

# The SCRIPTURE STANDARD

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

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## Why Not? (5.)

### "WHY NO MINISTERS?"

(WE continue this month this series of articles with extracts from the writings of Bro. David King. Bro. King's studies in the scriptures are becoming less and less well known among brethren, to our great loss, for Bro. K. was a clear and scholarly expositor of the word of God. In addition, many brethren do not now have access to Bro. King's expositions. We therefore feel we are doing a necessary work, which must bear fruit, in making available to some extent these writings.

Necessarily certain parts have to be omitted, for space reasons. Where such is the case these omissions are shown by three dots . . . , but we have tried to retain the gist and sense of what Bro. King wrote. ED.)

#### EVANGELISTS

"Do the work of an evangelist." (2 Tim. 4:5)

(Bro. King preceded this article with two on the miraculous and temporary ministry in the church—that ministry embracing direct miraculous gifts of the Holy Spirit—apostles and prophets. He goes on to say, under the subject of Evangelists:)

Apostles and prophets have ceased, because the work for which they were given is finished, and because the Lord does not now, by supernatural gifts, qualify for the prophetic and apostolic offices. . . In the very nature of the case they cannot be had. But with reference to evangelists, pastors and teachers it is otherwise. . .

#### Evangelists are Permanent

But some there are who insist that evangelists were extraordinary ministers, whose office was temporary. . . The error consists in supposing that, because certain evangelists were deputed by Paul to act for him. . . therefore all evangelists were in this way deputies of the apostles. But in proof of this assumption there is neither fact nor precept in the whole Bible. Philip, at the time of the persecution, when all save the apostles were dispersed from Jerusalem, went down into Samaria and preached Christ. Men and women hearing and believing were baptised and. . . were formed into a church, or churches. . . Philip was neither an apostle nor an apostle's deputy. ALL the dispersed disciples went everywhere preaching the gospel. . . on the warrant of their common discipleship. That warrant was enough for each, and nothing in the history suggests that Philip had, or needed, any other. In Samaria he broke up entirely new ground. The Gospel had not been there preached, and he did the work of an evangelist, in preaching, baptising and setting in order the disciples, without being interfered with by any. . .

Others have urged that we cannot now have evangelists, because at the first they were supernaturally gifted, and, therefore, fitted to discharge their functions without error, and because those gifts are not now given. True, the first evangelists were thus gifted; and so were the first deacons, the first pastors, and the first teachers. In this sense pastors and teachers were as much given (supernaturally endowed) as were evangelists. Yet teachers we must have, so long as it is needful to learn; pastors we must have, so long as there is a flock to feed; evangelists we must have, so long as there are sinners to whom it is needful to preach the gospel.

It is nowhere implied that fitness to preach, baptise, teach and set in order churches, cannot be obtained otherwise than by supernatural bestowments; nor is it ever hinted that obtaining the required fitness by miraculous agency was a pre-requisite to the work and designation.

### "Evangelion" and "Evangelistees"

*Evangelion* signifies "good news" or "glad-tidings." It is found in the New Testament some seventy times; is translated gospel, and refers to the good news or glad-tidings of salvation by Christ Jesus.

Good news invites to proclamation—who would keep glad-tidings to himself? Hence also we find *evangelizo* used somewhat frequently by the writers of the N.T. It signifies to address with good tidings . . . It occurs over fifty times and is generally represented by "preach, preaching, preached..." In Rom. 1:15 Paul uses it in declaring himself willing "to preach the gospel" at Rome; and in Acts 8:4 it expresses that preaching of the word which was participated in by the whole church, excepting the apostles.

*Evangelistees* is used in the N.T. only in three instances—once applied to Philip and twice to Timothy. It is simply "a bringer of good tidings," and, implies, in its N.T. usage, one who proclaims, announces or makes known the gospel and teaches the things commanded by Christ, to the end that sinners may be converted and disciples congregated into churches and duly set in order . . . It matters not, then, about the name. Take it away, if you please, but the work remains and also the men who do it.

