

The SCRIPTURE STANDARD

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

VOL. 28. NO. 9

SEPTEMBER 1961

DENOMINATIONALISM SELF-CONDEMNED.

ONLY truth is harmonious; error is contradictory. Grace and truth came through Christ; error comes from the doctrines and commandments of men. We sometimes use the expression "systems of errors," but, strictly speaking, errors are so inconsistent with each other that they cannot be called "a system." In the field of philosophy error is called "false philosophy"; in the field of science error may be called "untrue"; in the field of morals error may be called "unethical"; in religion error is designated as "false doctrine." Denominationalism has some truth—that is, there is some truth taught by all religious bodies. However, there is so much error that the truth is overshadowed by the error. There are distinctive "false doctrines" that give body to the teachings of the denominations. Moreover, all distinctive false doctrines root deep down in religious error. Some of the founders of denominations have been honest enough to condemn denominationalism.

JOHN CUMMING

John Cumming was minister of the Scottish National Church, in London. He lived about the middle of the nineteenth century. He wrote the following:

"All churches are about to be equally dissolved. Methodism is fast breaking up; independency is to be shattered; and the Baptists will not be spared. This great organisation of existing institutions is the disintegration of the component elements, in order to form a new and glorious combination—a church where there shall be no more division, where there shall be neither churchmen nor dissenters, but Christ and Christians shall be all in all."

Again he wrote: "The first name, pronounced from heaven, was 'Christian'; and we may depend upon it, it will be the last; for just in proportion as we grow toward the beautiful original in character, in the same proportion will those assumed human names—'Presbyterians,' 'Independents,' 'Baptists,' 'Episcopalians,' 'Churchmen,' 'Dissenters'—drop off. Just as Christ is in a Christian's heart, all and in all, so, when that inner influence becomes an outer life, 'Christian' will be in a Christian's vocabulary, all and in all, also." (*The Daily Life*, by John Cumming, page 262).

DR. ADAM CLARKE

Adam Clarke, in his *Preface to Acts of the Apostles*, condemns denominationalism and holds up the pattern of the New Testament church. He says:

"In the book of the Acts we see how the church of Christ was formed and settled. The apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony

with the demonstration of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the most imminent risk of their lives . . . The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by his power; this the book of the Acts fully shows; and in it we find the true model after which every Christian church should be builded. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when all churches or congregations of people professing Christianity shall be founded and regulated according to the doctrines and discipline laid down in the book of Acts of the Apostles, then the aggregate body may be justly called the holy, apostolic, and Catholic church." (*Clarke's Commentary*, Volume V, page 680).

DR. CHARLES H. SPURGEON

Dr. Spurgeon was a noted Baptist preacher, possibly the greatest preacher that the Baptist Church has ever had. He condemned denominationalism, and especially the Baptist denomination, in the most severe terms. He said:

"I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the 'Baptist' name will soon perish, but let Christ's name last forever." (*Spurgeon Memorial Library*, Volume I, page 168).

This statement of Dr. Spurgeon should be remembered by all Baptists and other denominations. These party names in religion should cease. They stand self-condemned by the great leaders among the denominations.

ALBERT BARNES

Albert Barnes was a learned Presbyterian. He wrote a very valuable commentary on the New Testament. "Barnes' Notes on the New Testament" is considered among the best commentaries on the New Testament. He condemned denominationalism in the following language:

"The existence of sects, and denominations, and contentions may be traced to the following causes: (1) The love of power, and they who have control of the consciences of men and of their religious feelings and opinions can control them altogether. (2) Showing more respect to religious teachers than to Christ. (3) The multiplication of tests, and the enlargement of creeds and confessions of faith. The consequence is that every new doctrine that is incorporated into a creed gives cause for those to separate who cannot accord with it. (4) The passions of men—their pride, and ambition, and bigotry, and unenlightened zeal. Christ evidently meant that his church should be one, and that all who were his true followers should be admitted to her communion and acknowledged everywhere as his true friends. And the time may yet come when this union shall be restored to his long-distracted church, and that while there may be an honest difference of opinion maintained and allowed, still the bonds of Christian love shall secure union of heart in all that love the Lord Jesus and union of effort in the grand enterprise in which all can unite—that of making war upon sin and securing the conversion of the whole world to God."

MARTIN LUTHER

Martin Luther said: "I pray you to leave my name alone, and call not yourselves 'Lutherans,' but 'Christians.' Who is Luther? My doctrine is not mine. I have not been crucified for anyone. St. Paul would not permit that any should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; let us call ourselves only 'Christians' after him from whom our doctrine comes." (*Life of Luther*, by Stork, page 289).

