

# *The* **SCRIPTURE STANDARD**

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

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Vol. 60 No. 7

JULY, 1992

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## **THAT WORD AGAIN**

Being editor of a magazine, even a small one like "Scripture Standard" is not a likely road to popularity. Certainly over the many years during which I have tried to edit the paper, I must have alienated and annoyed all kinds of groups and individuals, holding all shades of view and opinion, and qualified myself for a fairly frosty reception in many quarters. I get letters regularly and only a week or two ago received one which accused me of unfairness in deciding not to print an article, and last week I had another one saying that the "SS" was outwith the 'local church' and had no right to exist. I welcome all letters equally, and try to justify all my editorial indiscretions. I had another interesting letter yesterday which challenged a remark of mine (in the Feb. issue) where I said that, "It must be generally true that any honest and ardent student of the N.T. cannot fail to learn that Baptism requires immersion." This letter which came from a Pastor of the Congregational Church, in Wales, raises some reasonable questionings about baptism, is worthy of wider publication and gives me an opportunity to justify my remark. The letter is as follows:- "Dear Mr. Gardiner, I am a regular reader of the 'Scripture Standard' and generally enjoy, and find its content helpful. However, in the February issue you make a statement which cannot be justified on Scriptural grounds or Historical grounds. Let me quote, 'It must be generally true that any ardent and honest student of the N.T. cannot fail to learn that Baptism requires immersion.'

Honest believers fall into two categories: those who Anoint as symbolic of our being Kings and Priests before God, and those who Immerse as symbolic of our being in Christ Jesus and identified with His death and Resurrection. To polarise either is to ignore the Sovereign Plan and Purpose of God, and I write that as an honest student of the word of God, the Scriptures. Mr. Gardiner, come with me to the Acts of the Apostles:- In one day 3,000 souls were saved and baptised. If the act of immersion took 5 minutes for each candidate, 250 hours of constant baptising would take place. Even at one minute it would require 50 hours. The Ethiopian Eunuch went into the water and returned to his chariot rejoicing, very wet, but probably immersion. Paul was baptised in a house in Dasmascus. Water to immerse in, in a private house? Lydia was by the river, in a place of prayer. Perfect setting for baptism. Did a lady remove part of her clothing to be immersed? Not likely even now, unlikely in her day. The Phillipian Jailor was baptised with all his house. Water facilities to immerse in the precincts of a Jail in the early hours of the morning?

Take a look with me at Church History:- The Reformation was a mighty movement of the Spirit of God. Calvin and Luther were very honest students of the Scriptures; they did not practise Baptism by immersion. Neither did John Knox. In the 18th Century, God moved in our own country. Wesley, Whitfield, Venn, Grimshaw, Walker and Daniel Rowland: none of them practised immersion. In the March issue of the 'Scripture Standard' you quote from Rev J. C. Ryle, and he did not practise immersion. Of course, there were men who did practise Immersion. Charles H. Spurgeon was a mighty man of God. Who but God the Holy Spirit raised up the witness of the Plymouth Brethren, the Pentecostal Movement and yourselves? Let us allow God to do His will and remove any thought that only those who practise immersion are true and honest students of Scripture. Yours and His."

#### TRANSLATION TRAGEDY

May I first of all apologise unreservedly to anyone who took offence at my remark. I certainly did not intend to imply dishonesty to every person not practising immersion. I said that it was "generally true" and realised that there would be exceptions. My statement was a generalisation knowing that some honest students may not yet have discovered the truth about baptism, but also aware that many theologians know quite well that immersion was the God-given practice, but teach and employ something quite different. Many ministers of the Church of Scotland, for instance, realise that if they were to be immersed they would immediately lose their post and be excommunicated. My remark (the one at issue) was made because I supposed (and still do) that many honest and ardent students of the N.T. would ignore the varied practices amongst the many denominations, and would try to discover what Christ intended, and what the N.T. taught. They would, in effect, try to discover the true meaning of the word, 'baptism'.

All students of the N.T. have, of course, to cope with the great tragedy caused by the translators of the KJV (and subsequent translations) not being allowed to translate the Greek **Baptidzo** into the English "dip" or "immerse." When James I commissioned the KJV he did not give the translators an entirely free hand but restricted them by fourteen rules, two of which included (1) strict adherence to the Bishop's Bible of 1561, and (2) the retention of all "old ecclesiastical words" especially "church" and "baptism". There were political reasons for this. Clearly the King and Bishops did not want the Greek **Baptidzo** to be translated into its English counterpart, i.e. "immerse" or "dip" since Calvin and John Knox had recently popularised "sprinkling" in Scotland and England. The translators could easily have translated, **Baptidzo** (like any other Greek word) but were not allowed to do so. Being honest scholars they could not possibly have translated it as "sprinkle" or "pour" and so they left it alone: and transferred it, altering the last letter to make it look an "English" word. But the word is neither English nor Greek. However, in cases where a true translation of **bapto** or **baptidzo** would not compromise the practice of sprinkling babies, the KJV translators were allowed to translate **Baptidzo** correctly as "dip" (see John 13:26; Mark 14:20; and Matt 26:23 "He that dippeth his hand with Me in the dish," or Luke 16:24 "Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water." Likewise in the Septuagint, made some 300 hundred years before N.T. times, when the O.T. was translated from the Hebrew into Greek and when the translators had no inhibitions, or King James looking over their shoulders, they consistently and throughout translate **Baptidzo** as "dip". To quote just two, of many, examples; Josh. 3:15 "The feet of the Priests that bare the ark were dipped in the brim of the water"; and a case of a man being dipped (baptized) in a river, 2 Kings 5:14 "Then went he (Naaman) down, and dipped himself seven times in Jordan." Thus the translators of

the Septuagint, and those who translated the KJV, knew well that the meaning of **bapto**; **baptidzo**; was to **dip** or **immerse**, and translated it that way. Hopefully a diligent student of the N.T. might eventually discover these truths.

