It is best to confine ourselves to what scripture says of these persons and their strong or weak points and virtues. There is ample in the word of God for us to get a true view and understanding of them. From what the Bible says we must make our own deductions and reach our own conclusions, remembering that "whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope" (Rom. 15:4).

(Concluded)

CARLTON MELLING




---

Conducted by  
James Gardiner

---

**"1 Cor. 9:19-22: How would Paul put this into practice, especially the 22nd verse, and still preach the gospel?"**

In the verses before those framed in the question, Paul has been re-asserting himself in his position as an apostle and restating the rights to which he was entitled by virtue of his office. Paul reminds his hearers that he was not the recipient of an attractive salary for his preaching of the gospel. He was not on the "Gravy Train" (as I believe it is termed in some quarters) but rather he sustained himself by honest labour as a tentmaker. As of right he could have required his brethren to support him financially, and he uses some six arguments to reinforce such a contention: (1) what soldier in the army ever served at his own expense? (2) who plants a vineyard and is not allowed to eat of the fruit thereof? (3) who feeds a flock and eats not of the milk thereof? (4) the law of Moses teaches the principle (Deut. 25:4) "Thou shalt not muzzle the ox when he treadeth out the corn" (and God does not legislate for oxen and forget men); (5) they that minister in sacred things [O.T. priests] eat of the things of the temple (Num.

18:8-13; Deut. 8:1); and (6) Christ himself ordained that they who proclaim the gospel should live of the gospel (Matt. 10:10; Luke 10:7).

In verse 15 of this chapter Paul assures us that he is not reiterating these facts so that the Corinthians might thereby feel obliged to support him, for he did not intend to accept any payment whatever, or to avail himself of his right to being sustained by them materially. Indeed in this verse he says he would rather die than do so, because were he to insist upon his right he would lose his "reward." His reward (or glorying joy) was not so much in the actual preaching of the gospel (for he had no option—it was his necessary stewardship) but rather so that he could have joy (or glory) in the fact that he preached the gospel *free of charge* to anyone. Though entitled to wages he much preferred to support himself by his own labour and so be chargeable to no one. If Paul lived today many would tell him that he would accomplish more by being a "full-time" man, but Paul seemed quite satisfied with what he was doing.

This then brings us to verse 19 and creates the atmosphere for a study of the verses suggested by the questioner. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Paul was a free man, not legally bound to any man or bound by any sense of obligations because of financial support. So often nowadays it seems that when a man preaches for a salary he ceases, in some instances, to be an entirely free agent. Paul, then, although answerable to no man placed himself, of his own volition, in a state of subserviency to all. He shows why he pursued his policy of self-denial, and why he relinquished all his material rights—that he might gain more souls. These additional disciples he made meant more to him than his hire. Presumably Paul's attitude of self-sacrifice won the respect and confidence of the people, and they would know his motives certainly were not mercenary.

#### "All Things To All Men"

V20: "And to the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law."

We notice firstly that Paul says he became *as a Jew*: he does not say he became a Jew. Nationally Paul *was* a Jew of course, but he was now a citizen in the kingdom of God and, as such, was a member of a body which recognised no racial distinctions—neither Jew nor Greek, bond nor free, male nor female. The questioner wonders how Paul put this into practice and still preached the gospel—it being supposed presumably that to do the former meant compromising the latter. In the N.T. we have a few illustrations, I think, of how Paul put this policy into practice. Paul observed the Jewish distinction as to meat (chapter 8:13 of this epistle), performed their rites as to vows (Acts 21:26), honoured their feasts (Acts 20:16), classed himself among their Pharisees (Acts 23:6), and even had circumcision administered (Acts 12:3; Gal. 2:3-5). These were, apparently, innocent concessions to, and harmless compliances with, the law in deference to the Jews. Such things, e.g. circumcision, avail nothing one way or the other, but were customs and ceremonies not repugnant to Christianity. Paul's reason for drawing a seeming distinction between "Jews" and "those under the law" was probably because he himself was a Jew but not of those who considered themselves as being "under the law" any more.

V21: "To them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law." He spoke to the Gentiles from a Gentile standpoint as at Athens (Acts 17) and quoted to them their own poets (Acts 17:28). He did not seek to enforce the law of Moses on the Gentiles, as did the Jews, and he refrained from insulting them in their beliefs (Acts 19:37) and dealt gently with their prejudices (Acts 17:30). Although Paul mixed with the Jews in Jerusalem and made harmless concessions to their observances, he rebuked Peter publicly for playing the Jew in Antioch in a matter of serious principle (Gal. 2:11-21).