JOHN WESLEY

John Wesley, the founder of the Methodist Church, condemns denominationalism in the following language: "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot; that we might all agree to sit down together as humble, loving disciples at the feet

of a common Master, to hear his word, to imbibe his Spirit, and to transcribe his life into our own." (*Hardeman's Tabernacle Sermons*, Volume V, page 60).

The above quotations express the sentiment of some leading denominationalists. Others could be given, but these are sufficient to show that denominationalism is "self-condemned."

H. LEO BOLES.

A BOOK TO HELP YOU IN BIBLE STUDY

G. R. HARDING WOOD: *Enjoy your Bible*. New and enlarged edition, completely revised 1958. 3/6d.

The purpose of this book, as well as being conveyed in its title, is set forth clearly in some introductory words of its author. He says, "Can we not learn to take the Bible in our hands and read, and reread it, not from duty, but from sheer delight? To help to that end this book is written."

Even as a duty, a discipline, it is good to read the Bible. It is the Christian's guide book, in a sense his textbook. A student may not enjoy reading or studying his set books, but such study is necessary if he is to make a "fair show." There is much to be said for reading and studying the Bible even if we would enjoy doing other things more. It is not always the best motive to do a thing because we enjoy it. But if the reading of God's word at the same time gives us joy, so much the better: joy because it is God's word to me, because it is good news, and because its following will bring everlasting joy. So this small book of only 92 pages is intended to increase our joy through searching the Scriptures.

It has twelve chapters. It opens with a survey of what Jesus did with His Bible; then answers the question, "How should I read my Bible?" Then it turns to systematic study of Old and New Testament, first the study of the Bible by books, by a chapter, by a verse, and even by a word. Detailed examples are set out to enable such studies to be followed.

If this sounds forbidding and involved it is not so in the book itself. In a most interesting and vivid manner the Bible student is led through God's word, and by the methods of study recommended the pages of holy writ become alive with spiritual power.

A schoolmaster of the writer's used to say that the dictionary could be the most exciting book in the world. I used to think that a ridiculous statement, but have since discovered its meaning. Yet with due respect to that venerable master, the Bible is the most vital and exciting book. This book under review shows it to be so, and places its treasures at the disposal of those who are willing to go to a little trouble to unearth them. It is recommended to every Bible student, especially to training-class leaders and to those who exhort the church and preach the word. Much rich spiritual material and how to handle it is brought to our attention.

'WHOMSOEVER YE SHALL APPROVE'

ONE cannot be too prudent when it comes to the money of other people. Care is needed, not only to abstain from any abuse of confidence, but also to avoid every appearance of such an abuse in the eyes of men. Individuals, as well as churches, should 'take thought for things honourable in the sight of all men.' (Romans 12:17).

Thus we see Paul's concern for his own integrity and for the proper handling of monies destined to the poor saints in Judea. Although he had encouraged the liberality of brethren in Galatia, Macedonia and Achaia, and although he was willing to do everything he could personally to expedite the sending of their gifts, he would not assume the responsibility of taking them alone. Thus, he wrote the following words to the church in Corinth:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to

carry your bounty unto Jerusalem; and if it be meet for me to go also, they shall go with me." (1 Cor. 16 : 1-4).

Since Paul was an apostle of Christ, since he had himself established the church at Corinth and had earned the confidence of these brethren, and since he knew his own motives and intentions, he might plausibly have entrusted himself with any contribution which the Corinthians desired to send to the saints at Jerusalem. The fact that he did not, but rather insisted that the Christians of Corinth select their own representatives, is quite significant. What could have been his reasons?

The reason which is most apparent is the one already suggested: "avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8:20, 21). A person in Paul's position could ill afford to do anything that would give his critics an occasion against him. He was sensitive to the attitude of others toward him; and though he would give ground to no one in matters of principle (Gal. 2:5), he would conduct himself at all times in such a way as to avoid unnecessary criticism.

A second reason for such care on the part of the apostle appears, however, when thorough consideration is given to the text. It is evident that Paul wished to conserve the identity of each contributor. "Whomsoever *ye* shall approve, them will I send with letters to carry *your* bounty unto Jerusalem." It is conceivable that all the churches among which Paul travelled might have put their contributions into one lump sum to forward to Judea. The physical needs of the saints would have been supplied as well this way as any other. But Paul wished these contributions to be personal gifts from the churches, that each one might receive due credit from the beneficiaries of their bounty. "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of *you* by this ministration they glorify God for the obedience of *your* confession unto the Gospel of Christ, and for the liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on *your* behalf, long after *you* by reason of the exceeding grace of God in *you*." (2 Cor. 9:12-14). I have italicized the personal pronoun "you" to emphasize the personal nature of this fellowship between the church at Corinth and the saints in Judea, which would have been lost had all contributions been sent through a common fund without identification.