### THE LEXICOGRAPHERS

When John the Baptist and his disciples baptised the hundreds of thousands in to the Jordan and when Jesus and His disciples baptised even more than John, it never seemed necessary for any explanation of "Baptism" to be given: and this was because the Greek word "**Baptidzo**" was a well-known word in common currency, and meant to 'dip' or 'plunge'. I could easily use all the space of this article to quote numerous examples of contemporary Greek conversations and letters which show that, in common usage, in N.T. times, "**Baptidzo**" meant to immerse, or plunge, or overwhelm. However, if one was to consult Webster's Dictionary one would learn that to baptise means "To dip or immerse in water, or to pour or sprinkle water upon." This answer is fair enough, for the function of a dictionary is simply to give a word its **current** meaning, and, of course, if men were to start placing their feet in water and calling it baptism, dictionaries would eventually have to reflect this. But what do the lexicographers say? The lexicographers have no difficulty with the word: and define it as easily as any other Greek word. I do not know of any reputable lexicographer who does not define **Baptidzo** as "to dip, or to immerse," exclusively.

BAGSTER defines "**Baptizo**" as to "dip or immerse", and "**Baptismos**" as "an act of dipping or immersion in the ordinance of baptism." BLOOMFIELD says of "**baptiso**": "to immerse or sink anything in water or other liquid"; and "**Baptisma**" as (1) something immersed in liquid and thereby washed, in the N.T. the rite of baptism whether that of John or of Jesus Christ. (2) Metaphorically, baptism into a calamity, a being plunged into and overwhelmed by afflictions." BRETSCHNEIDER says likewise, as does BULLINGER: CONSTANTINE: CREMER: DAWSON: DONNEGAN: DUNBAR: EWING: GREEN: GREENFIELD: GRIMM: GROVES: HENDERICUS: JONES: LEIGH: LIDDELL & SCOTT: MALTYBY: MORELL: PARKHURST: PICKERING: ROBINSON: ROBSON: SCAPULA: SCHLEUSNER: SOPHOCLES: STOCKIUS: WRIGHT. Many of these lexicographers belonged to denominational bodies which do not practise immersion, but were too honest as scholars to say other than the truth: i.e. that **Baptizo** means to dip or immerse. The well-known THAYER says **Baptizo** means "to dip repeatedly, to immerse or submerge. **Baptisma**; a word peculiar to the N.T. and ecclesiastical writing (1) used of calamities and afflictions with which one is overwhelmed (2) of John's baptism, and (3) of Christian baptism; this according to the view of the apostles, is a rite of sacred immersion, commanded by Christ". HENRICUS STEPHANUS (1572) defined **Baptizo** as "to dip or to immerse, to submerge or cover with water." Prof. STUART, a high American authority says **Baptizo** means "to dip, plunge or immerse into any liquid." Much more could be said to like effect, but the keen student of the N.T. can hardly fail to learn that in N.T. times baptism, according to all reputable lexicographers, involved immersion, and that only.

### THE N.T. ITSELF

Quite apart from the lexicographers, the diligent student of the N.T., by studying the examples of baptism in that book, would readily come to the conclusion that immersion, only, was involved. In the first place John the Baptist required "**much water**" (John 3:23) for his baptisms: something quite unnecessary if he had intended sprinkling a few drops of water on each. Why should he move to where there was much water if he was sprinkling his subjects: a few pailfuls would have been quite sufficient? The N.T. also informs us that both the baptiser and the candidate went down **into** the water, and came **up out** of the water; a process wholly unnecessary and

quite ridiculous if the intention was to sprinkle a few drops. Clergymen today who practise sprinkling are never so foolish as to wade waist deep into a local river to sprinkle a few drops on a candidate. Indeed the attraction of sprinkling was to avoid the inconvenience of having to wade into the water to immerse a candidate. When our Lord was, Himself, baptised of John "to fulfil all righteousness" He and John went both down into the water, and came back up out again. John was not only baptising "in" the Jordan but "into" the Jordan (Mark 1:9:RV).

In Rom. Chap. 6 Paul uses the analogy of baptism as a likeness of the death, burial and resurrection of Christ. Sprinkling or pouring could never serve such an analogy. Paul says we are **buried by baptism** into Christ's death. This can only make sense if immersion is in view. Paul adds that in baptism we are **planted together in the likeness of Christ's death and resurrection**. Again **being planted** in the waters of baptism envisages being dipped or immersed, and that only. Paul repeats this truth to the Christians at Colosse, and says that they had been **"Buried with Him (Christ) in baptism"** (Col. 2:1). If words have any force at all, surely Paul had immersion in mind, and surely N.T. students must come to the conclusion that, notwithstanding present-day practices, baptism in N.T. times was by immersion.

#### THE OTHER MATTERS

And now a few comments upon the friendly Pastor's serious objections to the possibility of immersion ever having been the N.T. practice. First of all, he feels that 3,000 converts on the Day of Pentecost (Acts 2) could never have been immersed in one day, as according to his reckoning this procedure would have occupied about 250 hours (or at very best 50 hours). What the Pastor says is very true, if as he supposes, Peter was the only person carrying out the baptisms. Must we conclude that because Peter preached the message that he, personally, baptised the 3,000 converts, while the rest of the apostles looked on? If all the apostles had shared the task of baptising the 3,000, and if the people had all queued up in an orderly fashion, one apostle could easily have baptised fifty of them in an hour: completing the entire undertaking in just 5 hours. But it would seem doubtful that only the apostles would do the baptising, or indeed do any baptising at all. Paul said that his job was not to do the baptising, but to do the preaching. He had established the church at Corinth, which would have a fair number of members, but apparently, had not personally baptised many of them. He said (1 Cor. 1:17) **"For Christ sent me not to baptise but to preach the gospel."** When confronted with the disunity and sectarian tendencies in the Corinthian church Paul said, **"I thank God I baptised none of you but Crispus and Gaius, LEST ANY SHOULD SAY I baptised in my own name. And I baptised also the household of Stephanus: I know not whether I baptised any other."** Also in the case of Cornelius and his household we read that Peter **commanded** them all to be baptised, but did not seem to do the work personally. We also read that **"Jesus made more disciples than John, yet He Himself baptised not, but His disciples."** On the Day of Pentecost there were 120 disciples, many of whom would be experienced in baptising (For Jesus Himself did not baptise) and if only 50 such disciples joined in with the apostles in the baptising of the 3,000 the task would be completed in a hour or two.