V22: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Paul does not say he became weak to gain the weak, but that he became *as the weak*. He exercised himself to understand the difficulties of the weak and the causes of their weakness, that he might save some of them. It was not his intention to sit up in his ivory tower, cushioned by space from those struggling with their problems and weaknesses down below, but he descended to be beside them and help them. Paul reminds me of a company director I used to know who was often to be seen on the building site with jacket off, sleeves rolled up, spattered with mud and sweat, helping the labourers with a particularly arduous job. He went back to his plush office, rather muddy and dishevelled, but he took with him the respect and admiration of his men. The apostle was not, therefore, what today would be termed "a manse man," but was always to be found "where the action was," coming to grips with life and people—the Jews, the Gentiles, the weak, the strong, the intellectual, the simple, the rich, the poor.

#### Matters of Principle

Sometimes these foregoing verses are perverted to represent Paul as an eye-pleaser or time-server for the sake of peace and popularity, running with the hares and the hounds, pleasing everybody, both Jews and Gentiles and avoiding, like some today, all questions of a controversial nature, as though in these verses he is advocating appeasement and compromise. Nothing, of course, could be farther from the truth. Paul loved the truth of Christ more than he loved men or even his brethren. When it comes to compromising the truth Paul's attitude is surely expressed in Rom. 3:4, where he says "Let God be true but every man a liar." In the countless incidentals in life which do not involve any principle of right or wrong Paul disposed himself to be tolerant, and showed the friendly disposition of one vitally interested in the happiness and eternal wellbeing of everyone he met.

Again the foregoing verses are often quoted in support of the proposal that church members should frequent dance halls and public houses in order to meet the men of the world on their ground and at their own level. I suppose that once in a lifetime this crosses our minds as being a reasonable idea, but as we grow older and more experienced we realise how foolish a proposition it really is. To pull a man from the pit, the rescuer must keep his feet on firm and dry ground, and if he jumps down beside the man in the ditch then two will need to be rescued. Paul did not become "as the weak" in that sense, but rather he tailored his mental attitude to meet their needs, and to understand their difficulties, so that he might make them strong.

Surely the crux of the matter is that the apostle legally adapted *himself* to all men in order that he might influence and gain them. He did not adapt *the message* (as some do today) to accommodate all men. He *adapted himself* he did not *adapt the truth*, and this is probably the thought which may have prompted the question. These verses, briefly discussed, should never lead us to suppose that Paul ever impaired the execution of his duty to preach the gospel. "Woe is unto me," said he, "if I preach not the gospel," of Christ. At the end of his days he could also say "I have kept the faith."

Acts 20:27: "For I have not shunned to declare unto you all the counsel of God."

Please send questions to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

## SCRIPTURE READINGS

NOVEMBER 1968

3—Psalm 2	Matthew 22:23-46
10—Isaiah 59	Matthew 23:1-22
17—2 Chron. 24:13-22	Matthew 23:23-39
24—Daniel 9:16-27	Matthew 24:1-31

#### QUESTIONS AND ANSWERS

The following are the questions covered in our readings for November.

1. The question asked by the Sadducees about the resurrection;
2. The question asked by the lawyer about the law;
3. The question asked by Jesus about the prophecy of David;
4. The questions asked by the disciples about the destruction of the Temple.

We must remember that these arose during the last week of the Saviour's earthly life. The religious leaders were being driven to desperation by His public works and utterances. The determination to bring about His death filled their thoughts. If they could not do this on account of the people, then they must finally discredit Him as a teacher. The Sadducees as distinct from the Pharisees formed the priesthood and ruling class in Jerusalem. They would feel deeply the disgrace brought upon their misrule in the Temple by the cleansing of its courts from the traders—there by their permission! They had probably witnessed the discomfiture of their doctrinal and political enemies, the Pharisees, with some satisfaction, and apparently thought they had an unanswerable case to put. To us it seems almost childish, but that is because we have for so long had the correct thought about a future life. We can justly say that these men were worldly and they thought of heaven as being a mere continuance of worldly existence.

