

# The SCRIPTURE STANDARD

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

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## 'THE SPIRIT AND POWER OF ELIJAH'

IT was predicted that John the Baptist would go before King Jesus 'in the spirit and power of Elijah . . . to make ready a people prepared for the Lord.' (Luke 1; 17.) Later Jesus declared of John; 'This is Elijah which was to come.' (Matt. 11; 14.)

It is surely significant that when God has desired to call people back to the Divinely revealed way He has never sent an oily-tongued orator, learned in the wisdom of this world, with the art of suiting his message to polite ears, and keeping back unpalatable truths. But He has sent Elijahs, Jeremiahs, and Johns, whose messages swept through the land like a whirlwind, and compelled people to take a stand either for or against.

Elijah, with God-given spirit and power, could face that crowd on Mount Carmel, with King Ahab, Queen Jezebel, the prophets of Baal, and almost the whole nation against him. He stood like a solid rock against a surging tide of apostacy. Like him, and with the same spirit and power, John the Baptist stood alone, calling on an apostate people to 'Repent, for the Kingdom of Heaven is at hand.' He was not trained in the schools, he wore no priestly vestments, or ecclesiastical dress. 'The same John had his raiment of camel's hair, and a leathern girdle about his loins.' Rough, stern, uncompromising.

Count me o'er earth's chosen heroes, they were souls that stood alone,  
While the men they agonised for hurled the contumelious stone.  
Stood serene, and down the future saw the golden beam incline  
To the side of perfect justice, mastered by their faith divine,  
By one man's plain truth to manhood and to God's supreme design.

Lowell

When John saw the Pharisees (Ritualists) and Sadducees (Modernists) coming to the Jordan, he cried, 'O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.' (Matt. 3: 7-9.) That is strong language to address to religious leaders; but it is not so strong as the Lord's denunciation of the Scribes and Pharisees, whom he called hypocrites, whited sepulchres, and children of hell. (Matt. 23.)

Yet, if we dare, even in very mild language, to expose false teaching and practices, we are denounced as intolerant, uncharitable, and as altogether lacking the spirit of Christ. But we have learned long since by

bitter experience, that those who glibly use these terms are the most intolerant and uncharitable of all people.

John's words imply that even religious people need 'to flee from the wrath to come'; that they need to repent (change their mind), and prove it by deeds; and that fleshly descent does not make them acceptable to God. These were unpalatable truths, especially to Jews. How often Paul emphasised that 'there is no difference [distinction] between the Jew and the Greek'; that 'they are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children.' Writing to the Galatians, Paul said: 'In Christ Jesus neither circumcision [the mark of a Jew] availeth anything, nor uncircumcision; but faith which worketh by love.' (5: 2.) While in 6: 15, we read, 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature [creation R.V.M.]' To the Corinthians, he wrote: 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' (1 Cor.: 7-19.)

These statements are not contradictory, but complementary. Real faith in the Lord Jesus begets love for Him; and love is manifested in keeping His commandments. 'If ye love Me,' said Jesus, 'ye will keep my commandments.' Faith, love and obedience produce a new creature. 'If any man be in Christ, he is a new creature [creation]; old things are passed away; behold, all things are become new.' (2 Cor. 5-17.) Paul tells who the true children of God and Abraham are: 'Ye are all the children of God by faith in Christ Jesus; for as many of you as have been immersed into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.' (Gal. 3: 26-29.)

The preaching of these truths will disturb and offend some. There are many who think all is well with them because they were born in a so-called Christian country; or because when unconscious infants a man-made rite was performed over them, in which they were said to be 'made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.' (Church of England Catechism.) And they think that they are freed from that personal faith, repentance, obedience, and consecration which the Lord requires from all.

No wonder such people cry, 'Let us alone.' The one who knows that he is standing on solid scriptural ground never fears an attack, but feels all the stronger for it. It is only those who know that they are on shaky ground who object to their position being tested. We are told to 'let others alone.' If a deadly plague was carrying victims to the grave, what would be thought of a physician who had an infallible remedy and kept it to himself? If a lawyer misleads a client, and causes him to lose a few pounds, and a bit of property, what an outcry there is. Is it a matter of indifference that people are being misled and robbed of salvation here and hereafter? When we are all called to give an account to the Lord what will be the fate of those who through fear of man have kept back the only saving message, the Gospel of Christ; or for fear of giving offence, losing position and popularity, have 'shunned to declare all the counsel of God'?

Did the Prophets, John the Baptist, the Lord Jesus, and His Apostles, let other people alone? The Scriptures abundantly testify to their faithfulness in exposing and opposing all error and evil. Thirty-seven years ago we heard Bro. Lancelot Oliver (a real Bible scholar) give an exposition of Matt. 15: 12-14. The disciples said to Jesus, 'Knowest Thou not that the

Pharisees were offended, after they heard this saying?' Bro. Oliver said this really meant, 'You had better let them alone.' Jesus took up their implication, and said: 'Let them alone: they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.' This suggests that He was serving them best not by letting them alone, but by endeavouring to save them from falling into the ditch; from spiritual and eternal ruin. We know that Jesus did not let them alone; He continually exposed their errors; and warned them of the terrible doom which would be theirs unless they repented.

We need preachers today with 'the spirit and power of Elijah.' There is too much namby-pambyism, too many addresses that would be acceptable anywhere, some even in heathen temples. The God who gave Elijah spirit and power still lives! 'This God is our God for ever and ever; He will be our guide even unto death.' (Psalm 45: 14.)

Whether the crowd is with us or against us our duty is clear: 'preach the Word' faithfully and fully. The approval or frowns of men are transient, but the approval of God is eternal.

'Perish policy and cunning;

Perish all that fears the light;

Whether losing, whether winning,

Trust in God and do the right.'

EDITOR.