Then there was the view that there would not be sufficient water in the premises for the immersion of Paul and the Jailor. This is a reasonable concern because we imagine the Middle East as dry and arid, but there certainly was no shortage of water in Jerusalem (or indeed Palestine). Again I could fill this article with a list of the vast array of pools, reservoirs and cisterns which abounded in that city, and anyone who has visited the "City of Flowers" knows it to be anything but parched and arid. Unlike Egypt, Palestine was **"a good land, a land of brooks of water, of fountains and depths**

that spring out of valleys and hills" (Deut 8:7) and "all the plain of Jordan was well watered everywhere, even as the garden of the Lord" (Deut. 11:10). Dr. Robinson in "Biblical Researches" says, "Almost every private house of any size in Jerusalem is understood to have at least one or more cisterns . . . The house in which we resided had no less than four such cisterns. From the dimensions of these cisterns this house alone would have supplied water sufficient for the immersion of the whole multitude at Pentecost." Many similar attestations could be produced did space allow and there seems no reason to suppose that insufficient water would be available to immerse Paul and the Jailor. Indeed, every time the Jews returned home from common concourse in the Market Place, they 'purified' themselves by bathing their bodies.

As far as the impropriety of Lydia having to remove some clothing (if indeed she had to) is concerned, I'm fairly sure the problem was not insurmountable, and that after suitable adjustments she was immersed. Women (millions of them) have been baptised by immersion for the last 2,000 years, since Pentecost, without any apparent difficulty.

It is suggested we take note of Church History. As the O.T. reflects the waywardness of the Jews, so in my view, Church History, likewise, records man's sad departure from the N.T. pattern and the religious mess of today. Church History is of interest but is no guide to truth: Scripture only must be our guide. Calvin, Luther and Wesley and others, have been mentioned. For ecclesiastical reasons they did not actually practise immersion but they certainly acknowledged it to be scriptural. Calvin (Notes on Acts 8:38) said, "We see from this instance, what was the baptismal right among the ancients, for they plunged the whole body in water. Now it is the custom for the minister to sprinkle only the body or head." John Wesley (Notes on Rom. 6:4) said, "We are buried with Him – alluding to the ancient manner of baptising by immersion." Luther (on Rom. 6) said, "The minister dippeth a child into the water, signifying death: that he again bringeth him out of it, signifying life. So Paul explains it (Rom 6) . . . . On this account, I could wish that such as are to be baptised should be completely immersed into water, according to the meaning of the word, and the significance of the ordinance, as also without doubt it was instituted by Christ."

The Greek Orthodox Church has never moved away from the use of immersion, and they should know the Greek. I quite agree with the Pastor that failure to practise immersion does not imply dishonesty in most cases, but it is, of course, quite possible to be honest, but honestly wrong. Paul was an honest man, even while he persecuted Christ and the church, but duly acknowledged his grave mistake.

None of us are infallible: anything but. However, once we realise that God's intention is for converts to be immersed, and we choose to substitute something else, then our spiritual integrity and wisdom might require re-examination. Printing the good Pastor's letter has lengthened this article somewhat, but I thank him for his interest and for this opportunity to reply.

EDITOR.

## PHILATELIST WANTED

We have been given some American stamps to be valued and sold: the proceeds to be used for the purchase of Bibles for overseas. Please is there anyone who could help us with the valuation? If so would you please contact Sister Vera Humphrey, 44 Greatfield, Islip Street, London, NW5 2UE. Tel. No. 071 267 5934, or Sister Dorothy Proud, 58 Littlebrook Gardens, Cheshunt, Herts., EN8 8QH. Tel. No. 0992 28142.

## GLEANINGS

*"Let her glean even among the sheaves." Ruth 2:15*

### CALLED OUT

**"Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." 1 Peter 2:9 (R.V.)**

### MASTER

"Master, speak ! and make me ready,  
When Thy voice is truly heard,  
With obedience glad and steady  
Still to follow every word.  
I am listening, Lord, for Thee;  
Master, speak, oh, speak to me!"

### THE OBEDIENCE OF THE FAITH

"My belief in Him compels me to carry out His wishes without question. Is baptism necessary? Will not something else do? Such questions will never enter into my head. My Lord commands, I readily obey, I die to sin, I rise to a new life, and thus am I added by Jesus Christ, my Lord, to them that are being saved. I thus enter the Church of Christ. That was the way the Saviour taught; that was the message the Apostles passed on; that was the way the three thousand went on the first memorable Pentecost under the new dispensation, and that way has never been altered by divine sanction. Whence then come sprinkling, pouring, penitence benches, confirmation, confessional boxes, purchased indulgences? They are not found in the Word. Outside the pages of the Scriptures of Truth, we have not recorded a single word of Jesus, our Lord. The plan has never been altered by divine permission. What must be the punishment of those who have dared to tamper with God's laws and thus led others astray? Blind guides, says Jesus, leading the blind, both will fall into the pit.

Having entered the Church by the only Door, for Jesus says (John 10:9): **'I am the door; by me, if any man shall enter in, he shall be saved, and shall go in and go out, and shall find pasture,'** we have reached the state of those of whom we have already spoken, who, 'continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers.' (Acts 2:42)."

F. C. DAY.

### WE QUOTE - J. GRINSTEAD

"Those who have been tossed to and fro and carried about with every wind of doctrine, and those who have been for years and years seeking to obtain in their own ever-varying emotions, in visions or in dreams, the full assurance of faith, by coming to understand the grand old plan, set forth by the Apostles of Jesus, rejoice together, with joy unutterable and full of glory. To us has been given the great privilege of setting forth this old, old truth for the emancipation and enlightenment of those living in the bondage and darkness of sin or of sectarianism. As we hold up the word of God, the darkness of superstition and will-worship flies as from the Lord's own presence. Thank God for all who are today rejoicing in the knowledge of salvation by the remission of their sins through having listened to the plain declarations of the Master as reiterated by us."