The story was far-fetched anyway, but the point of it rested upon the law of Moses. Would Jesus show disrespect for that? He had taught against divorce. Some had said proudly "We are disciples of Moses," and both Sadducees and Pharisees paid respect to him (John 9:28). The answer of Jesus is scathing in its directness, with an emphasis on their error (Mark 12:27), and conveys severe rebuke. Their question and their denial of resurrection revealed ignorance of that word they professed to respect, and ignorance of God's power. We have to read Luke's account (20:34-36) for the fuller answer, instructing a requirement of worthiness and attainment for the future life—not a mere continuance of life of the same quality, but a promotion from children of this age to children of God. In this sense, of course, all Christians are children of God, for they have Jesus, the way, the truth and the LIFE. Marriage and children resulting from it are of this age only.

However, the Saviour's use of the scriptures was what astonished His hearers. The Sadducees claimed especially to be believers in the Law as distinct from the Prophets and Psalms, so the answer came

to them from just that part of the scriptures. They had never thought, neither would some of us think, of the force of the present tense "I AM the God of Abraham"—not "I was." The Word of God is stored with truth: "The Lord hath yet more truth to break forth," as a hymn-writer has said.

### The Lawyer and the Law

The multitudes were astonished, and some were very pleased: "Master, Thou hast well said" (Luke 20:39). One of the scribes, we learn from Luke, with honest intention then asked our second question. The word "tempting" in Matthew's account does not necessarily involve hostile intention. The term lawyer seems to indicate a scribe whose special study was the law itself: hence he made a natural enquiry, having witnessed the Saviour's knowledge and wisdom in dealing with the Sadducees. Mark's record here (12:28-34) reveals the character of the questioner. The Lord approved of Him: "Thou art not far from the kingdom of God."

### A Question from Jesus

The gathering of the Pharisees gave Jesus the opportunity to ask a question which was to them unanswerable. The Messiah must be the Son of David, that is of course one of his descendants, and they would be insistent on this point. Jesus was known as Jesus of Nazareth, and we do not think His birth at Bethlehem was ever proclaimed as a qualification for His Messiahship. We read in John 7:41 "What, doth the Christ come out of Galilee?", and Bethlehem is there mentioned without enlightenment as to the facts of His birth. His person, His word, His actions were His test for acceptance or rejection, not His prophetic or legal qualifications. It was a received tradition that the psalm (110) quoted by Jesus prophesied the Messiah, but the Pharisees, who readily answered accordingly, had not realised what the words actually convey—that the Messiah was to be higher in rank than David, not just David's descendant.

### Questions from Disciples

Very briefly we note the disciples' questions. It must have shocked them to

be told that not a stone of the mighty building at which they were looking and which they rightly regarded with veneration, was to be left standing. The question was threefold: when would the Temple be destroyed? what signs would precede His coming? and what signs the end of the age? Jesus in answering warned against undue excitement, but also gave explicit instructions (verses 15 to 28) for flight from Jerusalem. We believe this; other gospels would be in circulation before that catastrophic event, and it is recorded that Christians and others left the doomed city in time. Once it was finally surrounded no one could go in or out. The word "immediately" in verse 29 seems to present a difficulty, but the lesson is clear for us all to be ready.

R. B. SCOTT

#### VERBAL INSPIRATION

One reason for confusion in the minds of people in regard to religion is that they do not appreciate the *manner* in which scriptures are inspired. They do not understand the meaning of "inspired" or "inspiration." Some believe that God simply revealed, by vision, etc., an idea, principle or thought, and then let the writer define this in his own words. Others feel the writers were no more supernaturally inspired than any great men of history. Their definition of *inspiration* can be likened to some exalted feeling one gets by observing a breathtaking view of nature or hearing beautiful music; or that the writers of the Bible were "inspired" in a similar sense as Beethoven was "inspired" to compose *Emperor Concerto*, or Shakespeare when he wrote *Macbeth*, but what is the Bible definition of "inspired" or "inspiration"?

The passage quoted earlier, "All scripture is given by inspiration," reveals an important fact. The meaning of *inspired* is "God-breathed" and comes from the Greek THEOPNUSTIA. The literal translation of this verse is, "the breathing out of the scriptures from God," or "the scriptures breathed out from God." Now the *scripture* is the written word. It never refers to oral or spoken words, but only those that are written. Although what the apostles and prophets spoke was inspired, we are limiting our study to what they

wrote. The meaning of inspiration is the same in both cases. Hence the original SCRIPTURES, or the WORDS were "BREATHED OUT FROM GOD!" Inspiration comes nothing short of this!