### Work of an Evangelist

The installation of an evangelist is not anywhere alluded to in Scripture. No mention is made of ordination to that office, because every disciple who does the work of an evangelist . . . is all the name imports . . . It is not said that as every disciple at times announces the Gospel, therefore every disciple is an evangelist . . . Only those who do the work of an evangelist over and above every other work, or to the extent requisite to make disciples, set them in congregations, and teach them to observe all things commanded by the Lord, can be designated evangelists . . .

No man can constitute another an evangelist. He who has the gospel may proclaim it in the workshop, in the parlour, by the roadside, in the public hall, before any company, small or large, from any platform or pulpit, and in any way and manner he can command . . .

The apostles were the first evangelists; not however by virtue of apostleship, but on the ground of discipleship. They, therefore, never delivered one sentence limiting preaching, baptising, planting, and setting churches in order . . . Philip, chosen by the church, was ordained to serve tables, that others might give themselves to the ministry of the word, but, being driven from Jerusalem by persecution, he was found with those who went everywhere preaching the gospel, and was, therefore, afterwards known as Philip the evangelist. Paul placed Timothy at Ephesus and Titus at Crete to do the work of evangelists, particularly such . . . as remained to be done where those churches could be placed in a state of complete organisation. They were to set in order the things that were wanting, and ordain elders in every city . . .

He was to ordain only brethren possessing certain important qualifications, which cannot be manifested in a newly-planted congregation. Elders, it thus appears, were not essential to the *being*, but to the *well-being*, of a church, and, till they can be ordained, the over-sight of a church devolves upon the evangelist who planted it, or upon those to whom he may commit it . . .

But would you commit the ordination of elders to one man—should not the church take all responsibility in a matter so important? The church should take nothing which the Lord has not given to it . . . Paul and Barnabas laboured as evangelists in Lystra, Iconium, Antioch . . . Having planted churches, they left them not fully set in order, evidently because fitness for oversight had not thus early been manifested. After preaching the gospel in other places and teaching many, they returned and confirmed the . . . disciples — strengthened them by suitable instruction and help.

"And when *they* had ordained them elders in every church; and had prayed with fasting, *they* commended them to the Lord . . ."

Thus also it is in Lystra, Iconium and Antioch, and in fact in every church; and thus it should be with us.

But what is intended by ordination, and who are to be ordained? Exactly that which is brought before us in connection with the table-serving of the first church. " . . . The apostles . . . said unto the multitude: 'Look out from among yourselves seven men of honest report, full of the Holy Spirit and wisdom, whom we may

appoint over this business, but we will give ourselves unto prayer and the ministry of the word'."

Now the same word which Paul used when he commanded Titus to ordain elders is here translated "appoint." The multitude look out or choose the men; the apostles appoint, set over or ordain—that is, they commit, in formal and appropriate manner, to the disciples elected by the multitude, the charge till then held by themselves, and this is precisely the course now to be taken by the evangelist and the church he has been instrumental in planting.

### Support of Evangelists

The evangelist may "live of the gospel," for even so hath the Lord ordained . . . But he who, like Paul, finds it desirous to labour with his own hands, is not on that account less an evangelist. . . . Those who contribute and those who receive are alike brethren—stewards, helpers in the Lord's enterprise. They never stand in the relation of employer and employed . . . The evangelist has no claim for compensation, according to the income he might derive from law, medicine or trade, relinquished that he might do evangelistic work. He may "live of the gospel"—he may have that which the circumstances in which he moves fairly require, and no more. Let him remember that if he surrender earthly riches, home comfort and many things generally prized, his reward is double honour—to be esteemed highly for his work's sake—and that those who turn many to righteousness will shine like the stars in the firmament.

Upon whom does the support of evangelists devolve? Upon the brethren:

" . . . for His name's sake they went out, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." (3 John 5-8).