## SPURGEON ON SEPARATION FROM ERROR.

BECAUSE of introduction of modernist teaching and practices that great preacher Charles Haddon Spurgeon withdrew from the Baptist Union. This is what he said: 'Fellowship with known and vital error is participation in sin. To pursue union at the expense of truth is treason to the Lord Jesus. During the past month many have put to us the anxious question, "What shall we do?" To these we have had no answer to give except that each one must act for himself after seeking direction of the Lord. In our own case, we intimated our course of action in last month's paper. We retire at once and distinctly from the Baptist Union. As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my one counsel has been, "Come ye out from among them." If I have rejoiced in the loyalty to Christ's truth which has been shown in other courses of action, yet I have felt that no protest could be equal to that of distinct separation from known evil.

"At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts; but it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track."

C. H. SPURGEON.

Many who profess loyalty to the old position and plea and are in fellowship with digressive Churches of Christ would do well to ponder the above.

Editor, "S.S."

# THE NEW HYMN BOOK

This letter is being sent to the Churches.

AT the conference of brethren at Ilkeston, on April 4th, it was reported that the draft of the new hymn book for the use of the Churches is almost complete. About 430 hymns have been chosen, which have been arranged in order within the appropriate subject divisions, and an index made of the first lines. There remains the compilation of a detailed subject index to the hymns and of a brief introductory statement to the book. The title is to be *Churches of Christ Hymn Book*.

The brethren compiling the book decided to submit the manuscript, when complete, to several publishers. Since that decision, however, we have been recommended by one of our brethren to allow him to place the book before Messrs. Hazell, Watson and Viney, Printers, of Aylesbury. To keep costs as low as possible we propose to issue at first one edition only, in single column, large type, and bound in cloth.

You will realize, brethren, that such a project cannot be undertaken without sound financial backing. The purpose of this letter, therefore, is to place before you the recommendations of the above-mentioned conference. These are:—

1. That brethren purchase their own copies of the book, and, if thought fit, depute a member in each Church to receive contributions for this purpose.
2. That each Church desiring the book state the number it would be willing to purchase.
3. That each Church state how much it would be able and willing to contribute to a guarantee fund to ensure publication. We suggest a figure of £1,500 would provide sufficient guarantee.

We regret that we are not able to present before the Churches detailed information of how much the book will cost. It may be possible to obtain estimates from publishers which we could then place before the Churches prior to the raising of a guarantee fund. We are asking for estimates for the printing of 5,000, 7,500, and 10,000 copies.

We appreciate the desire of the brethren that the book should go forward with all speed, but we feel that you will understand the many difficulties which have hindered the progress of the work and which may still have to be overcome before our desires are realized. We have been encouraged by the interest and help of many brethren and are grateful for this. We ask confidently for your continued interest and support until the project upon which we have set so many hopes shall be realized, that the name of the Lord may be glorified in the Church's praise and worship.

Please address replies to this communication to Carlton Melling, 76, Tickhill Street, Denaby Main, near Doncaster, Yorkshire.

F. C. DAY,  
A. L. FRITH,  
C. MELLING.

That we need a new Hymn Book is beyond question. *The Christian Hymnary* has too much of Anglo-Catholic Ritualism in it to be acceptable to real loyal New Testament Christians. *Hymns for Churches of Christ* was first published in 1908, and copies are getting scarce now, and many are worn out. The Brethren who have been working hard to get out a new Hymn Book have given much time and thought to it, and have done the work well. We hope that Churches and Brethren will respond promptly

and generously to their appeal. In these days of high wages and cost of material much is needed to publish any book, hence the estimated cost of a new Hymn Book is high. But we can all find money for other things, let us not fail in this.

EDITOR, *Scripture Standard*.

### List of Hymns Included in New Book.

From *Hymns for Churches of Christ*, 1908 edn.

1	89	185	284	370	473	584	694	826	955
2	91	187	289	373	474	592	697	831	956
5	93	189	294	378	477	594	701	832	957
7	94	192	296	381	478	596	703	834	958
9	95	195	300	382	480	598	704	835	959
15	96	196	301	393	483	600	714	837	960
20	97	197	303	395	487	602	717	838	961
21	100	207	308	398	488	603	719	842	962
24	101	208	311	407	495	604	736	847	965
25	103	211	313	409	498	605	737	855	967
27	111	215	314	412	502	611	740	857	968
30	112	219	315	413	503	613	743	862	971
32	114	222	319	414	507	617	744	865	972
35	115	230	320	416	512	618	746	867	973
38	117	231	323	419	520	624	749	869	975
40	121	234	324	422	522	634	754	870	976
43	122	241	328	424	523	635	762	874	977
46	128	242	331	429	525	642	763	890	978
47	129	249	337	433	528	645	767	892	979
48	131	250	338	435	530	646	768	895	982
52	132	253	342	439	531	648	771	900	983
55	136	255	344	440	532	649	774	902	986
56	142	256	346	444	537	651	775	908	988
59	144	257	347	446	538	653	784	910	990
62	150	261	348	448	542	656	790	911	993
63	158	262	350	452	543	661	794	915	995
65	167	263	351	456	544	662	796	919	1007
66	169	264	352	457	548	665	798	924	1010
69	170	266	353	458	561	670	799	933	1013
70	172	267	355	459	563	671	803	941	1014
73	174	268	356	461	564	676	805	943	1016
74	175	269	358	463	567	678	808	944	1019
77	176	270	364	466	569	679	810	945	1024
78	181	271	365	467	573	682	811	946	1025
80	182	279	366	468	579	683	817	947	1026
85	183	280	368	469	581	688	818	948	1027
86	184	282	369	472	583	691	822	954	1030
									1036

FROM *Christian Hymnary*: 9, 39, 55, 87, 129, 204, 326, 332, 337, 338, 346, 349, 351, 359, 365, 453, 501, 511, 512, 516, 534, 574, 578, 626, 632, 649, 671, 676, 686, 692, 712, 717, 719, 728, 730, 782, 788.