Here it may be suggested by some that "whomsoever ye shall approve" could have included another church, or the messengers of another church. Such a possibility, I think, is not necessarily ruled out by Paul's language, so long as the personal character of the contribution was maintained. If Corinth had chosen to send their bounty by the messengers of the church at Thessalonica, for example, it would still have been Paul's wish to keep their gift intact and personal. This would have made of the church at Thessalonica neither a collecting agency among the churches nor a banking agency for funds sent in by the churches. It would also have prevented Thessalonica from exercising, consciously or otherwise, an undue authority by controlling the policies of other contributing churches or the administration of such contributions in Judea. The church at Thessalonica could have been, under such conditions, only a forwarding agency to facilitate the expedition of funds sent by Corinth. (This is naturally a hypothetical case, as we have no way of knowing whether any church ever sent funds through the agency of another church in New Testament times).

Means of communication have changed since Paul's day, but the principles involved in these passages have not changed. If modern improvements have made any difference at all, they have tended rather to eliminate the necessity of forwarding funds through other churches than to increase it. At a time when the churches are stirred to the needs of world-wide evangelism and are in the position financially to do great things, it is well that Paul's attitude in the matter of sending monies be given much reflection. First, churches should avoid every possibility of blame or criticism, "taking thought for things honourable, not only in the sight of the Lord, but also in the sight of men." Second, churches should zealously maintain the personal identity of their contributions, that those who benefit by them may "glorify God . . . for the liberality of your contribution unto them and unto all."

S. F. TIMMERMAN, JR.

MISSHAPEN CHRISTIANS

THEODORE PARKER declared of a great revival in Boston that a score of such excitements would never close a beer-house or liberate a slave. He saw through jaundiced eyes, and yet he caught the shadow of a truth. What was it? Not that Christians have no religion, but their religion needs to be better distributed over the character. It does not fit them. There is cloth enough in the garment, but here it draws and pinches, and there it bulges out too much to touch the wearer.

We have in mind one who is in some ways a model—orthodox, generous, loves attending meetings. But he has a temper like a bombshell! We have heard it explode, to our consternation. We remember also a Christian woman whose good works were carried on night and day. But her self-will was a nuisance to her husband and friends; she seemed to feel that anyone so efficient could afford to be unlovely!

Now why do many Christians make this sorry figure of mingled beauty and deformity, like statues, half by a sculptor and half by a stonemason; or trees loaded with foliage and fruit on one side and gnarled and blasted on the other? Many a good soul, short-sighted, illogical and self-contradictory, will hold a truth and a deadly heresy side by side.

What is the remedy for all the distortion in Christian lives? "More religion," many reply. But more religion, merely, will never answer. Genuine piety, true love to God may go on increasing, and yet hardly touch these strange self-contradictions. The difficulty is the want of a special application and enforcement of religion on the special sin of the church or of the individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that in its flow it would diffuse itself through all the channels of the soul. The good man with the explosive temper never thought of bringing his religion to bear on that infirmity. The sister with the bustling charities and ugly will asked God for everything but a meek and quiet spirit. Churches in great revivals are more anxious to "save souls" than to temper their zeal with love.

Now there are Christians who have a rounded and admirable beauty of character. Take them in any state of fortune or misfortune, turn them upside down and over with agitations and calamities, and they will come up as orderly and beautiful as ever. They carry their religion around their whole character, bringing the whole equally under its power. They "grow up into him in all things, which is the head, even Christ" (Eph. 4:15). What cares your neighbour for your closet hours and heavenly experiences, if you meet him in a passion or over-reach him in a bargain? Be strongest at the decisive point. And the decisive point is the point of contact with the world. If you are weaker there than your godless neighbour, no matter how mighty in grace and works you may be elsewhere, your religion is of no avail.

We need more religion in every church and heart. But if we can learn to make the best use of what religion we have the gain will be immeasurable. We want a balanced character, every grace holding every other in counterpoise. We want the circle of virtues complete.

—"Ecclesiastical Observer, 1873.

NON-COMBATANTS

IF a man would be a soldier he'd expect, of course, to fight;
And he couldn't be an author if he didn't try to write.
So it isn't common logic, doesn't have a right true ring
That a man, to be a Christian, doesn't have to do a thing.