Here, then, responsibility rests upon every church and upon every disciple. Not that an evangelist has power to demand: he has only the right to receive . . . Questions have been presented concerning collecting and distributing funds for the support of evangelists. Primitive example supplies all that is necessary and leaves every individual a full measure of liberty . . .

It may be that, after conference with brethren, an evangelist concludes to labour for the purpose of breaking up new ground. His brethren say—"Give yourself wholly to the work, and the Lord will supply you by our hands." In such cases individuals and churches can communicate to the evangelist, or they may (which in many cases is preferable) appoint messengers to receive contributions; visit the evangelist, or forward from time to time the needed help. In a word, the manner of collecting and distributing is not fixed by divine law, and therefore any convenient method may be adopted, provided that the liberty of the disciple and of the church be not interfered with, and the church's privilege of supporting the evangelist be not transferred to the world.

And now may the Lord of the harvest send forth labourers into His harvest! Surely the fields are white and ready!

(Next month's article: DEACONS).

## *The Intolerance of Truth*

THE one thing that needs, above all other things, to be understood by preachers and people is the necessity of uncompromising adherence to "the truth as it is in Jesus." This is our strength. It was the strength of the Church in the apostolic age. "God and the word of his grace," are able to build up. Unquestionably progress, even in religious matters, has its proper place, and in that place should be earnestly encouraged. But like nearly all good things, the idea has been greatly abused. As a system of truth, viewed, objectively, Christianity is perfect, complete as it was "delivered unto the saints" by the apostles of our Lord, the Christ.

### Development here is impossible

There is a good deal of loose talk nowadays about toleration and charity. Most of this talk comes from men whose sincerity we would not question, but much of it hardly rises above the dignity of cant. Backbone, nerve and faithfulness are elements of Christian character and warfare. Charity—as much as you will—for the erring, but none for the error; toleration—and that of the broadest—for individuals, but earnest contention for principles. Having an implicit faith in the divine origin and complete accuracy of Bible history, and knowing its good influence over our social, moral and religious life, we will defend it to the last. Truth is always and everywhere truth. Error is always and everywhere error.

### No place for neutrality

There is a conflict between these two as irreconcilable as that between daylight and darkness. In this conflict every man must take one side or the other: there can be no such thing as neutrality. There is a certain sense in which every man must be intolerant. Every man is bound to use the faculties with which he is endowed to discover the truth; and every man who has either intellectual or moral self-respect is bound to maintain that his views, intelligently held as the result of his search, are the truth.

Moreover, when he has found the truth, if he desires the present and future happiness of his fellows, he is also bound by the strongest of obligations to make that truth known. Further, so long as he holds the truth, every man is bound to refuse fellowship with all that is at variance with it. It is a false charity that would do otherwise than oppose error. A non-opposition to error is neither manly nor Christian. And yet this does not exclude a spirit of the widest toleration and the truest charity. True Christian charity is not an emasculated thing. This very grace leads to a fitting humility, extending charity to those whom we believe to be in error; but there is a limit beyond which we may not go.

### Honest with God

There is great danger of getting into the habit of playing fast and loose with the things of God. Our desire to be thought large-hearted in the advance of our fellows in the grand laws of Christian charity needs watching; such a desire, at times warps our judgment in these matters, and leads us to take liberties with the law of our God.

But is it not possible for us in our desire to be charitable, to become actual transgressors thereby? It would save us from much trouble and confusion religiously were we ever to consider the rank and glory of the Lord Jesus Christ. When men talk of liberal and broad views of religion, it would be well to bring these broad and liberal views to the standard of Christ. True Christian charity is when it squares with the oracles of Divine truth. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ." There is a species of charity tending to undermine the authority of Christ. It is the truth that makes us free, not the combination of truth and error. We believe in and will declare the absolute and unalterable authority of the laws and ordinances of the Kingdom of Heaven as given by Christ and His apostles.

We will speak the truth in love. We will love our neighbours as ourselves, but not more than we love God and His truth.