From Methodist hymnbooks 8, Congregational book 6, Sankey 7, Miscellaneous sources 4—

Total number of selected hymns 433.

The foregoing list is sent in accordance with the desire of brethren expressed at the Ilkeston conference in April for a complete list of the hymns selected. It is hoped that it will be examined in connection with the letter on the hymn book sent out to each Church secretary and printed in this issue of the *Scripture Standard*.

## OUR FUTURE LIFE.

NO place can be heaven to any who have not heaven in their soul. Heaven is a state as well as a place. No man can be happy unless he has happiness within him. Some carry hell with them wherever they go. Heaven was a hell to Milton's Satan. Heaven would be a hell to a sinner steeped in sin, hating God and righteousness. To have an eternal heaven we must have the love of heaven, of God, and of heavenly things, in our souls while here below.

We gain some idea of the bliss of heaven from the promise of the eternal absence of the things that distress us here. These frail bodies of ours are often bundles of pain, so severe that we sigh for release. There are those who are on the rack day and night; and life is a long drawn-out agony. How sweet the thought to these tired and weary ones, to all whose bodies are aching, whether from toil or disease, to think of a home near at hand where there is no pain, and crying and tears are known no more forever. These aching bodies of flesh and blood shall be exchanged for spiritual, undying, incorruptible ones, which will never get out of order.

This fact also excludes another dark cloud which shadows our earthly lives, there will be no death, no funerals, no broken circles, no bereaved mourning hearts; none of the sorrow that cometh sooner or later to every household.

Again the great curse of this world is sin. Sin unsheathes the sword, devastates a country with war, burns cities, turns brutal soldiers upon wives and daughters. Sin opens the saloons, the gambling dens, and the brothels. Sin beggars millions of our race; poisons with slanders; cheats, robs, murders; and perpetuates every wrong that fills this world with wretchedness. Who has not felt its bitter sting; and known the sorrow of unmerited wrong? Who has not traced the greatest misery to the presence of sin in the world? In view of all this sad experience no statement concerning the heavenly city contains sweeter assurance than 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.' (Rev. 21: 27.) But 'without [outside the Heavenly city] are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' (Rev. 22: 15.)

Never in that blessed abode shall the righteous soul be grieved with the sight of impurity or wrong; never shall the saint endure the sting of an angry, spiteful, slanderous tongue. No shadow shall fall, no penalty for broken law, 'there shall be no more curse.' Because the defiling touch of sin shall never stain that pure and holy home of the redeemed, there shall be no discord, but union and peace forevermore. The happy dwellers will not be idle, nor will their employments be useless. They have on earth worked the work of God, and they will work it still. Their earthly life was a continual growth in Divine knowledge, and heaven will not end that growth. If there be work forever for the angels surely there will be work for God's redeemed children.

But one of the most delightful prospects of heaven is the blessed company that shall gather in that holy happy land. What a happy reunion we shall share on that celestial shore. The sainted dead, the loved ones whom memory keeps near us, the heroes of whom the world was not worthy, the martyrs, who loved not their lives. The ever glorious Paul, the other apostles, and evangelists, who sent out the forceful message which changed the world; the sweet and blessed woman who first told the news of the risen Lord. There, too, will gather many from all the kindreds of the earth,

North, South, East, West, a throng which no man can number who have come 'out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' 'Let not your hearts be troubled . . . I will come again, and receive you unto myself, that where I am, there ye may be also.' We shall be with Him, and be like Him there.

[From M.S. of the late Bro. G. Miller of Belfast, a brother highly esteemed for his life and work. This article was written just before he fell asleep in Jesus.]

## MORE HELPFUL HOLIDAYS.

DURING the closing day of the last Bible School at Hindley, the writer and a few other brethren were talking of the rich spiritual experiences once more enjoyed. It was said that it is a pity that such concentrated joy and power should be limited to a few days once a year. As when Peter on the mountain with Christ and his fellow-apostles, in his enthusiasm, desired to remain there, 'not knowing what he said,' so in the spiritual atmosphere of the Bible School some of us said things which, on cold reflection, now that we are 'back in the valley,' may sound impracticable. We talked of the desirability and possibility of acquiring a home or guest-house where brethren could gather for combined spiritual, mental, and physical refreshment. Ideally, we said, we need a holiday home of our own, at which brethren could spend their holiday and at the same time be in the company of 'those of like precious faith.'

This would serve two purposes: first, the urge for more fellowship and combined work in the gospel would be satisfied; and secondly, the constantly recurring problem of where to spend the annual holiday would be solved. All will admit that the latter is indeed a problem—where to go? what company should we be with? and can we still meet with the brethren while on holiday? Certainly Hindley Bible School fills the need for fellowship and inspiration in the gospel, but not even Hindley's most fervid admirers would claim that the town is an ideal place for spending a holiday (I speak as one who lived for forty-three years within two miles of Hindley!).

We realise that to own our own holiday home is as yet impossible. But is it impractical idealism to suggest that brethren could gather at some holiday resort and combine with their holiday a course of Bible teaching, and a gospel campaign? Singly we go to a place for holiday and we leave without having made any spiritual impression upon it. As when we arrived, so when we come away the residents and our fellow holiday-makers are no wiser as to the existence of the Churches of Christ, or of first century Christianity in 20th century civilisation. But if a body of us were together in one home or guest-house we could begin and end the day together with prayer and Bible readings; hold morning lectures, discussions, etc.; leave afternoons free for excursions, planned or otherwise, or for each to spend as he wishes; and in the evening hold a gospel mission on the sands or other suitable spot. Think of the impact of one or two hundred voices raised in song in the way our brethren sing when together, and of the pure New Testament gospel upon those who may never before have heard it. Is it practical? Is it realistic? Not if we look only at the immense difficulties in the way. But these difficulties can be overcome, and the blessings which would follow would more than compensate for the work involved.