If a man would be a hunter he must go among the trees;
And he couldn't be a sailor if he didn't sail the seas.
Then how strange for a member of a church to think that he
Can stay away from worship yet a worthy member be!

—Selected

THEOLOGICAL JARGON: WHAT DOES IT MEAN?

"THE appositeness of the liturgical pattern of our corporate Communion, with its placing of the 'acts' of Lections, Prayers, Sermons and Offertory all before the climactic Oblation, itself, commemorative and sacrificial, was brought home in such a conclusive manner as to . . . carry general conviction in setting it forth as the indispensable safeguard against spiritual pride in the Church's presentation of herself to the world she is commissioned to save."

(An extract from the "Christian Advocate," 1944, since when the Association of Churches of Christ has moved even further in its conventional, yet meaningless, theological language. Perhaps only an Anglo or Roman Catholic priest would be able to understand it.—Ed.).

'CAST IT FROM THEE.'

MY Lord commanded me to search my heart;
And there I found an idol—a very part
Of self—unknown to me until He spoke:
A tiny acorn grown to be an oak.

As mother love will seek to save her child,
I sought to prove that it had not defiled
The soul of me; but pleading was in vain,
For He could see the cure that followed pain.

With ruthless hands I cast my idol out:
That His dear self was best I could not doubt;
It burned in place of sacrifice that day,
Till winds of victory bore the ash away.

Then in my heart He poured His healing balm:
No pain I knew, and blessed peace and calm
That I had never known before came in
To heal the place where I had held my sin.

—Selected

WHAT IS JESUS WORTH?

In everyday life and in the business and commercial world many times is the question asked: "What is this or that article or property worth?" But how few are seriously willing to consider the question at the head of our article?

This attitude of not considering such a vital question could probably be explained in the words of Jesus—"Broad is the way and wide the gate that leadeth to destruction, and many there be that go in thereat: because narrow is the way and straight the gate that leads unto life, and few there be that find it" (Matt. 6:13-14). Those who adopt such an unconsidered attitude are perhaps unaware that they shall suffer the con-

sequences "in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16).

What was Jesus worth to the people of His day?

To introduce this important question let us recall some scenes from the past, to illustrate what Jesus was worth.

To the Jews He was worth only to be rejected—"He came unto his own, and his own received him not" (John 1:11). To His disciple Peter Jesus was worth being denied. He did not realize Christ's worth, for, although he said, "Lord, I am ready to go with thee, both into prison and to death," Peter had forsaken Him.

To Judas Iscariot Jesus was worth thirty pieces of silver (Matt. 26:14-15). To Pilate, who had the power to release Him, Jesus was worth something. In Him the governor saw innocence; he testified to the innocence of "this just person" (Matt. 27:24). To the multitudes, incited by the chief priests and elders, Jesus was worth nothing but to be done away with, hence their "Away with him, crucify him. We have no king but Cæsar" (John 19:15). "His blood be on us and on our children" (Matt. 27:25).

To the Roman soldiers what was Jesus worth? Nothing, for they stripped Him, spat upon Him, mocked Him, flogged Him, plaited a crown of thorns and forced it on His head, placed a reed in His hand for sceptre, bowed the knee in mockery, and struck Him (Matt. 27:26-30). To them He was not worthy of embracing and loving, nor of a crown or sceptre of gold; He was not worthy of true adoration and worship and thanksgiving: He was not worthy to be called a king. He was worth nothing.

To those same soldiers Jesus was worthy only of the nails and a rough wooden cross. Yet that brutal treatment was the fulfilment of scripture, as Peter says, "Who himself bare our sins in his own body on the tree" (1 Pet. 2:24). "As a sheep before her shearers is dumb, so he openeth not his mouth. He is brought as a lamb to the slaughter" (Is. 53:7).

What is Jesus worth to you?

Having seen what Jesus was worth to those of His day, the vital and important question is equally for us today—"What is Jesus worth to you?" If you are a Christian will you not show of what worth He is to you by more diligent attendance to His worship and service; by fostering the growth of His kingdom; by making Him known to others; by living an exemplary life; by being a "doer of the word and not a hearer only"?

And if a non-Christian prove what Jesus is worth to you by having the courage of your convictions, and no longer shutting your ears to the sound of the gospel message. "Christ Jesus came into the world to save sinners, of whom I am chief." "All have sinned" and you are one of the all.

What should you do? "God commandeth all men everywhere to repent" (Acts 17:30). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Be baptised in the name of Jesus Christ for the remission of your sins" (Acts 2:38). All this applies to you, the unsaved, in order that you may be saved.

T. W. HARTLE.

GWYTE—L.M.