As a people we have the doctrine of the Christ, have identified the church of Christ, and can speak of what it consists: but let us reproduce in all congregations the brotherhood of apostolic days. The reproduction of that brotherhood will turn the world upside down. —Selected.

## *Origins and Growth of Denominationalism*

### XIII: "WATCH TOWER" DOCTRINE

IN common with other false religions, the "Jehovah's Witnesses" frequently protest that they are misrepresented and maligned. In order to avoid this charge we shall define their doctrine by quoting from their own publications.

The so-called "Jehovah's Witnesses" teach:

1. **That the Scriptures alone are insufficient.** The following quotation is given to make plain the attitude towards the Word of God, out of which this false system has developed:

"If the six volumes of 'Scripture Studies' are practically the Bible, topically arranged, with the Bible proof-texts given, we might not improperly name the volumes, 'The Bible in an arranged form.' That is to say, they are not merely comments on the Bible, but we find that the people cannot see the Divine plan in studying the Bible itself, but we see also that if anyone lays aside the 'Scripture Studies,' even after he has used them, after he has become familiar with them, after he has read them for ten years, and goes back to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he merely read the 'Scripture Studies' with the references, and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the Scriptures." ("Watch Tower," September 15th, 1910).

It was these words which caused a large number of his followers to forsake Charles T. Russell, and, on behalf of one group, this statement was issued: "When man thus belittles God's Word and makes his own superior to that of God, it seems to be nothing short of blasphemy. Reflect upon it! To confine one's self to the Bible means outer darkness; to take the word of this one man and never read a page of the Bible means to be in the light!"

## 2. That the Holy Spirit is an influence or power exerted by God.

"Influence or power exerted by God" ("Studies in the Scriptures" vol. 5, p.165) "the invisible active force of Almighty God that moves his servants to do his will." ("Let God Be True" p.89). This same doctrine is set forth in almost identical words in many other "Watch Tower" publications, among which are "Riches," (p.188), "Salvation" (p.241), "Deliverance" (p.192). (This is a fact which proves a statement made in our last article, namely, that there is nothing new in the many publications of "Watch Tower." Examine them and you will find the same old errors repeated in the same old ways).

However, whilst the "Witnesses" organisation denies the doctrine of the personality of the Holy Spirit, this doctrine is clearly set forth in the New Testament. The Holy Spirit is shown, not as a vague, abstract influence or force, but as a being who displays all the attributes of personality. The Holy Spirit can be grieved, (Eph. 4:30), He is capable of emotion, He can love. (Rom. 15:30) He may be blasphemed. (Mark 3:29) and be lied to (Acts 5:3). He was able to guide. (John 16:13) and to forbid certain courses of conduct (Acts 16:6). He exercised the power of choice and discrimination (1 Cor. 12:11). Indeed, there are no fewer than twelve attributes of personality which are ascribed to the Holy Spirit in the New Testament. These facts along with the further fact that the Spirit is never described impersonally as a 'thing,' by the word 'it' but that personal pronouns are always used of Him, is adequate refutation of this "Watch Tower" error. See John 16: 13-16.

## 3. That baptism is NOT for the remission of sins.

"The view of the 'Disciples,' otherwise calling themselves 'Christians'.... is that baptism (immersion in water) is for the remission of sins, (italics by Russell) and that such as have not been immersed in water are yet in their sins, 'children of wrath.' 'We cannot accept this to be a correct view of baptism.'" ("Studies," vol. 6, p.428). On the same page, Russell gives the reference, Acts 2:38, as being one of the proof-texts used by the "Christians" to show that baptism is "for the remission of sins," and he promises, "we will consider these Scriptures in due time." Apparently the "due time" never came, because although he spends thirty-six pages on the subject of baptism, he never again mentions Acts 2:38.