We should value the comments, favourable or unfavourable, of brethren upon this matter. If interested write to Bro. W. Stanton, 123 Victoria Street, Newtown, Wigan, or to the writer of this letter, C. Melling, 76 Tickhill Street, Denaby Main, Nr. Doncaster, Yorkshire.

## GLADSTONE ON THE BIBLE

'WHO doubts that times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality. When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market place; when every thought of every soul seems to be set upon the excitements of ambition, or of business, or pleasure, there, too, even there the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.

W. E. GLADSTONE.

MESSAGES TO  
YOUNG FOLK

**FAMILY CIRCLE**

BY  
HAROLD BAINES

### Growing Up.

ONE of the first things that impresses itself on young minds after they leave school is the fact that they are growing up. Childhood is left behind and, whilst not yet men and women, a new consciousness is born in your mind. Boys are conscious of increased physical power, girls become conscious of their looks and, to a certain extent, of the power of those looks over the opposite sex.

One thing, however, the wise young man or woman will quickly learn and that is, strength and good looks are not everything, and the realisation will be swiftly brought to mind that other things than these are needed in this complicated world. For what use are good looks on a featherbrained headpiece, or physical prowess, if that said prowess is only displayed as a means of bullying your less fortunate workmates. Some day the bully meets his match in someone who will not put up with his bullying and the featherbrained good looker comes up against a situation that all the tears and artful glances won't get her out of.

Whatever your personal appearance may be, and the pretty girl or handsome boy has a perfect right to be proud of their looks, ally your appearance with the saving grace of common sense and a development of your daily job with a maximum of efficiency.

There are a number of experiences that will fall to your lot in this process of 'growing up.' One is despair. You will make mistakes, you will be misunderstood, the 'boy meets girl' stage will be reached, when delightful friendships will spring up, but will cause you much embarrassment by the laughter of others, even your parents will seem to be singularly un-



sympathetic. Emotions you little understand will arise, lifting you to heights of ecstasy and just as swiftly plunging you into depths of despair.

All this is part of your emotional 'growing up.' In course of time these emotions will sort themselves out and with the approach of adult life be more settled.

Delusion will be another experience you will suffer, largely because of the false conceptions you may have built up in your mind.

This world is never what it appears to be and rosy coloured situations have a nasty habit of developing snags. If you are wise, as these illusions are shattered, you will profit by them, realising that if you have been disappointed in others, they, too, may have been disappointed in you.

Another experience you will meet will be the necessity of making decisions, decisions about where to work, what job to take, or what trade to learn. Again, what friendships to form, and what is equally important, what habits to form. It is in these 'growing up' years that you often set the pattern of your life; it is in these years that you decide whether to drink alcoholic drinks, whether to smoke, whether to attend some place of worship, and your decisions on these matters affect your whole life.

That leads me to my final point, the decision to be a Christian. Do you know what the word Christian actually means? It means 'Christ One,' one belonging to Christ. That is what the early Christians were called—Christ-ones—and the surest thing you can adopt in this process of growing up, is to embrace the Christian Faith. You see, besides growing physically we need to grow morally and spiritually, and the Christian Faith has that quality of giving all who embrace it, an inward power in their lives that ensures they will 'grow up' as God intended they should. So think about this, will you? And next month we will talk about when you are 'young men and women.'

## RESTORATION THE ONLY REMEDY

THE influence of Constantine went far toward turning the religion of our Lord from the lofty ideals by which it was governed in its primitive stage, and facilitated its despicable subordination to the kings of the earth.

This momentous era has long since closed, and yet we suffer, many of us perhaps unconsciously from its mischievous movements. Its alliances and councils have confused our moral judgments, and have enslaved us to ideas and methods that are vicious and delusive. Dead hands pull the wires that are composed of centuries of religious fatuity and falseness, and the poor puppets of this generation go mechanically through their pious platitudinizing and attitudinizing. No organisation has yet been able to break entirely the spell of that long past. It reigns supreme. If deliverance is to be attained, it can only come through a resolute determination to return to the Christianity of the New Testament. But so great a change, so remarkable a reaction, would be a marvel almost as stupendous as that which ushered in the establishment of the primitive church. No passage of resolutions, no elaborate annual sermons before conventions, immensely applauded and immediately forgotten, and no fresh contrivances in the way of sensational armies or boys' brigades will succeed in restoring to God's people their real liberty and power. . . .

I have said that the conformity of the Church to the New Testament ideal would be a miracle. But it is a possible miracle; for it is a work which must be done by Christ if done at all. The prominence given to

Him in the Bible reminds us that He must be equally magnified in the Church now, if we would see the grandest results. He must be made in the Church what He is in the Old and New Testaments, if the Church is to regain her primitive standing. And to this end the labours of all our preachers, teachers, critics, philosophers and philanthropists should be directed. . . . If we would escape from the worldliness that came into the Church with Constantine, and if we would realise in Christ's kingdom a "kingdom not of this world," then let us meditate upon Him supremely to whom "give all the prophets witness," and trust Him who imparts unity and splendour to all the ages embraced in Bible history, and before whom, in the fullness of time, "every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess" that He is Lord, "to the glory of God the Father."

G. C. LORIMER (Baptist) in *People's Bible History*.

## TEACHERS TAKE CARE

'LET not many of you become teachers, my brethren, for you know that we who teach shall be judged with great strictness' (James 3:1).

Fortunately, in our country in our time nearly everyone has access to the Bible. Further, almost everyone has learned to read, and so can read the Bible for himself. It would seem then that large numbers would learn the truth of God's will by first hand contact with the written Word.