W.B.

'The Lord Jehovah is my light.'



The above tune may be obtained in Solfa, one copy 4d. or with 'Allpraise,' 6d.—the two, post paid

SCRIPTURE READINGS

3—Jonah 3 & 4.	1 John 2:18-29.
10—Micah 1.	1 „ 3.
17— „ 2.	1 „ 4.
24— „ 4.	1 „ 5.

The First Letter of John.

The gospel by John the apostle was written for the stated purpose that it should be the means of convincing the reader that "Jesus is the Christ, the Son of God." This letter was written in order that the writer and his readers might have a fulness of joy through fellowship with the writer in the Father and the Son. Note that there is about equal authority for 'our joy' and "your joy" (1:4), and either or both would be true. John also states in a secondary sense his purposes in addressing specifically "little children," "fathers" and "young men" (2:12-17). The purposes of the writer also lie on the surface by the very contents of the letter. Those he is addressing have already forgiveness, knowledge of the truth and strength through the word of God abiding in them, yet they need the encouragement and the warnings of their leader and teacher. "Christian seek not yet repose. . . . Thou art in the midst of foes."

Idolatry and all kinds of superstition and false teaching surrounded the Christians of that day—they certainly do today also in different forms, perhaps more subtle. Plausible doctrines were being set forth, such as that the Lord Jesus was not really and fully man, that only a phantom, so to speak, was crucified. Some claimed inspiration, and to have special powers. The apostle Paul likewise had to warn of false apostles, and it seems just amazing that at this early date men of note in the churches were defying and belittling the apostles. But it was so and then, as now, the only safety is in adhering closely to the word of the apostles, namely the word of God.

The letter, perhaps for this very reason, bears a note of authority. The writer is dogmatic, and asserts his authority without producing his credentials, so to speak. "We are of God; he that knoweth God heareth us." The acid test for the professor of Christianity is

just here. Does he acknowledge the truth of the word of God, and is he guided by its teachings? It was with good reason indeed that those pleading for a return to real Christianity demanded for themselves and others a "Thus saith the Lord" for what they practised. If we find ourselves wanting to introduce what cannot be justified on such grounds, we are departing from the safe path.

It gives all God's people genuine joy when they see others walking in the right way (2 John 4), and so the purposes of John are fulfilled when we take careful note of his urgent instructions. Thus his first effort in his introduction is to bring home the absolute truth of the gospel message, the reality of the manifestation of God Himself in the person of Jesus. He wants us to feel this as vividly as he does, who actually lived with Jesus. We cannot but think of that very close contact in the upper room at the last supper (John 13:23). We do need more this vivid realisation that our fellowship may be fuller. But this closeness makes demands upon us, for our Saviour was entirely without sin. "No shadow of darkness can exist in Him" (1:5, J. B. Phillips), and we are sinful, but not habitually, willingly, but with humble confession and contrition.

An utterly honest life is thus a first priority for a walk with God. We cannot hide anything from God, and His forgiveness through the sacrifice of Christ depends upon our recognition of our need, and our utmost endeavours to keep straight. Knowing God's will and carrying it out are our plain duties. John had learned the danger of hatred, and the supreme need of love. It was the distinguishing mark of Christians in that time, so they must be warned to avoid its opposite—hatred. Bearing in mind the persecution they were often called upon to bear, it might well be a temptation to be feared.

There were also the anti-Christian teachers, certainly to be feared and avoided, but not to be hated. They would claim to be of apostolic authority although they had left their company, and would deny the truth that Jesus is the Christ, the Son of God, and is come in the flesh (2:22 and 4:2).

The development of a true and full Christian life and character is the theme of the letter. It is dealt with from both negative and positive angles.

Hatred, false teaching, worldliness are condemned and shown to be of the devil. Those who allow these to rule are his servants, and will perish. We cannot face both ways, but must renounce evil. Love for God and man must rule our lives. We have the example of our God and Saviour to lead us—Jesus died for us (3:16); God sent Him (4:10 & 11); God calls us His children (3:1 & 2). He has provided for us in giving us His Spirit, and we manifest Him while we obey Him. He lives in us and we live in Him (4:13).

This searching letter, so fully in harmony with the teaching of all the other New Testament writings, deserves our most careful and prayerful attention. Its warnings and instructions are quite up-to-date, and the spirit of anti-christ is abroad in the earth. R. B. SCOTT.

A CORRECTION

In August number, page 92 first column line 9—reference should of course be 2 John 9, not 1 John 9.