It is true that the "Witnesses" have understood that baptism means immersion. But scriptural baptism consists of the correct action (immersion in water) performed upon the proper subject (the penitent believer in Christ), for the divinely authorised purpose (the remission of sins). Among the "Witnesses," the last two items are absent. They do not baptise a convert upon the confession of faith in Christ, but "in symbol of his unconditional dedication to Jehovah God." ("New Heavens and a New Earth" p.306). It is really a baptism of identification with the "coming Kingdom." But this baptism is neither for remission of sins nor with a view to salvation, for "if he does not get the baptism with the holy spirit (note, no capitals, F.W.) from God through Christ, he will never enter into the kingdom of the heavens to reign with Christ" (reference as above).

Contrast this doctrine of baptism with that found in the Word of God, where the one valid baptism is the baptism in water of one who has learned to love and trust Christ, who thus identifies himself with the death, burial and resurrection of Christ, and confesses his faith in these facts that he might thereby receive the forgiveness of his sins. (See Mark 16:15-16; Acts 2:37-38; 1 Cor. 15:1-4; Rom. 6:1-11, etc.).

## 4. That Death—oblivion, Sheol, Hell, the destruction of the personality—is the final punishment of the wicked and the penalty of sin.

"The word 'hell' means the condition of death, the tomb, or the grave." ("Riches," p.203). "The soul (being) of our Lord went into oblivion, to sheol, at death." "Our Lord's being or soul was non-existent during the period of death" ("Studies," vol. 5, p.362). "Here is a most positive statement respecting hell, sheol, oblivion. It is applicable not merely to the wicked, but also to the righteous—to all who enter death." ("Studies" vol. 5, p.368). "Failing to see that death (oblivion) is the wages of sin" (vol. 5, p.370).

All this means that what awaits the impenitent sinner is annihilation, or oblivion at death. He will cease to exist and this non-existence is Hell, or Sheol. (Notice the astounding assertion that the Lord ceased to exist for three days!)

Of course, we know that for many years the "Witnesses" have attempted to

score off Christians, by arousing the emotions of the uninformed and thoughtless against the Bible doctrine of eternal punishment.

It was Rutherford who set the fashion with his typical outbursts against what he called "the Devil's organisation"—by which he meant all religion that did not wear the "Watch Tower" label. He said, "The Devil's organisation on earth has for centuries taught the God-dishonouring doctrine of eternal punishment." ("Life", p.272).

But perhaps the worst example of special pleading, of deliberate, hypocritical distortion of the truth on this subject, is found in "Let God Be True," pp.79-80, "Imperfect man does not torture even a mad dog, but kills it; and yet the clergymen attribute to God, who is love (1 John 4:16) the wicked crime of torturing human creatures merely because they had the misfortune to be born sinners." Note carefully the expression "wicked crime of torturing human creatures merely because they had the misfortune to be born sinners." This is deliberate falsehood, for nowhere does the Scripture teach that men will be punished for being born sinners. The idea of inherited or original sin is not found in the Bible, even though "Watch Tower" doctrine says that "All the human race sprang from Adam; and since Adam became a sinner before he and Eve had children, it follows naturally that all men have been born imperfect and are therefore sinners by inheritance." ("Salvation," p.37). Whilst mankind has inherited the consequences of Adam's sin, sickness and death, it is not charged with the moral guilt of Adam's sin. The sin for which men are to be punished is the sin they commit themselves, as is proved by Ezek. 18. Read the entire chapter, along with the New Testament declaration in Rom. 3:23.

That death is very far from being oblivion is proved by Luke 16:22-23: "and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torments and seeth Abraham afar off, and Lazarus in his bosom." This passage states clearly that "the beggar died" and "the rich man also died," yet neither ceased to exist. Nor was Hades (Hell) or Sheol, or the grave a place of oblivion. Both were conscious, although their conditions were very different.

The argument usually used by the "Witnesses," to offset the force of this passage is that it is a parable "an earthly story with a heavenly meaning." But do not be deceived by this argument, for a parable is a likeness. It must be like something, or it is no parable. In other words, the story must bear resemblance to the facts.