### THE IMAGE OF GOD

**"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4).**

"The tendency of the Glad Message is actually to illumine those to whom it is sent. So direct and powerful is this tendency, that Satan must be on the alert to obscure

its beams. even then he can only succeed with the unbelieving who persist in perishing. With THEM he may succeed; THEIR conceptions he may succeed in blinding. But the Gospel remains as bright as ever with the revelation of God's glory in Christ's face. Good reader, do you believe that Jesus the Christ is God's image? Satan will do all he can, will, as the god of this age, which is an evil one, muster all his forces to hinder your so believing. He knows the saving power of this truth. And so do we. Be entreated, then, to gaze steadfastly upon it. Look narrowly into it; test it as severely as you will; but do not let the Evil One blind your minds to the truth."

J. B. ROTHERHAM.

### OUR MOMENTS KEPT FOR JESUS

"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." (Isaiah 27:3).

"Look back through the history of the Church in all ages, and mark how often a great work and mighty influence grew out of a mere moment in the life of one of God's servants; a mere moment, but overshadowed and filled with the fruitful power of the Spirit of God. The moment may have been spent in uttering five words, but they have fed five thousand, or even five hundred thousand. Or it may have been lit by the flash of a thought that had shone into hearts and homes throughout the land, and kindled torches that have been borne into earth's darkest corners. The rapid speaker or the lonely thinker little guessed what use his Lord was making of that single moment. There was no room in it for even a thought of that. If that moment had not been, though perhaps unconsciously, 'kept for Jesus', but had been otherwise occupied, what a harvest to His praise would have been missed!"

FRANCIS RIDLEY HAVERGAL.

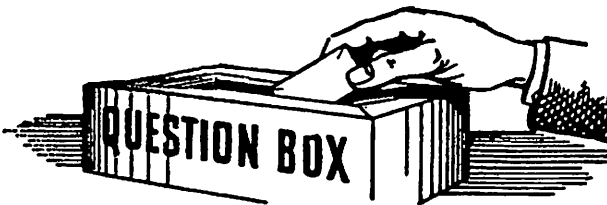
### WHAT HAS ACCRUED FROM ONE MAN'S EFFORTS?

"Wm. Tyndale, who was strangled and his corpse burnt at the stake in the Netherlands, received a glowing comment in *THE TIMES*, and the Oxford University Press celebrated the 400th Anniversary of the issue of Tyndale's New Testament by issuing a copy of his first attempt to print the English Bible in 1525. What has accrued from one man's efforts? "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10)."

### "THERE WAS A DAY WHEN I DIED, UTTERLY DIED"

"Georger Muller, of Bristol. To one who asked the secret of his service. Mr. Muller replied: "There was a day when I died, utterly died;" and, as he spoke, he bent lower, until he almost touched the floor. Continuing, he added: "Died to George Muller, his opinions, preferences, tastes, and will, died to the world, its approval or censure, died to the approval or blame even of my brethren or friends; and since then I have studied only to show myself approved unto God."

Selected by Leonard Morgan.




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Conducted by  
Alf Marsden

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"As a Christian, I am perplexed as to how to respond to the many appeals that seem to come day by day. Is it right to give some of the money that I would otherwise give into the treasury of the Church?"

This is an awkward question to answer because it highlights so many facets of the problem of giving. Am I giving so much into the Church's treasury that I can't afford to give anything elsewhere? What governs my budgeting for giving? Am I satisfied that the ones who administer the finances of the church are doing so wisely and in ways that I would approve of? Should I just give into the treasury of the church and then forget all about it? Have I fulfilled my personal obligation when I have given into the treasury of the church? And so we could go on in the same vein, but we really need to look at this question objectively in order to try to say something helpful.

#### WHAT IS GIVING ?

A definition would go something like this; "Bestow gratuitously with or without delivery, confer ownership," The first thing we notice from this definition is that giving is 'gratuitous', i.e., it is done freely and without motive on the part of the giver. This means that if you give with intention of enhancing your heavenly prospects, then forget it; that sort of motive is what opponents of Christianity scathingly denounce as 'posthumous self-interest.'

Secondly, when we give we 'confer ownership' of that which is given to someone else. This must surely mean that if we can confer ownership to someone else, then that which is given must have been owned by us in the first instance. This fact is confirmed scripturally in the incident recorded in Acts 5 vv. 1-11 and concerning the man and wife Ananias and Sapphira. Peter said that the piece of land purported to have been sold was their land, and when sold, the proceeds were still in their power; their sin was in lying to the Holy Spirit.

Ownership implies stewardship, and stewardship implies that what we say we own is entrusted to us from another source; the Christian believes that the other Source is God. Therefore, the concept of stewardship is extremely important for the Christian because he understands that everything he owns came from the providential hand of God in the first instance; He created man, together with everything which would sustain His Creation. The non-Christian does not acknowledge this, and consequently we have the degrading spectacle of millions of God's created children living in abject poverty and unable, in many instances, to survive. This is not to say that those who 'have' do not engage themselves in charitable work, but does mean that unless and until everyone sees himself as a steward of what he has, then I am afraid that the inequitable distribution of the world's resources will continue and probably get worse. This situation can have a profound effect on the Christian because he sees the enormity of the problem and comes to the conclusion that what he can contribute does not even scratch the problem, therefore he withholds. Furthermore, the uninformed put the blame on God, when in actual fact it is they who are to blame, along with everyone else. Whenever we hear people blaming God for the world's ills then I believe we must speak out with a clear voice.

#### BUDGETING

The Chancellor of the Exchequer makes an annual estimate of revenue and expenditure in order to keep the finances of the country under control. In a similar but less publicised way, each individual has to control his own financial affairs; it is at this point that the Christian may experience some difficulty. He will, unlike the Chancellor, budget from a weekly or monthly financial base, but what should he budget for?