Doubtless many do know much religious truth from just reading the Word for themselves, but most people need the assistance of teachers. Some of the reasons for this need and demand for teachers are the following: (1) Lack of confidence in one's own ability to understand the Bible. Most people feel baffled in the presence of the Bible. They have become convinced that spiritual things are very difficult for the ordinary person to understand. (2) Prejudice and pre-conception due to previous teaching. No person who can read approaches the Bible without background, and that background affects understanding. (3) Ignorance. Many people who have in a sense learned to read do not in reality grasp meaning very well. Thus studying alone they fail to understand the whole of the message, oftentimes becoming bogged down in over concern about some particular doctrine.

For these and many other reasons teachers and preachers are needed to give clearer meaning to the written Word. In short, although we have an inspired record of spiritual truth in the Bible, in practical life this truth to be grasped and lived needs to be taught. Then why did James warn against taking up the task of teaching?

The answer is very simple, but often overlooked. What God's written Word means to an individual depends very largely on the teachers he has had since early childhood. Some few of us may be able to escape the evils of false teaching, but in the main, the results of bad teaching remain with us through life. The tragedy is that if these misconceptions fasten upon us (as they often do), they may cut us off from the understanding and obedience which will save our souls.

Such errors implanted through teaching may be in the form of doctrine, attitude, or practical living. The point is that our understanding of the teachings of the New Testament as regards the basic doctrines of the Christian religion (the nature of primary obedience, the meaning of the

Cross, etc.) the essential spirit of Christ (as shown in his life and teaching and that of the Apostles), and the nature of the day to day Christian life (honesty, treatment of neighbour, truthfulness, etc.)—our understanding on all these points results largely from the teaching we have received.

Thus nothing could be heavier than the responsibility that a teacher about spiritual things bears. And this responsibility is equally heavy whether we are parents, Sunday School teachers, or more formal preachers. Frighteningly often the things we teach and especially the attitudes we manifest in living and teaching become the truth for those whom we teach and hence we become responsible for the fateful errors we embed in their minds. This is especially serious business, for the souls of men are at stake.

Let us take this illustration. Suppose when the Ethiopian Eunuch was reading the passage from Isaiah and asked for help or teaching there had been some other teacher standing by—an ignorant teacher, a prejudiced teacher? Then instead of having the glorious truth about Christ and having opportunity to obey it and thus come into union with God he would have been taught some false doctrine about the meaning of the Scripture, and thus would have been misguided. Or suppose instead of Peter on the great Pentecost, there had been someone wise in his own conceit who had given some false answer to the question, 'What shall we do?'

Throughout the length and breadth of the world the members of the Church have the responsibility of teaching others the precious gospel of Christ.

'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.' (Matt. 28-19,20).

This glorious task should be done always in the spirit of Christ, and always in terms of New Testament truth. Wherever this work is poorly done, the cause of Christ suffers and souls are damaged. If only a part of the truth is taught; if hobbies are ridden; if error is taught; if such teaching is done in our homes and Churches, then those who are taught will be harmed.

Recently, a devoted Christian lady reported that the Church where she worships had hired a preacher to hold a meeting there, and that his spirit and teaching were so contrary to the New Testament that she and many members of the congregation were sick at heart at the close of the meeting. It is difficult to estimate the damage to the cause of Christ done by this kind of preaching and teaching. I believe a congregation has a heavy responsibility to see that those who preach and teach speak as the oracles of God seasoning their speech with salt.

Particularly I wish to offer a warning to all of us who undertake public teaching of Christian truth. Our teaching may be the chief influence in the understanding and obedience of God's will by those who hear. In a sense, the will and nature of God is revealed through us.

If through ignorance, ill will, self interest, pettiness or other means we mislead those we teach, the judgment upon us will indeed be severe. On the other hand, to give a clear and attractive presentation of God's will is to be His partner in the greatest of all work—saving of human souls.

—Gospel Broadcast, U.S.A.

**ONE OF THESE IS FALSE—WHICH?****PROTESTANT CHURCH**

**Foundation:** Christ, the Rock.  
**Head:** Jesus Christ.  
**Mediator:** Jesus only.  
**Means of Grace:** Spiritual, Free.  
**Mode of Worship:** Spiritual.  
**Its Guide:** The Bible.  
**Its Aim:** Salvation of Souls.  
**Object of Worship:** God.  
**Governing Factor:** Love.  
**History:** Light, Liberty.  
**Secrecy:** None.  
**Ministers:** Merely Teachers.  
**Doctrine:** Simple Gospel of Christ.  
**Results:** Peace, Prosperity.  
**The End:** To be with Christ.

\* \*

**ROMAN CATHOLIC CHURCH**

**Foundation:** Peter (Cephas), a stone.  
**Head:** The Pope.  
**Mediators:** Priests, Saints, Mary.  
**Means of Grace:** Material, Cash.  
**Mode of Worship:** Sensual, Material.  
**Its Guide:** The "Church."  
**Its Aim:** Wealth, power, political.  
**Objects of Worship:** Image, Saints, Virgin Mary, Wafer, God, etc.  
**Governing Factor:** Fear, Superstition.  
**History:** Darkness, Slavery.  
**Secrecy:** Confessional, Convents, Jesuits.  
**Ministers:** Indispensable Priests.  
**Doctrine:** Mysterious, Pagan, Intricate.  
**Results:** Strife, Poverty.  
**The End:** Purgatory—until released.

# SCRIPTURE READINGS

**READINGS FOR AUGUST, 1953.**

- Aug. 2: 1 Kings 8:22-30; 44-53; 1 John 5.  
 „ 9: Deuteronomy 6:1-15; 2 John.  
 „ 16: Psalm 34; 3 John.  
 „ 23: Isaiah 35:3-10; Jude.  
 „ 30: Exodus 3:1-18;  
 Revelation 1 (R.V.).