**THE NEW
TEN COMMANDMENTS**

Sir Ronald Gould offered the following revised version of the Ten Commandments as those adopted in this twentieth century:—

1. Thou shalt have no other gods before thyself.
2. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or in the earth beneath or that is in the waters under the earth. Thou shalt not bow down thyself to them nor to any-bode else.
3. Thou shalt not call on the name of the Lord except in vain.
4. Remember the sabbath day and the Sunday, to keep them wholly free from work. Five days, or less, shalt thou labour, but Saturday and Sunday at least are for thy pleasure. In them thou shalt not do any work, but thou shalt not prevent others working for thee.
5. Honour thy father and thy mother whilst thou art very young and hast no alternative, but when thou hast reached thy teens treat them as the old fogies they are.
6. Thou shalt not try to settle thy quarrels by reason but by force. Thou

shalt be quick on the draw, for if thou dost not get thy man first he will certainly get thee.

7. Thou shalt not be faithful to one man or to one woman.

8. Thou shalt not steal carelessly or thou shalt be discovered. Rather shalt thou steal carefully, or fiddle or scrounge.

9. Thou shalt not refrain from bearing false witness against thy neighbour, for every man must take care of himself.

10. Thou shalt not covet thy neighbour's house if it is inferior to thine; nor, if inferior, shalt thou covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. But if he has anything better than thou hast, covet it, for it is good for thee to "keep up with the Joneses."

TRUTH VERSUS PREJUDICE

If you develop a passion for truth you will soon discover that its chief enemy is not ignorance, but prejudice. Ignorance can be taught; prejudice is incapable of learning.

Prejudice is a kind of mental derangement, a loss of ability to function normally. Minds of the prejudiced are permanently warped and closed against truth. They are the blind who will not see. They acquired an opinion in childhood or youth, and they cannot see or hear any truth that will disturb it.

You may say, "They are entitled to their opinion, and I will be broad-minded and tolerant, and neither say nor do anything to offend them." That might work if they would do the same, but they won't. They will take advantage of your moral cowardness and weakness all the harder to force their opinion and prejudice on the world. Untruth and prejudice will rule the world if truth keeps silence.

American Christian Review.

HINDLEY BIBLE SCHOOL
Report on Gospel Meetings

Owing to the sudden death of Brother W. Crosthwaite, Brothers A. E. Winstanley and D. Dougall were called upon to proclaim the good news.

Saturday night: Speaker, Brother A. E. Winstanley, who spoke on "Is God at home?", taken from Ephesians 2:19-22. Before dealing with the actual address,

our brother made known to the meeting the preacher's responsibility in declaring the good news, but went on to show also the part the individual has to play in his reception towards the Word of God. God's Word is true, and there is a vast difference between the scriptures and any other book.

"Fellowship." Our brother showed that these Ephesian brethren needed fellowship because they were members of God's family, and stressed that we as members of that same family need fellowship together. Men need fellowship, which means unity, harmony and a coming together with their fellow man—east and west. The problems which confront man can be solved only in this way.

"Christ—the Head." Ephesians 2:20. demonstrates as the chief corner-stone. Christ is the Head of the Church. As Head of the Church, He must be pre-eminent in its affairs.

"Christians are Temples." The Church is the habitation or home of God, as contrasted with the Temple under the Old Covenant. The Church is not only in existence for gospel proclamation but as the dwelling-place of God.

Sunday Night: Speaker, Brother A. E. Winstanley. He based his address on Acts 24:25, under three challenging headings: (1) Righteousness, (2) Temperance, and (3) Judgment to come. Our brother drew from these a convincing message as to the claims of the Gospel upon the individual.

Monday Night: Speaker, Brother D. Dougal, who spoke on "The Wonderful Christ" (Isaiah 9:6). This remarkable utterance was voiced 750 years before Christ. Our brother went on to show Christ's humble origin, surroundings and life, and that the life manifested by the Saviour was a perfect example for all to copy.

G. ELLIS.

NEWS FROM THE CHURCHES

Bedminster, Bristol.—Sixty-seven years of service for the Master were remembered at our anniversary services held on May 27th and 28th, 1961. Bro. Frank Worgan was our speaker, and he gave us messages from the Scriptures which will linger in our memories. We had some support from neighbouring

churches, and we fell encouraged to press on with the work of Christ. The time was indeed one of looking backward—looking upward—and looking forward.

A.L.D.

Blackburn.—It gives us again great joy to make it known that another of our Sunday School boys, Terence Cunningham, was baptised whilst attending the Vacation Bible School at Bangor. We are looking forward to his being a useful servant of the Master as he grows older in the knowledge of the truth.