Our Western society has convinced us through media exposure that many things are essential to our well-being. If we are to give the right social image we must have a modern house, a car, a television, video recorder, compact disc player, camera, and all the other trappings of modern Western man in the late twentieth century. The taking of regular holidays in various parts of the world must also ensure that we



conform to the image. People experience 'frustrated needs' if they cannot afford these things, and so they burden themselves with financial repayments for purchased goods, and such repayments are compounded by high interest charges; by nature, Finance Houses are **not** philanthropic societies. Christians are not immune from this scenario, indeed, many are active participants in it. Consequently, it is obvious that individual financial priorities must be affected, so much so, in fact, that when we have to consider what we have 'to give to the Lord', we are constrained by having to take into account what we **owe** to some Finance House.

I have mentioned the above at some length because I believe it makes us understand why many appeals for financial help for different projects seem to fall on deaf ears. It may not be the fact that Christians are **indifferent** to the appeals, but rather that the financial strictures which they have **laid upon themselves** forbid them from responding positively. Perhaps we have got our priorities wrong.

### FINANCIAL ADMINISTRATION

Once having decided on our personal budget, there would seem to be two ways in which we could disburse our money relative to the terms of the question. We could either give a total sum into the treasury, or we could **divide** that sum and give to the charity or charities which appeal to us. If we **did** decide to divide, then this might mean we are dissatisfied with the way the treasury was being administered by those in charge of the local Church government. This has important implications both for the giver and the administrator.

Collectively the givers, i.e., the congregation, have appointed a church government according to scriptural direction, and have committed into their hands affairs both spiritual and temporal. Since the appointment is by scriptural directive, the Lord has thus **delegated** to the brothers forming any local church government the **authority** to manage His affairs on earth; it follows, therefore, that they, the government, will be held **accountable** for the proper administration of the Lord's affairs — remember we 'give to the Lord'. Therefore it would seem to me that the giver(s) should make representations to the **government** in the first instance if they believe that the financial affairs (and that is all we are concerned with in this question) are being mis-managed, and **not** take precipitate action into their own hands.

The administrators, on the other hand, should not ignore the wishes of the congregation. They should remember that this is the twentieth century and not the first century. It is very rare in the modern Welfare State to find saints in local congregations who are finding it difficult to survive, so monies used from the treasury to alleviate the distress of the saints in any given locality is not as necessary as it once was.

Administrators should also monitor quite closely the priority rating of any appeal for financial aid for various projects. It is comparatively easy, for example, to send money off to various parts of the world for Gospel promotion when the area around one's own assembly is lying spiritually fallow. Building projects involving large sums of money should be carefully investigated before any financial commitment is made. My inclination and training have made me a strong advocate of good communications, but do we really need the proliferation of sophisticated computer equipment? These can quite easily become toys in the hands of those who ought to be devoting their time and energies to more pressing things. If they are **necessary**, well and good, but before we give to appeals for this sort of equipment, let's at least explore the necessity for it. I could go on, but the noose around my neck seems to be getting tighter.

Therefore, my summation of the question is this. We should give into the treasury what we have 'purposed in our hearts' to give; once given, we should leave it to the Oversight to use it wisely in advancement of the Lord's work. We can and should question if we believe money given is being unwisely used, but we **should not** be

looking for a balance sheet every Lord's day. If we want to respond positively to appeals from charities to alleviate the distress of God's creation in some part of the world, or even in our own country, well let's forego some of the pleasures we can really manage without, and give the money to someone in greater need than ourselves. The Lord will surely be pleased by the good done in His name, and we ourselves will undoubtedly feel better for it.

(All questions, please, to Alf Marsden, 20 Costessy Way,  
Winstanley, Wigan. WN3 6ES).

## THE DENOMINATIONS

### 3. - THE CHURCH OF ENGLAND

#### (PART 2)

##### *Organisation.*

Each province is split up into Dioceses over each of which a Bishop presides, who may be assisted by a number of Suffragan Bishops. The Bishop has his Chair (*cathedra*) in the cathedral. Suffragan Bishops have no cathedrals. The Dioceses are split into Parishes, which again are loosely federated in Ruri-Decanal Conferences. The Bishop has few powers over the Parish Clergy and some of them it is difficult for him to exercise by law. It is not generally understood by Free Churchmen that there is a large measure of independence in each Parish. In this the organisation of the Anglican Church differs entirely from the modern Roman Church. Most provinces are presided over by an Archbishop, though not all, for in the U.S.A. there are no Archbishops. The Archbishop is not a special Order of Ministry: he is in all essentials a Bishop and has no powers over the various Bishops of the Dioceses in his Province. He presides over his Convocation, which consists of an Upper House (Bishops) and a Lower House (Clergy). In England the governing body, so far as financial control is concerned, is the Church Assembly, which has lay elected representatives. Each Parish has a Parochial Church Council. All the baptised not belonging to any other religious body and who are 18 years old may be on the electoral roll, and it is eventually through this Council that lay representatives find their way on to the National Assembly.

##### *The Establishment.*

What then are the things that set the Church of England apart from some other Churches? First there is State Establishment. Here we must distinguish carefully between those 'free' Churches which are 'free' by conviction and those which are so only by accident? Presbyterianism, for example, has nothing inherent in it which rejects some form of establishment, and in Scotland is actually established. On the other hand, Congregationalists, Baptists and Churches of Christ are 'free' Churches by conviction. They claim that the secular authority can have no rights within the Church and stand for 'the crown rights of the Redeemer in His Kingdom.' We must, however, remember that the Church of England is established in only two Provinces, England and Barbados, and that there are many within her who now favour disestablishment. Further through the Enabling Act, she did gain for herself some measure of freedom from State control analogous to that enjoyed by the Church of Scotland, and some power to initiate legislation within her own borders. But she is not free to alter her worship forms nor to elect her own Bishops apart from State interference. In my opinion this matter of State establishment is one that will settle itself within the next few decades, and is a domestic matter for the Church of England itself; but that is no reason why Free Churchmen should not be alive to the importance of the doctrine

that the State has no power to legislate for the Church, nor the Church as such, to legislate for the State. It is a doctrine for which our Fathers suffered much persecution, and it is still vital.