**The Place of Faith** (1 John 5:1-13).—Love has been occupying the first place in the writer's thoughts. Love is a family thing primarily. Love for the Father makes for mutual love among the children. Our common birth is here attributed to our common faith (the two words 'belief' and 'faith' are practically synonymous). No man can be a Christian with-

out believing a certain fact, namely that the man Jesus is the Christ. This faith or belief involves love for Father and all members of the family, and obedience to the Father's will.

That obedience may seem very difficult but if true faith is present, the divine power brings us through. We might well illustrate with modern trends which defy plain instructions of the apostles, which are a bit difficult because they are regarded as 'old-fashioned.' (Romans 12:2 tells about 'fashion'). Again the reality of the manifestation of God in the flesh is insisted upon and emphasised. It is plain truth that is the means of salvation. Jesus commenced His ministry through water (of baptism). He completed it by shedding His blood. The Spirit of Truth, the Holy Spirit bears record, and this is the witness of God which we accept, and thus receive the witness in our souls. Obviously if we refuse to believe, we reject our salvation, and lose our life. John's letter confirms all other testimony, and thus gives assurance of eternal life.

**Words on prayer** (1 John 5:14-17).—A growing faith leads us to desire God's will more and more, and thus our prayers conform to it and are answered subject to it. We may also intercede for Christians who have sinned—and we all have, and continue to—and those prayers are effectual for one another's blessing, provided the sins are remediable. Rejection of the gospel (the dog returned to his vomit) if final, is also fatal. May God mercifully guard from this.

**Final warnings** (1 John 5:18-21).—'We know' (1) that God's children do not sin habitually; (2) that the apostles (and therefore all Christians) are of God; (3) that Jesus really did come. Thus we are kept by the power of God 'unto a salvation ready to be revealed at the last time,' safe from Satan's grasp. The world outside is in that grip. We who are Christ's have been brought into living touch with the true God through the revelation of the truth by Christ Himself. We must 'keep ourselves' then from false Gods—any person, thing or doctrine which comes between us and the truth, and that truth is the Word of God.

**John's Second letter.**—Here is a letter to a Christian mother, named Kyria. It is very brief and largely contains repetition of the first letter's thoughts. It is most interesting and helpful to give careful consideration to the circumstances. It is certain John had been in contact with some of the children and what could give him greater joy than to observe their faithful behaviour? Love and obedience are joined together, and we cannot over emphasise their practice. Warning against deceivers is always necessary because there are plenty of them, and

attention to their teachings will rob us of our reward (see also Col. 2:18). The word 'transgresseth' (A.V. verse 9) means rather 'goeth onward' or 'taketh the lead' and thus indicates a going beyond the teaching of Christ, rather than 'abiding' in it, with it or by it. Phillips renders 'advanced.' The holding to the apostolic teaching is made the criterion for judging whether or not to accept or help professing Christians. Nieces or nephews of Kyria were with the apostle as he wrote. It is good to give and receive Christian greetings.

**John's Third Letter.**—Now we have a letter to a faithful Christian, well-beloved. We can picture the joy of the apostle as some who had been out preaching and teaching, 'taking nothing of the Gentiles,' came and reported the loving and kindly reception they had received at Gaius's house. They also reported his steadfast adherence to the truth. He was neither digressing, nor 'progressing' from what the apostles taught. However one Diotrefes in that Church was rejecting the truth and dominating the Church. It seems astonishing that at such an early stage in the Church's history this was actually happening. Little wonder that with the passing of the apostles so much departure occurred that New Testament Christianity almost disappeared. Gaius, so well-beloved and well-thought-of might have been tempted to try the Diotrefean method by personal pride—a better and humbler character is commended to him for imitation. The letter concludes as does that to Kyria, with the expectation of meeting. Normally letter writing does not give the same opportunity for sweet fellowship as personal contact—nevertheless it is good, for what could we do without the written word?

**The Letter from Jude.**—We may assume that Jude and James are those mentioned in Mark 6:3, neither of whom seem to have believed in the Lord until after His resurrection. There is no familiarity in the relationship of the apostles and their Lord—submission and reverence dictate their behaviour and their diction.

**Purpose in writing (3-4).**—The subject of Jude's letter is 'our common salvation,' but he has to take up most of it with warning. False teachers must be rejected, the truth contended for. The error will be insidiously introduced.

**Lessons from history (5-16).**—Self-assurance and self-confidence are not proper attitudes for Christians. God saved all Israel from Egypt but afterwards had to punish them. So in the Church not all will reach the goal. Certain angels, Sodom and Gomorrah, Cain, Balaam and Korah are examples of falling from God's favour, and teachers

in the Church are developing the same way though still at that time reckoned in its membership. Coveting money, power and sexual satisfaction, these men will perish ultimately.

**Encouragement to the faithful (17-23).**—Warnings had been issued by the apostles themselves, and remembrance of these, sound building of the life on the firm foundation, prayer, and the upward look will bring to safety, and enable them to stabilise the doubters, and save others from sin as from fire.

**Ascription of praise (24 and 25).**—This is a really beautiful end to a letter full of urgent and solemn import. The sinfulness of wrong teaching and worldliness is not sufficiently realised.

**THE REVELATION.**—I suppose this book has been at the centre of more controversy than any other within the covers of the Bible. It would be a bold man indeed who would claim to have an infallible interpretation, and we shall endeavour as we comment on its contents to be helpful without dogmatism. Our opinion is that there is much inspiring and helpful material here for the Christian of any age—past, present or future, but much of it is specially applicable to times of persecution when we need the assurance of the final victory. Within recent times Christians in many lands have needed this.

**Title and general introduction (1:1-8).**—God gave this revelation to the Lord Jesus for His servants through a heavenly messenger (angel) to John, stated to be the same John who wrote the gospel ('word'—what Jesus said, 'testimony'—what Jesus said of His Father, and what Jesus did—John saw it all). The blessing is confined to readers, hearers (who perhaps cannot read themselves) and doers, who take warning of persecution soon to come, and are established in the truth. With the revelation comes greeting from the Writer to seven Churches in which primarily the revelation comes. There is as with other letters the wish for grace and peace from Father, Son and Holy Spirit, and an ascription of praise—Past, present and future with the certainty of the second coming.