May he have the prayers of the brethren everywhere. "To God be the glory."

H.W.

Morley.—The church rejoices to report that on April 26th, 1961 two were baptised into Christ—Mrs. Sheila Rose Pickersgill and Ivy Merton. M. GAUNT. [We regret that through the Editor's fault this report has not been published earlier. We make our sincere apologies to the church at Morley.—Editor.]

Wigan, Albert Street.—We rejoice once more because of the power of the gospel, Carl Johnson, son of Bro. and Sis. Peter Johnson, decided to follow Jesus in the way appointed, after one of the meetings at the Vacation Bible School, Bangor, on Friday, August 11th, and was given the right hand of fellowship on Lord's Day morning, August 13th. We trust the Lord will bless him and keep him faithful. To God be the glory. W. SMITH.

Woodstouck, Capetown.—A series of gospel meetings was held from July 24th to 30th, 1961; our visiting speaker was a Bro. Conrad D. Steyne (Evangelist). The theme for the series of meetings was "A Reason for Our Hope," and the average attendance was seventy.

The lessons were powerful, and without compromise. Thirteen souls confessed Christ, and "were buried with Him by baptism into death." The success of this series of meetings has been due to the fact that, as a congregation, everyone had in the true sense of the word "put their shoulder to the wheel."

We are very grateful to Bro. Steyn for the time, both in his preparation and preaching of the gospel, he has thus laboured. We pray that God might continue to bless him in his labours for the Master and in his faithful attitude in "contending for the faith, once delivered unto the saints."

A few days after these meetings, on August 2nd, the wife of one of the men baptised during the meetings was also baptised.

We hope and pray that these "seasons of refreshing" might provoke and encourage us to greater sacrifices, toward the reaching and saving of lost souls "while it is called today." T. W. HARTLE.

OBITUARY

Blackburn: We are sad to report the passing of another of our assembly, Sister Wilson, widow of our late Bro. John Wilson, died on June 17th, only a few months after her husband.

Sis. Wilson was seventy-two years of age, and was one of the founder-members of the church at Blackburn. In her younger days she was an ardent Sunday School teacher. She was always a regular attender at the meetings until sickness in her last few years prevented her.

We sorrow not as those without hope, for we know in Whom she believed. We commend her loved ones who are left to our heavenly Father.

Bro. H. Davenport conducted the funeral, in the home and at the grave-side.

H. W.

Wigan, Albert Street.—It is with deep sorrow that we record the passing of Sister Taylor, after a short illness. She had been with us only about seven years, being consistent at the Lord's table until sickness prevented her coming. She maintained a deep interest in her Lord and Master and in the church. We commend her son and daughter into the care of our heavenly Father, knowing He alone can give comfort in bereavement.

W. SMITH.

AN INVITATION

Cleveleys.—May we remind brethren spending their holidays in Blackpool or the Fylde coast that we shall be pleased to welcome them to our meetings in the Co-operative Hall, Beach Road, Cleveleys.

The meeting for breaking of bread is at 10.30 a.m., and evening meetings will be held, when possible, at 6.30 p.m. If any visiting brother is prepared to serve the church please advise the secretary, Bro. Eric Winter, 77 Kelvin Road, Norbreck, Blackpool.

COMING EVENTS

Dewsbury: A cordial invitation is given to Saturday evening gospel meetings to be held on September 2nd at 7 p.m. (speaker, E. McDonald, Kentish Town), and September 30, at 7 p.m. (speaker, D. Harrington, Ilford); and to the anniversary meeting on November 25th. Tea at 4 p.m., meeting at 6 p.m. to be addressed by F. Worgan (Ince). Chairman, P. Partington (Ince).

Hamilton Street, Blackburn extend a hearty invitation to brethren and friends during the forthcoming week-ends meetings (God willing).

Saturday and Sunday, September 2nd and 3rd: Bro. Fred C. Day (Birmingham). Saturday and Sunday, November 11th and 12th: Bro. Tom MacDonald (Dewsbury). All meetings to commence at 7.30 p.m.

Morley, Zoar Street: Special one week's mission, September 18th to 24th, Speaker: Bro. Bill Richardson (Holland). Saturday, September 23rd: Tea 4.15 p.m., meeting 6.15 p.m. All are welcome.

Wigan, Albert Street. The church extends a hearty invitation to brethren and friends during the mission in September. Meetings in Albert Street meeting-place: Tuesday, September 5th, Saturday, September 9th, Lord's Day, September 10th, Wednesday, September 13th, Saturday, September 16th, Lord's Day, September 17th—all at 7.30 p.m. Meetings in Carnegie Library, Pemberton, on Wednesday, September 6th, Thursday, September 7th, Tuesday, September 12th, Thursday, September 14th, all at 7.30 p.m. Preacher: Bro. Bill Richardson, Haarlem, Holland.