#### *Validity or Orderliness ?*

A second matter which divides the Church of England from most other Churches except those of Rome and the Orthodox East is that of Apostolic Succession. Here the view is held that valid ordination can only be carried out at the hands of a Bishop in the Apostolic Succession. Not all who have Bishops hold to this doctrine, as, for example, the Lutheran Churches of Sweden, Norway and Denmark. Not all Anglicans hold to it. Few amongst Evangelicals and Modernists do so, they value Episcopacy. Many Anglicans hold only that in a succession of this kind there is *orderliness* and *seemliness*, and repudiate any question of *validity*. Free Churchmen also hold a doctrine of Apostolic Succession, but it is a succession of *faith, worship and life*. They would regard the idea that Orders are passed on by a historical succession in the line of Bishops as something far too *mechanical* for the *Living Body of Christ*. They would claim that it is Christ through His *Church* who ordains Ministers and sends them forth. Historically, such a succession as some Anglicans and all Roman Catholics claim cannot be proved, as such Anglican scholars as Lightfoot and Hort showed, and as even Hooker declared. On the other hand, Free Churchmen have often been too careless in the matter of orderliness in the ordaining of Ministers and in the matter of historical continuity.

#### *What of Tradition ?*

A third dividing matter is the question of what weight of authority is to be given to Church tradition. Anglican formularies admit that all matters necessary to salvation are contained in Holy Scripture, and that the Scriptures are the final authority in matters of doctrine. But a good deal of weight is given to Church tradition. Protestants, on the other hand, often fail to realise that Calvin appealed to three types of authority: (a) Holy Scripture; (b) Church tradition (in matters of interpretation and in matters not covered by the New Testament); (c) the testimony of the Holy Spirit. This is a thorny question, but is one on which scholarship is throwing some light. Wiser people on both sides are coming to see that neither can Church tradition be slavishly followed, nor can the New Testament be taken as a kind of 'Trade Union rule book,' covering every situation which has arisen in the long history of the Church. Something must be allowed to the experience of the Church in all ages, and especially in the field of interpretation. But the Church must always be subject to Reformation under the Word of God, for the Bible is unique. The New Testament contains the essential genius of Christianity, and no belief or practice which violates this essential genius can be a true way for the Church to take.

#### *Infant or Believer ?*

A fourth dividing matter from some Churches is the practice of Infant Baptism. This practice cannot be traced back beyond the close of the second century. It fits ill into the great claims made for Baptism in the New Testament. Where it is held to, these claims are generally abandoned and Baptism is emptied of its sacramental significance. But on the Catholic side of Christianity, which is strongly represented in the Church of England, the claims are still held. Further, they are made in the baptismal office of the Prayer Book. To many, however, it seems like a kind of magic to assert that a child incapable of faith and penitence, is regenerated in Baptism and receives the forgiveness of sins. There is, of course, the further point that in affusion the whole symbolism of the sacrament is mutilated. As contrasted with the other point, it does

not carry the same importance; but it is important, as there are the mutilations of the symbolism of the Lord's Supper which have crept into Free Churches and are absent in the Anglican.

#### *Other Matters.*

These are the main points of doctrine and practice. There are others of importance, but of less importance, such as the use to which ancient Creeds as the Apostles' (so called) and the Nicene are to be put; the use of liturgical services and of aids to worship, such as organs, ornaments, vestments, etc.; the grades of ministry and methods of Church government. Some of these have doctrinal significance, but many are in the realm of pure expediency.

W. ROBINSON.

## LONGEVITY

(The following small article on Longevity appeared in the 1788 edition of *Encyclopaedia Britannica*.)

"From the different longevities of men in the beginning of the world, after the flood, and in these ages, Mr. Derham draws an argument for the interposition of a Divine Providence.

Immediately after the creation, when the world was to be peopled by one man and one woman, the ordinary age was 900 and upwards. Immediately after the flood, when there were three couples to stock the world their age was cut shorter, and none of these patriarchs but Shem arrived at 500. In the second century we find that none reached 240; in the third none but Terah that came to 200 years; the world, or at least a part of it, by that time being so well peopled, that they had built cities, and were cantoned out into distant nations. By degrees, as the number of people increased their *longevity* dwindled, till it came down at length to 70 or 80 years; and there it stood and continued to stand ever since the time of Moses. This is found a good medium, for by means hereof the world is neither overstocked, nor kept too thin; but life and death keep pretty equal pace."

The article also quotes about 32 instances (recent at that time), giving names and dates, of persons living to age averaging 140 years or so. The oldest being a negress Louisa Truxo who lived to 175 years, and who was still alive just before this article was written. Henry Jenkins, a Yorkshire man, died on 8th December, 1670 at the age of 169 years. The oldest Irishman was Col. Thomas Winslow who died on 26th August, 1766, at 146 years.

### SCRIPTURE READINGS

|         |                  |              |
|---------|------------------|--------------|
| Aug. 2  | Gen. 3:1-19      | Rom. 5:      |
| Aug. 9  | Gen. 2:1-17      | Rom. 6:      |
| Aug. 16 | Deut. 5:22-33    | Rom. 7:      |
| Aug. 23 | Deut. 6:1-15     | Rom. 8:1-17  |
| Aug. 30 | Psa. 44:1 & 9-26 | Rom. 8:18-39 |

#### SIN

Sin is THE problem in the world. It was because of sin that Jesus entered the world (1 Timothy 1:15). The term "salvation" has to do with remission of sins.

Certain **Hebrew** words for sin basically mean failure, a missing of the mark. Essentially they describe sin as man's failure to be what he was meant to be. The word **pesha** has the basic meaning of rebellion (from the Latin word **bellum**, war). Sin always causes war against God. **Resha** describes the state of wickedness which is the result of habitual sin. It is the exact opposite of righteousness.

In the **Greek hamartia** is used one hundred and seventy times and, for example, is used to describe sin as an almost malign power which tries to hold

sway over man. **Hamartia** was originally a shooting word and described what happened when the shot arrow or hurled javelin missed the target. Sin is the failure to be what man should have been and what he ought to have been, what he could have been and what he might have been. **Parabasis** emphasises the sin against knowledge. Man is responsible for the neglect of knowledge he could have known. It is no defence to say "I never knew," if the knowledge was open and available. **Paraptoma** speaks of a slip, a blunder, a stumble, through want of care and watchfulness. **Anomia** is lawlessness. It implies the enthronement of self and the dethronement of God. **Adikia** is unrighteousness; **asebeia**, ungodliness; **parakoe** the refusal to hear, and thus to disobey and ignore. The proverb says: "There is none so deaf as he who will not hear."