Paul speaks of the "dispensation of the grace of God given to me to you-ward" (Eph. 3:2). How was this "given" to Paul? He continues, "How that by revelation he made known unto me the mystery; whereby, when ye read ye may understand my knowledge in the mystery of Christ" (Verses 3-4). Let us notice:

1. They "understood" when they "read." Their understanding of these truths concerning the "dispensation of grace" came by no other source than what they read.

2. But what they read was at one time a "mystery" (hitherto unknown).

3. Thus it had to be *made known* before they could *read to understand*.

4. It was made known to Paul by "revelation." What they read was scripture revealed or made known. Hence the mystery was revealed and the means whereby it was revealed is called *inspiration*.

But an objection may be raised, "This does not prove verbal inspiration." What they READ was what Paul WROTE. As we have considered earlier, that which is written is scripture; and the very definition of inspiration means that the very WORDS were "breathed out from God," hence the words were *verbally* inspired.

Paul wrote to the Corinthians, "I came to you . . . declaring unto you the testimony of God." This "declaring the testimony of God" corresponds with what Paul wrote to the Ephesians concerning the mystery "made known" to them when "ye read." But Paul continues, "I . . . came not with excellency of speech" (1 Cor. 2:1). It was the "testimony of God" but did not originate in man's mind, nor was it devised by human language or wisdom, "that your faith should not stand in the wisdom of men, but in the power of God" (Verse 5). It was the "wisdom of God in a mystery" (Verse 7). It was a mystery which "God hath revealed unto us (apostles) by his Spirit" (Verse 10). Here is revelation made known by the Spirit—INSPIRA-



TION. "Now we have received, not the spirit of the world, but the Spirit which is of God" (Verse 12).

Concerning these things they "speak," "which things also we speak; not in words which man's wisdom teaches, but words which the Holy Spirit teacheth: combining spiritual things with spiritual words" (Verse 13). They not only received knowledge of THINGS, but SPIRITUAL WORDS were given to define "spiritual things." This is verbal inspiration. The words are as inspired as the things revealed. Scripture was given by inspiration and not a single word was of human origin!

Leo Rogol in *Apostolic Doctrine*

**"In God's Underground," by Richard Wurmbrand. (W. H. Allen, 30/-)**

This book is biographical. It tells a story which every Christian should read for spiritual stimulation, and every British Communist for enlightenment. The horrifying truth about communist prisons arising from an atheistic and materialist outlook is a solemn warning. That "man's inhumanity to man makes countless thousands mourn" is shown in stark reality. The enlightened Christian outlook of the writer is good to know. R.B.S.

**NEWS FROM THE CHURCHES**

**Hindley.**—From Saturday, September 21st, until Lord's Day, the 29th, we held a series of meetings, the speaker being Bro. David Dougall from Wallacestone. The attendances were exceptionally good, non-members being present at every meeting. Bro. Dougall presented some very thought-provoking messages and our joy was great to witness the baptism of two sisters-in-law, Mrs. Betty and Mrs. Marjorie Taberner. We thank God for this increase, and press on greatly strengthened and encouraged.

We are deeply grateful to the Slamannan District churches for the services of Bro. Dougall, and we know the results obtained will be ample repayment. We also thank

Bro. David for his untiring efforts in preaching and visitation, and pray that God will bless him greatly in his endeavours to proclaim the Word of God. Tom Kemp

**Kirkby - in - Ashfield.**—Rally and Conference, Saturday, 15th September, 1968.

The Beulah Road church had the pleasure of being host.

The afternoon meeting began at 2.30 before a fair gathering, considering events taking place on the same day. We listened with interest to three short, pungent addresses from Bros. John Dodsley, John Partington and Geoffrey Ellis, on three facets of the theme of Evangelism: (a) the need for co-operation; (b) the need for and method of support; (c) the need for training for evangelism. Lively discussion followed, to the edifying of the brethren. From this emerged firstly a recognition of the dire need to evangelise, the stress being laid on urgency; secondly, that every avenue should be explored to provide and educate dedicated men for both full time and part time work; and thirdly the prime need for monetary support freely given, realising that without it the work will be stifled, and we shall still lack the labourers to send into the harvest. The message is clear: don't let us just talk about it: do something, in a practical way — now!

The second part of the afternoon session was devoted to the practical side of the organising of evangelism. The Committee was restored in numbers to eleven, representing nine churches in all, showing the measure of potential co-operation. Support is being provided on behalf of churches and individuals who contribute their money as well as their moral support for one full-time worker, Bro. John Dodsley. John has deep interest in his work and is to be commended for his efforts. Partial support is also being continued for Bro. Philip Partington, who is based on the Morley church, and the feeling is that, if others would prove their desire to further the work of the gospel in this practical way, more workers for Christ would be produced. The churches have the spiritual potential; they also have the means. Our appeal is, bring them together for the extension of the Kingdom.