AUTUMN RALLY

Ulverston.—Saturday, September 9th, 1961. 2 p.m.: Addresses and discussion led by Bren. J. Dodsley (Kirkby-in-Ashfield), G. Lodge (Dewsbury), E. Makin (Hindley), with Bro. Levi Clark (Ulverston) in the chair. 4 p.m.: Tea. 5.30 p.m.: Gospel. Approach related to afternoon discussion. Speakers: Bren. R. McDonald (Dewsbury), P. Partington (Ince-in-Makerfield), with Bro. W. H. Clarke (Hindley) in the chair.

The church at Ulverston is looking forward to meeting many brethren on September 9th. It will help us in catering if those intending to be present will

let us know in good time. If anyone intends staying for the weekend please write the secretary, who will arrange for hospitality. Mr. James McF. Black, 37 The Gill, Ulverston, Lancashire.

Loughborough: We extend a hearty invitation to brethren and friends to join us in our 119th anniversary services to be held September 23rd and 24th. Saturday, September 23rd: Tea at 4.30; evening meeting at 6 o'clock, to be addressed by Brethren John Dodsley (Kirkby-in-Ashfield) and A. E. Winstanley (Tunbridge Wells). Bro. Winstanley will serve the church on the Lord's Day.

Tranent—Sunday School teachers' conference, September 23rd, 4 p.m. Speaker: Bro. Jack Nisbet (Haddington). Subject: "John the Baptist's preparation for the setting up of the kingdom of the Messiah." All interested in the work of the Kingdom are cordially invited.

Kirkby-in-Ashfield, Beulah Road: We hope to hold a meeting on Saturday, September 30th at 7 p.m. Bro. A. L. Frith of Fleetwood will speak (D.V.). Subject, "Fifty Years' Preaching Ministry: Some Lessons and Reflections." Bro. Frith will also serve the church on the Lord's Day. We cordially invite all who can to fellowship with us.

Kentish Town: God permitting we shall be holding our usual anniversary on Saturday, October 7th. We expect Bro. Tom Nisbet. Afternoon 3 p.m. Tea 5 p.m. Evening meeting 6.30 p.m. A hearty invitation extended.

Morley, Zoar Street: Annual Autumn Rally, October 7th and 8th. Speakers: Bro. F. Worgan and Bro. A. Marsden. Saturday, October 7th: Tea 4.15 p.m., meeting 6.15 p.m. Sunday, October 8th: Breaking of bread 2.30 p.m., gospel meeting 6 p.m. All are welcome.

"Scripture Standard" Conference

Fleetwood: Saturday, October 14th, 1961, 3 p.m., at the Co-operative Hall, London Street, 5 p.m. Tea at Burton's Café, Albert Square.

It must be understood that tea will only be provided for those who send postcards to Bro. A. L. Frith, 12 Poulton Street, Fleetwood, and arrange to pay him at the café.

This conference of brethren is called to discuss a resolution of the conference held in Blackburn on April 1st, 1961, and reported in the *Scripture Standard* of May, 1961—

"That all matters concerning the *Scripture Standard* be discussed in the near future at a conference convened for the purpose."

A Hood, Conference Committee secy.

BOOK WANTED

A preaching brother in Nigeria has asked if I can help him to find a copy of the book, "Millions now Living will Never Die," by C. T. Russell. He wants this for use in discussion with Russelites. If any disciple has a copy, and is willing to sell it, I would be glad to have details.—A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

THE SCRIPTURE STANDARD is published monthly. Prices: Home, one copy for one year, 8/-; two copies 15/6; three copies 22/- post free. Canada and U.S.A.: one copy, one dollar; Africa, Australia, New Zealand: One copy, 7/6; two 14/-; three 20/6. All orders and payments to the 'S.S.' Agent and Treasurer: PAUL JONES, 41 Pendragon Road, Birmingham 22B. Tel. Birchfield 5559.

All matter for insertion must be sent before the 10th of the month (news items the 15th) to the Editor: C. MELLING, 133 Long Lane, Hindley, Wigan, Lancs.

Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

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

NYASALAND Mission: Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

Hymn Book Agent and Treasurer: FRED HARDY, "Windyridge," Baghill Green, West Ardsley, Wakefield.

THE SCRIPTURE STANDARD is printed for the publishers by
Walter Barker (Printers) Ltd., Langley Mill, Nottm.