The Bible speaks of sin reigning over someone like a king; of sin dominating someone like a slave-master. (Sin likened to slavery was an important theme with the apostle Paul. After all, he himself lived in a world full of slaves and understood perfectly the absolute power the earthly master had over his slaves. A master could even decide whether a slave lived or died). Sin, of course, is of Satan, who is the master strategist, who knows our every weak-spot and who can exploit every fear, every emotion, every desire within us. Fellow Christians we must never underestimate him and resolve never again to become his slave. Of course, we are now slaves of a different master — a heavenly, who is Jesus Christ our Lord.

Sin produces death — physical death, spiritual death, and the danger of eternal death. (Remember, death is separation). A question often asked is : What benefit can the eternal punishment of the wicked secure? W. R. Bradlaugh has answered: "In eternal punishment there will be a demonstration of the justice of God against all unrighteousness

of men. The wisest course, however, is not to attempt to be wise above what is written, but to eschew evil and follow good and thus by faith in Christ escape the wrath to come."

Sin called for an act of utmost sacrifice to cleanse the world of it — thus the death of Jesus, the Son of the living God. May we all acknowledge Him as Saviour and Lord.

### THE LAW

The law given by God diagnosed the disease of sin. Because of that some people equated it with sin itself. Paul wrote: "**What shall we say then is the law sin? God forbid. No, I had not known sin, but by the law . . . Wherefore the law is holy, and the commandment holy and just and good . . . For we know that the law is spiritual.**" (7:7,12,14). Let it be emphasised that no system of law could have saved fallen mankind no matter how perfect it was. Law simply exposed the problem. ". . . **for I had not known lust, except the law had said. You shall not covet . . . And the commandment which was ordained to life. I found to be unto death. For sin, taking commandment, deceived me and by it slew me**" (7:7,10,11). Alexander Campbell wrote: "Written codes of law, however good, are not adapted to augment human happiness, much less to produce it. Laws are restraints — the more numerous the more are the restraints: to restrain a person is to diminish his enjoyments. It is therefore much more conducive to human happiness to remove the cause which makes these restraints necessary. To infuse into the mind such principles as will make men happy is infinitely more rational than by good works to curb evil principles already implanted. To remove the disposition to steal is much more rational than to promulge laws against theft. . . The law was not made for good men . . . It was made for evildoers."

Another writer in comparing the old covenant and the new covenant put it

well when he commented: "God has always sought to ensure the togetherness of His people. In previous ages He did this by law, He now accomplishes it by love. The law constituted a stockade inside which men were confined. It provided unity at the expense of freedom. **'Now before faith came, we were confined under law, kept under restraint until faith should be revealed'** (Gal. 3:23). Such a system is not adapted to free men. **'For freedom Christ has set us free; stand fast, therefore, and do not submit again to a yoke of slavery'** (Gal. 5:1). We are not under law, but under grace. We are held together, not by a wall or fence around us, but by a mutual attachment to our Lord Jesus Christ. The Jews were held together by that which enclosed them on the perimeter; we are held together by a magnetic power which attracts us to a common centre. They were hemmed in, we are in Him!"

#### THE SPIRIT

If the epistle of Romans is the Alps of the New Covenant scriptures, then certainly Chap. 8 is the Matterhorn. It is a chapter of the Holy Spirit, who is mentioned nineteen times. We must remember that the Holy Spirit is a personality of the Godhead or Godhood (Matt. 28:19; 2 Cor. 13:14), who dwells in every Christian.

There is, of course, only one Spirit (Ephesians 4:4). In Chap. 8 He is described as the Spirit, the Spirit of God, the Spirit of Christ and the Spirit of adoption. To be in union with Him is to experience the more abundant life. One writer has commented: "To walk after the flesh is the fate of the once-born person; to walk after the Spirit is the feat of the twice-born person. The latter is simply living the whole existence on the spiritual plane. The feet have been planted on higher ground and on this level the power available to the individual is the same mighty strength which He used when He raised Christ from

death and seated Him at His right hand in the heavenly world."

Without the Spirit, we are dry, dusty and despondent in heart. We are cisterns without water and clouds without rain. We are like a car without a battery or a boiler without steam. Our lives are sterile, routine and stagnant.

Jesus described the Spirit as the "Comforter" (John 14:16,26; 15:26). The Greek word is *Parakletos* which is really untranslatable. It means someone who is called in to help in time of trouble or need. So we can say that Jesus sent us a helper like Himself, who would encourage, strengthen and support the saints during the age when He was absent.

Paul wrote: "**Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself makes intercession for us with groanings which cannot be uttered. And He who searches the hearts knows what is in the mind of the Spirit, because He makes intercession for the saints of God according to the will of God**" (8:26-27). So we see that God has given the indwelling Spirit as an intercessor. Of course, we have only one mediator — the man called Christ Jesus, but we can have many intercessors. Thanks be to God that the Spirit translates our inward inexpressible desires into prayer. This fact should greatly comfort all saints everywhere.

IAN S. DAVIDSON,  
Motherwell.

## NEWS FROM THE CHURCHES

**KENTISH TOWN, London:** Some of us had the privilege of attending the Longshoot "Fellowship Weekend" and would like to express our sincere thanks to all involved in the organisation, speaking, daily provisions and hospitality. It must have been a mammoth job.

The whole weekend provided us with a rich experience of Christianity and a wealth of learning. The lessons were very helpful and instructive, and we returned home feeling very uplifted and Spiritually fed. We hope it may be possible to repeat the "event" next year. From comments and conversations I'm sure we speak on behalf of many others.

Dorothy Proud,  
Peggy Kirkham,  
Jonathon Lankshear.