The evening session began at 6 p.m. under the chairmanship of Bro. Tom King, and a good gathering experienced a rich time of fellowship. Bro. Graham Gorton was the speaker, and his address on "The need for the Gospel" was a really fine effort, leaving none of us in any doubt as to the gospel's power and our responsibility to use it. A most rewarding time of fellowship.

T. Woodhouse

**Woodstock (South Africa).**—On 12th August Mrs. Daniels was baptised into Christ. Her husband is already a member of the church.

### THANKS

May I express on behalf of myself, John, Jennifer, and family, my sincere appreciation and thanks for all the many kindnesses shown to us during our sad loss in the passing of a devoted wife, mother and grandma. We have been deeply touched by the involvement of our brethren with our sorrow, and we would like you to know how much your many cards and letters means to us. It is a source of encouragement to me to receive such manifestations of love, and appreciation for service done, over the many years of active service.

Leonard Morgan

## OBITUARY

**Hindley.**—With great sadness we report the passing of Sister Doris Morgan in her 61st year.

Born of humble parents in Wigan she attended Beech Hall Sunday School, and was baptized into Christ on June 27th, 1923. She married Bro. Leonard Morgan on July 29th, 1933, and then transferred to the church in Argyle Street, Hindley, which she loyally supported until the day of her death on Lord's Day, September 22nd, 1968.

Always abounding in good works, she endeared herself to the brethren and sisters everywhere and she will be sadly missed. In 1963 she had a severe heart operation, which, although successful, gave no assurance of non-recurrence. This did

not deter her, but rather seemed to spur her to greater efforts to attend to her Master's business. Her feelings for others, so evident in her life, have been greatly amplified since her death, her good works being brought to light by many whom she assisted in various ways.

We thank God for her living testimony and look forward to a glad re-union when our Saviour comes to gather His precious jewels.

The funeral took place on Wednesday, September 25th. The meeting-house was full to capacity as we met to pay our last respects and tributes to one whom we shall miss so much.

Bro. Tom Kemp conducted the service, and Bro. David Dougall sang a solo "He leadeth me."

We commend our loved ones to a tender Father's care, knowing full well that their faith will override this stormy passage and emerge the stronger for the trial.

"The pilot is on board,  
The anchor holds."

### Tribute at Funeral

We are gathered together as a human and a divine family to pay our last respects and tribute to one who was loved by us all. As a wife, she faithfully fulfilled her office in the home, and was as God intended a true "help-meet" in every circumstance of life. As a mother, she gladly shouldered her responsibilities and brought up her son "in the nurture and admonition of the Lord." As a sister, none could have been better, and the love that was bestowed was also received in like manner. As a relation, whether in or out of law, there was the same benevolent kindness without partiality. As a friend, her concern was for the other before herself.

Above these human ties, her spiritual bond with her brothers and sisters in Christ, was revealed in many ways. She was loving, kind and considerate, wholly given to hospitality, strong in faith in the things of God, and determined whatever the outcome to abide by the teaching of God's Word. Her activities extended in many directions, and one was amazed at the amount of good she accomplished, even though beset by insecure health, and

hindered by the ailments of the flesh. She was strong in spirit, and determined never, if possible, to be an invalid. She never grew weary in doing well.

Her artistic accomplishments enabled her to convey something of the wonders of the Creator.

We are assured by our Lord's words that her work of faith, and labour of love, and patience of hope, shall not go unrewarded.

Tom Kemp

### APPRECIATION OF SISTER DORIS MORGAN

"Busy yesterday and today, but not tomorrow"—so it was for sister Doris Morgan on 22nd September, 1968. It was obvious that sister Doris took little thought for the morrow because, in spite of her heart condition, which would have made invalids of most people, she was determined not to neglect the many activities which made life so interesting for herself and for others. Her functions as a wife, a mother, a sister and a friend were carried out faithfully, and every detail received attention. She spared no effort in giving help. In bygone days at the women's meeting she related the story of Dorcas, and today there are those who can testify to the acts of kindness that Doris did. She left behind many treasured works on canvas, but none of us can fully assess the treasure she has laid up in heaven.