**Personal introduction (1:9-11)**—Patmos is an island off Miletus on the coast of Asia Minor—there John (if we may trust popular tradition) was banished, the banishment being a punishment for faithfulness to Christ. 'In the Spirit' indicates a condition of spiritual exaltation, see also 4:2. The Lord's Day is undoubtedly the first day of the week. Alpha and Omega are the first and last letters of the Greek alphabet. The work of writing the book was by divine commandment, and its destination also.

**The vision of the glorified Christ (1:12-20).**—The golden lampstands represent the Churches among which the Christ walked, tending their lights. The sight of the person filled John with fear and awe (verse 17). Heavenly glory is too bright for sinful human eyes, and the picture is of awesome grandeur. Whiteness, fire, and burnished brass are but feeble images of divine glory. The stars, wondrous bright flames, are in His hands, and the brightness of the sun, which we cannot bear, represents His face. All these earthly things must be used to point to the heavenly realities. The One in the vision is the One whom John had seen with his eyes, beheld in the flesh, his hands had handled (1 John 1:1). Thus he need not fear, for death and Hades, past, present and future are in His hands. Certain symbols are explained. The stars are the angels (messengers—either earthly or heavenly) of the Churches; the lampstands represent the Churches themselves which should be shedding light around—there is a contrast, intended or otherwise, between the brightness of the vision and the light of the lamps.

R. B. SCOTT.

## NEWS FROM THE CHURCHES

**Cape Town, Woodstock.**—On the evening of May 5th, 1953, we were privileged to hold our fifteenth Bible School anniversary, for which we praise the Lord. Some of the children being small, we were not able to get them to present Biblical items, as usual.

We were, however, able to distribute to them their annual prizes, and treat them to light refreshments, and after the writer had outlined the activities and growth of the school during the time of its existence, thanked all who had made possible the school's success from time to time.

Then lastly our Bro. Austin spoke a few words of encouragement, both to the teachers and all concerned in the Bible School, ending up with a word of advice to the children.

Thus the evening was well spent to the glory of God. Further, by the grace of God we are still 'contending for the faith once delivered to the saints,' and doing all in our power to extend the Kingdom of God, individually and collectively. Once a month, a Gospel service is convened in the home of one of our sisters, about seven miles from our meeting place in New Town. And one of our young brethren having moved about nine miles out of town, has started a Bible School, with an encouraging result. Within about one month, he has twenty-

nine children in attendance. Thus we feel assured that in both these new fields much fruit to the glory of God may be borne. God hath promised that His word shall not return unto Him void. Let us then in these perilous days, determine by the grace of God, both near and far, to labour for 'the field is white to harvest; and Christ is coming.'

T. HARTLE.

**Ilkeston.**—Seventy-three years ago, April, 1880, the Church at Ilkeston began its life. To mark this anniversary, special gatherings which cheered our hearts, were held on Saturday and Lord's day, June 20th and 21st. On Saturday, many brethren from East Kirkby, Eastwood, Langley, Heanor and Bulwell, also a coach party from Church Gate, Leicester, and others from Summer Lane Church, Birmingham, paid us a very welcome visit. After the usual cup of tea and social chat, we gathered for the spiritual meal. This was under the genial presidency of Bro. Reuben Gregory. What a sumptuous repast we had! Bro. F. C. Day, of Birmingham, spoke to us about being 'good stewards of the manifold grace of God.' (1 Peter 4:10). Illuminating thoughts on 'grace' being more than 'favour'—actually that which 'produces' favour, and God's grace being 'manifold,' and our calling as 'stewards' thereof, were ably presented.

Bro. A. E. Winstanley, an old friend, yet young and vigorous, travelled up from Tunbridge Wells, where he is doing a great work for the Lord, to serve us. He gave us inspiring thoughts about the 'power and influence of example' from 1 Peter 2:21, with 1 Timothy 4:12, noting the six directions mentioned by Paul to Timothy in which example should be seen and felt to influence other lives for Christ.

In presenting the Church report, the secretary, Bro. S. Jepson, noted many and varying activities during the year, all towards one goal—the winning of souls for our Lord Jesus Christ and the edification of the Church. We were encouraged by five baptisms during the year, four of them from the adult Bible Class led by Bro. Reuben Gregory. These five give promise of usefulness in the Church. Special items of song were rendered by our Bren. Pearce, of Leicester, and members of the Ilkeston Church, which were much enjoyed, along with our united praise.

Stirring times were experienced on Lord's day with Bro. Winstanley as our preacher. This anniversary day is devoted very largely to the interests of the children. In the early hours teachers and other members paraded parts of the town with them, singing at intervals and inviting the people to the day's services. It was good to hear young brethren giving these invitations. We were amply rewarded by the presence of very many friends at the services filling our Meeting

House. The Church had some very fine teaching from Bro. Winstanley in the morning taken from Romans 8:28, showing us how greatly misunderstood this great promise is, also that God is 'The busy God' always working for the good of those who really love Him, etc., but often in strange ways we are unable to understand involving suffering and trial. He is concerned with the smallest details of our lives.

In the afternoon and evening thirty-two children recited choice poems, and twelve special hymns, learnt for the occasion, were sung by them with teachers and members assisting and putting in the harmony, all unaccompanied of course by musical instrument. Sister Gwen. Smith conducted the singing, and with Sister E. Wells and other teachers were responsible for the recitations. After teaching the children a new chorus, 'Pilot me,' Bro. Winstanley held the children's interest in a talk about the 'Church,' illustrated by a good picture of a ship on the ocean, adding descriptive words as he proceeded, and lastly revealing submarines of the enemy under the water. At the evening service he used the children instead of a blackboard to help memorize the points of his address to older friends on 2 Cor. 5:17. Discussing various answers to a popular question—'What is wrong with the world?' he pointed out that the text supplied the true answer: 'Changed men and women' through submission of themselves to Jesus Christ.