**The SLAMMANNAN DISTRICT:** The Quarterly Mutual Benefit Meeting took place at Brightons on Saturday, 23rd May, 1992, when the meeting was chaired by Mark Plain, and the speakers were John Colgan and John Kneller, all from Tranent. The subject was "How do we reconcile Romans 8:29,30 and Romans 9:17,18 concerning 'predestination' and the raising up of Pharaoh." During the period of discussion many interesting aspects of the subject came up, and as usual a great time of fellowship and re-union was enjoyed. The next such gathering will be, God willing, on 5th September (at 2.30 p.m.) in the Meeting-house at Dennyloanhead, when the subject will be "How are we led by the Spirit, as in Romans 8:14, and how does the Holy Spirit work in the life of a Christian.?" The chairman will be Peter Sneddon, Dennyloanhead, and the speakers Ian Davidson, Motherwell and James R. Gardiner, Haddington.

Harry McGinn (Sec.).

## COMING EVENTS

**Motherwell:** Special Saturday Evening Meetings:

Featuring a slide show of the Holy Land  
Dates: Aug. 22nd & 29th, time 6.30 p.m.

Speaker: Ian S. Davidson

Plan to Attend.

## APPEALS

Bro. Ernest Udom helps run the Christian Child care-Betem in Calabar, Cross River State, Nigeria, West Africa and seeks continuous assistance in this work. If you can help, then please send contributions to Bro. Ian S. Davidson, 21 Glen Lyon, St. Leonards, East Kilbride, Glasgow. G74 2JJ, who has corresponded regularly with Bro. Udom over the past five years and who can vouch for his labours in a worthy cause.

A group of 4 to 6 young men from the Magwegwe church in Bulawayo have started making preaching trips once a month to country churches. They make the trips at their own expense — those who have income from employment assisting those of their number who are unemployed. They are being well received by the churches, and are doing a good work. At one meeting 4 were baptised. At another, Matsholomotshe, 18 were baptised, with 5 baptised the day after they left. They are truly Zimbabwe missionaries, showing others what Zimbabwe Christians can do.

After an unusually hot dry 5 months of summer, which is normally our rainy season, days are now cooler and nights quite chilly. Winter is near, and it is going to be a hard time for people and animals. If any would like to send boxes of used clothing, such would meet a real need. The need is for coats, jerseys, and heavier type clothing suitable for cool weather. Postage on parcels is expensive, but so is clothing here. Parcels take from six to eight weeks to arrive if sent by surface mail.

Contributions may be sent direct to:

H. F. Short,  
P.O Box 1832,  
Bulawayo, Zimbabwe,  
Central Africa.

## GHANA APPEAL

There have been a number of letters sent to me in the past month from Ghana. The churches continue to grow and the needs are still greater than the

present funds available. I have sent all the glasses collected in the past three months to Ghana. A local congregation gave Sunday School books and these have been divided and sent out. There is a requirement for more Bibles, Bible Correspondence courses, studying material, Medical aid and some church buildings are still at a standstill through lack of money for cement. If anyone would like to assist in any of these areas I am sure our brethren in Ghana would be most grateful. Cheques should be made out to:- Graeme Pearson (Ghana Appeal), and sent to:-

13 Fairways, Dunfermline, Fife.  
Tel.: (0383) 728624.

P.S. Thanks to "I.B.M." for £50 received on 15/6/92.

## PHILOSOPHY

Life is made up of trials with an occasional conviction. To some mothers life is just one darn sock after another. Man reaps what he sows unless he is an amateur gardener.

The road to success is filled with women pushing their husbands along.

It is not so much what a man stands for as what he falls for.

When a batchelor flatters himself he knows women, he flatters himself.

When man says his word is as good as his bond — get his bond.

A man who hides behind a woman's skirts today is not a coward. He is a magician.

A philosopher is a man who can look at an empty glass with a smile.

Prosperity is produced by pluck, push, principle, patience, prudence and perseverance.

## OBITUARY

**Kirkcaldy:** It is with sadness we record the passing of Sister Ina Robina Valentine Hughes. Known to us all as "Grandma". Grandma Hughes was born in Dundee on 21st January, 1899. A dressmaker to trade she married Andrew Hughes in 1937, having one son, Robert. Baptised in the 1920's, she was faithful all her life till she went to be with her Lord and Master at the age of 93.

Grandma Hughes will be greatly missed, she always had a word of encouragement and even when she criticised you, you felt that it was a pat-on-the-back. Always appreciative of everything done for her she would also offer positive helpful advice.

Grandma Hughes spent her life active in the Lord's work teaching Sunday School and young people, Ladies class and along with Sister Nell Steadman spent many years visiting the sick and bereaved. She was very knowledgeable in the Scriptures and loved a Bible Quiz. Even the last time I visited Grandma she quoted Psalm 1 word for word.

We would ask your prayers for her husband and also for Brother Robert and Sister Fay Hughes and their sons Neil and Allan.

Ruth Moyes (Sec.).

**Buckie:** The church here regrets to record the passing of Brother James Geddes (brother of the late John Geddes) after a lengthy illness. Our brother, in his late seventies, was a quiet man, but when able was always at the Lord's Table with his dear wife Mary. The Funeral Service at the house was conducted by Bro. Bill Pirie, and at the graveside by Bro. Bill Mair. We commend sister Mary to the strength and consolation to be found in the God of all comfort and consolation.

Bill Pirie

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THE SCRIPTURE STANDARD is published monthly.

PRICE PER YEAR — POST PAID BY SURFACE MAIL

UNITED KINGDOM and COMMONWEALTH ..... £ 7.00  
CANADA & U.S.A. .... \$13.00

AIR MAIL please add £2.00 or \$3.00 to above surface mail rates

DISTRIBUTION AGENT & TREASURER:

JOHN K. KNELLER, 4 Glassel Park Road, Longniddry, East Lothian, EH32 0NY  
Telephone: Longniddry (0875) 53212 to whom change of address should be sent.

EDITOR: JAMES R. GARDINER, 87 Main Street, Pathhead, Midlothian,  
Scotland EH37 5PT. Telephone: Ford 320 527

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"The Scripture Standard" is printed for the publishers by  
Lothian Printers, 109 High Street, Dunbar, East Lothian. Tel: (0368) 63785