Sister Doris was ready to teach, ready to serve and ready to die. May her zeal and earnestness encourage us to every good work.

Miriam Brown

### SISTER DORIS MORGAN

We should like to add our testimony to our late beloved sister.

It is said that to know people you have got to live with them. Only a little over three months ago my wife and I, with Bro. and Sis. Harry Davenport, spent a holiday with Leonard and Doris Morgan in Llandudno. What a joyous experience it was! We look back with gratitude that so recently we shared this glorious fellowship with them. One of the blessings of the holiday was that, in living only a week with the Morgans we were able to see and

understand them as we had never done before.

During that week Doris had to be extremely careful in what she did and where she went, due to her serious illness. For over five years she had lived as one under sentence of death, hardly knowing what the morrow would bring. Yet there was no cuddling of herself, no suggestion of making herself an invalid or of burdening others. During the whole time she was the soul of cheerfulness and courage, and the joy of the Lord radiated from her face and presence.

In a sense the death of such a sister makes all the keener the heartbreak. Yet on the contrary there is a glorious peace and assurance that for her it "is far better." Her peace and joy were not only in herself, but spread to those she met. "The little unremembered acts of kindness" she did are not unremembered at her death, for

"Thus would we pass from the earth  
and its toiling,

Only remembered by what we have  
done."

Our remembrances of Doris go back not only to those days three short months ago, but to some 30 years back. And in our experience and the experience of numerous others, we testify to the power for good she was towards us.

"As some rare perfume in a vase of  
clay

Pervades it with a fragrance not its  
own,

So when Thou dwellest in a mortal  
soul

All heaven's own sweetness seems  
around it thrown.

C. Melling

---

### MARRIAGE

On 21st September, 1968, at New Wellington Street, Mill Hill, Blackburn, Bro. Stanley Frost to Sister Joan Cottrell.

**Kirkby-in-Ashfield.**—Jean Morley, the daughter of Bro. and Sis. Cliff Morley, to Tony Clarke of Hucknall on Saturday, September 28th, Bro. Tom Woodhouse officiating. We wish them all happiness and prosperity.

## COMING EVENTS

Nelson (Southfield Street).—50th Church Anniversary, November 16th and 17th. Speaker: A. E. Winstanley. Saturday: Tea at 4.30, Thanksgiving and re-dedication at 6. Sunday: Communion, 10.30; Scripture School, 12 noon; Evangelical witness, 6 p.m.

Please write early if you are coming to tea or require overnight accommodation to S. B. Sykes, 26 Ethersall Road, Nelson, Lancs.

INCREASED POSTAGES AND THE  
"SCRIPTURE STANDARD"

We regret that due to the increased cost of postages which came into effect on September 16th it will be necessary to increase the subscription to the "S.S." for copies posted to readers. The minimum printed paper rate is now 4d. instead of 3d.

We stress that this increase is not for the paper itself, but simply for postage. Consequently from January, 1969, revised inclusive subscription prices for copies posted will be as follows:

1 copy per annum 14/-; 2 copies 24/-;  
3 copies 34/-; 4 copies 44/-.

Sterling currency area, 1 copy 13/-;  
2 copies 23/-

In the dollar area inclusive subscription cost will remain as at present, \$1.80.

## READING CARDS FOR 1969

As for many years the suggested readings will be compiled by Bro. R. B. Scott, and will be available, we hope, in early December. Please send your order to Paul Jones, 7 The Marches, Armadale, West Lothian, Scotland, enclosing amount also to cover increased postage.

Cards 1d. each.

## WANTED

## "Celestial Songs"

Will anyone who has a hymn book of the above title and who would be willing to part with it, please let Bro. Paul Jones know, with price? — 7 The Marches, Armadale, West Lothian.

## WANTED

All or part of Training Class series by Lancelot Oliver and John McCartney. Details of cost, etc., to Donald Hardy, 55 Thorncliffe Road, Batley, Yorks. Tele. Batley 3408.

## CHANGE OF ADDRESS

Devonport (Plymouth). — The church now meets in the Scouts' Hut, Blackhouse, Packington Street, Stoke, Devonport, Plymouth. Secretary: Peter Lakeman, 598 Budshead Road, Whiteleigh, Plymouth.

---

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, including postage, 14/-; two copies 24/-; three copies 34/-. 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, Yorkshire.

NYASALAND MISSION: Contributions to W. STEELE, 88 Mountcastle Drive South, Edinburgh, 15. Tel. 031-669-1290.

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.