We cannot believe that the Lord Jesus Christ would teach falsehood even in parabolic form, nor would he deliberately set out to tell a story which He knew would inevitably be misinterpreted. He shows plainly that the wicked do not cease to exist when the body dies. This is implied also in Heb. 9:27, where you will notice that the judgment is to follow death. If death for the sinner means that he ceases to exist, the idea of judging a non-existent being is fatuous.

One final comment on this point. If anyone reading this article possesses a copy of "Salvation," written by Rutherford and published in 1939, let him turn to page 213, where he will find a theory of justice which is truly revolting, coming, as it does, from an organisation which has the audacity to distort and misrepresent the Bible doctrine of the righteous judgment of God.

Here is an extract: "Those who have thus damaged, or committed violence against God's little ones are indebted or obligated on account of their wickedness, and such are bound to pay and they pay at Armageddon with their lives. They cannot pay their debt to the damaged one, because that one is dead, but they must pay to the dead one's next nearest of kin in flesh and blood. As he who causes the death of the slain one is a debtor, so death must be meted out to the slayer by the slain one's nearest of kin, 'the redeemer,' and the redeemer removes the debt by exacting the life of the slayer." Read this several times and understand that this, according to the "Watch Tower," is what will happen when Christ comes again. He will be the Executioner ("Salvation" p.212) who puts his followers to the work of slaughtering the unbelievers! (To be continued).

F. WORGAN.

SINCE we have been taught by faith to acknowledge that whatever we want for the supply of our necessities is in God and our Lord Jesus Christ—in whom it has pleased the Father all the fulness of His bounty should dwell—it remains for us to seek in Him, and by prayers to implore from Him, that which we have been informed resides in Him.—John Calvin.

GOD is a great transformer of lives. He turns slaves into kings. He removes the dynasty of sin, and chains it in the dungeon, while He exalts the dynasty of righteousness to the throne. He who takes the beggar from the dunghill and sets him among princes, takes the child of Adam and lifts him to reign with Christ. The "abundance of grace." — D. G. Barnhouse.

## God's Handiwork

HAVING had a private letter from Bro. Barker besides his reply in the "S.S.," it would appear that in the main we are agreed on the pre-existence of Christ. Yet I do not agree with his interpretation of the incident as recorded in Daniel 3.

Bro. Barker refers to Nebuchadnezzar as a heathen king, and a man on the verge of madness, etc. If one had to take these reasons for God not using such a man, other writings in scripture could be questioned also. For instance, notice how God hardened the heart of Pharaoh so that He might work out his plans and purposes (Exodus 9:16 and Romans 9:17). Also we have the record in Acts 16:16-18 of a damsel possessed with a spirit of divination, who, to say the least, was not a Christian, and who I would presume to be beside herself. Yet she cried out a truth, "These men are the servants of the most High God." These two instances show that God can and did use individuals who do not believe in him to promote his ideals, and I would suggest that we cannot limit God to using only his own to further his plans.

I believe what this scripture says: that God revealed his power in allowing his Son to appear with these brave and faithful boys, and even allowed Nebuchadnezzar to see Him as a witness to truth. How could Nebuchadnezzar know that he was a Son of God? How did he compare him to a Son of God? One can only compare a person to someone when they have first seen the one to be compared to. Hebrews 1:1 says that "God who at sundry times and in *divers manners*, spake in time past unto the fathers," etc. God has certainly used different methods in different ages to reveal His purposes.

As the book of Daniel (which many expositors regard as Daniel's own writing) states that a fourth person was seen in the furnace, who are we to question this? I am fully aware that many modernist writers agree with Bro. Barker's interpretation, but haven't they been proved wrong so many times?

Bro. Barker next asks a question: was he in the form of the Son of God in Nebuchadnezzar's imagination only? If we accept this idea, Daniel's interpretation was faulty, and if such conclusions can be reached where are we to stop? I am wondering if Bro. Barker thinks that the fourth person should have come from the furnace, to prove that it was God's Son. I never said that Nebuchadnezzar said it in a Christian sense; but the fact remains that it *was* said.