Offerings amounting to £20, were sent to Dr. Barnardo's Homes for unfortunate children. We thank God for another red-letter day in our Church history.

S. JEPSON.

**Rosyth, Fife.**—The Church has been pleased to have the services of Bro. Andrew Gardiner during May and June. We commenced in a new locality. Literature, 'Revivals,' and invitations were distributed to every household. Much visitation was also done, and much interest was created. Our Gospel meetings were well attended, many non-members being present. The Gospel was proclaimed simply, faithfully, and with power.

Although we cannot report any additions, we feel that much good has been done. The Church has greatly benefited by our brother's clear expositions of the Scriptures, and our fellowship strengthened. We thank God for the season of refreshing we have had with Bro. Gardiner.

M. DONALDSON.

**Tunbridge Wells, Mount Ephraim Road.**—The Church here has been encouraged by visits from various brethren, and is always glad to welcome faithful Christians from other places. Recently we have been visited by Bro. Deiter Alten (Mannheim, Germany), who addressed our devotional meeting, and by Frank

Worgan (Hindley) who preached the gospel at our Tuesday night service. On both occasions the fellowship was grand, and both brothers gave fine service.

A. E. WINSTANLEY.

## OBITUARY

**Hindley.**—It is with deep sorrow we record the passing of our dear Sister in Christ, Annie Thelfall, at the age of 71 years. She was a devoted and loyal member of the Lord's Church and she will be missed by many for the deeds of kindness she performed. Truly her 'seat is empty and she is missed,' but we have the assurance of His promise that those who sleep in Jesus will He bring with Him when He comes again. With this hope we are content.

TOM KEMP.

**Newtongrange.**—With deep sorrow we report that the Church here has once more been bereaved. On June 15th, our sister, Mrs. W. Wilson was called suddenly away from this present life, but sudden as the call was, we have confidence that it did not find her unprepared.

Sister Wilson was immersed into Christ on April 24th, 1929, and during these twenty-four years has been a shining example of Christian faithfulness. Though in indifferent health for many years, she was seldom absent from the Lord's table, and remembered our Lord in His appointed way the day before her passing.

We laid her earthly tabernacle to rest on June 18th, the writer officiating at the home and at the graveside.

We commend all sorrowing ones to the grace of God, and pray that all may follow her example of endurance to the end.

A. J. HALDANE.

**Plymouth.**—It is with sorrow that we record the great loss in the passing away of our dearly beloved and greatly esteemed brother in Christ, John Ernest Mallett, at the age of sixty-four years, after a short illness. Baptised into Christ 8th May, 1927, our brother was seldom absent from the meetings, his joy and desire being to meet with the brethren and to worship the Lord whom he loved and served so well. We shall greatly miss him, but our loss is Heaven's gain, and rejoice that he is free from pain and suffering, to join so great a cloud of witnesses who have gone on before. 'Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labours: and their works do follow them' (Rev. 14:13). Our sympathy goes out to our sister and family, but they, like us, know that the brightness of the future for the people of God exceeds our imagination.

W. LAKEMAN.

**AUTUMN RALLY.**

The Church at Kentish Town, London, invite the brethren to join with them in the Autumn Rally to be held (D.V.) on September 12th, 1953.

Afternoon session 2 till 4 p.m.

Three short addresses followed by questions.

Subjects: 'Love,' 'Joy,' 'Peace.'

Galatians 5-22: 'But the fruit of the spirit is love, joy, peace . . .'

Tea 4 p.m. Evening session 6 p.m. Gospel addresses.

Will all brethren desiring hospitality for the week-end please write as soon as possible to Bro. R. B. Scott, 96 Chetwynd Road, London, N.W.5.

**ALPHABET OF SUCCESS.**

Attend church regularly.

Be careful in all things.

Consider well; then decide positively.

Do right; fear to do wrong.

Endure hardships with calmness.

Forsake not your family.

Go to no place that will ruin your character.

Hate no one. Do good unto everyone.

Ignore no one; practice hospitality.

Join hands only with the righteous.

Keep your mind pure.

Lie not for any consideration.

Minister unto the needy.

Never try to appear what you are not.

Oppose all things evil.

Pay your debts promptly.

Question not the honesty of a friend.

Respect the advice of your parents.

Sacrifice money rather than principle.

Think before you speak.

Use your time wisely.

Value the Bible above all books.

Watch your temper.

Exercise good manners.

Yield not to discouragements.

Zealously labour for the right and success is certain.

**BRO. CHARLES BAILEY.**

We have just heard with sincere sorrow that Bro. Charles Bailey fell asleep in Jesus on Friday, July 17th.

Fuller notice in next issue.

We tender our sincere sympathy to Sister Bailey.

**WANTED**

Copies of the following:

**New Testament Christianity** (L. Oliver).

**Let us keep the feast** (J. B. Rotherham).

**Friendly Talks on the elements of Christianity** (J. T. Johnson).

**Faith and Practice of certain Churches of Christ** (L. Oliver).

**Pamphlets of New Testament Christianity**, by Brethren McCartney, Oliver, Tickle and Francis.

Prices, etc., to Editor of 'S.S.' Ford Villa, Hart Street, Ulverston, Lancashire.

**CHANGE OF CHURCH SECRETARY.**

East Ardsley: Bro. E. Pickersgill, 29 Back Oxford Street, East Ardsley, near Wakefield.

**BIRTH**

On June 26th, to Bro. and Sis. Ralph Limb, a daughter—Susan Mary.

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Secretary of Conference Committee: A. HOOD, 8 Torquay Avenue, Owton Manor West Hartlepool, Co. Durham.

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

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