If it should be, as some of our modern translators, say "a son of the gods" why didn't those intelligent men who translated our King James' version put it that way? We are getting so many revisions these days that one needs to be most careful in selection. According to Strong's commentary we find the word used here for God is *Elaha*, which means God or corresponding to God; and the Hebrew word for Son is *Bar*, used for Son or grandson or as the heir to God. Hence we can conclude that the Son mentioned here was the heir to God. Our difference seems to be the *form* in which Jesus pre-existed, all that I can say to this is, do not limit God's ways.

J. E. BREAKELL.

[From what I gather, Bro. Breakell appears to think that to comment on the above remarks in the same issue as they appear would be to place him at a disadvantage. That being so, comment is reserved until next issue. I think it will be generally agreed, however, that the understanding by readers of any matter in dispute is more readily reached by an immediate reply.]

With all due respect to Bro. Breakell and the Editor, I wish to point out that in the article "God's Handiwork" there is no mention of Daniel 3:25, nor, specifically of the pre-existence of Christ, so that any reply I may make, will not appear under that heading given above. W.B.]

THERE is no other influence so fitted to counteract the spirit of worldliness, as the power of the blessed hope of the Lord's return. Our present course of action is greatly determined by our future outlook, and it is only when the people of God are deeply imbued with the expectation of their Master's imminent return, that they will be saved from the dangers of the present evil world.—A. B. Simpson.

WHEN your Heavenly Father speaks to your heart, especially by the application of the Word, remember what He says! Hold it fast. Store it in your heart. You can use it as a plea at the throne of grace or as the sword of the Spirit, when confronting alien forces.—E. M. Chilvers.

We are too prone to remember what we have done for people, and forget what we have done to them.

# SCRIPTURE READINGS

JULY 1964

- 5—Numbers 12      Mark 15:21-47  
 12—Numbers 10     Mark 16  
 19—Deut. 33:26 - 34:12 Acts 18:1-18  
 26—Psalms 132 & 133 1 Corinthians 1:1-25

## CORINTH

THIS very ancient city dates back to about 1200 B.C. Like most ancient cities it had a chequered history, but at the time of our story it had reached a position of prominence and prosperity in the ancient world, sharing this under Roman rule with other towns where the apostle Paul laboured, such as Thessalonica, Athens, Ephesus and Antioch (in Syria). The Emperor Augustus (Luke 2:1) made Corinth the capital of Achaia, and it was thus a central point for dissemination of the gospel. This is indicated by the greeting in Paul's second letter: "all the saints which are in all Achaia." Only ruins remain of this once wonderful town. Our interest in them is that they have revealed to explorers something of its history.

Celebrated for its wealth and magnificence, it was also known for its corruption and licentiousness. Worship conducted by a thousand priestesses in numerous temples provided for all that is worst in human nature. Into this cesspool came Paul with the gospel of purity and holiness. He found Jews here and a synagogue in which they worshipped the true God, and upheld the true morals of Moses. Without this point of contact, where would Paul have begun his work? God's hand is seen in world history indeed and always (but not always seen by us). By unfaithfulness His people Israël were scattered over the civilised world to make the way open for the truth.

We see God at work also in personal matters through the coming together of Paul with Aquila and Priscilla, all three tentmakers. We assume they learned Christ from him and became faithful Christians. They were most loyal to Paul, being willing to die for him (Rom. 16:4). It would be a strange experience for them to meet so outstanding a preacher, who "went out,

taking nothing of the Gentiles" (except what he paid for in work). The Saviour had so changed Paul's life that he was being used to change others. Like contact with the Lord Himself, it would be impossible to remain as before. Aquila and Priscilla certainly loved him, and they worked together for a living, while Paul prosecuted his main purpose in life.

As in other towns there were Greeks who were devout and worshipped with the Jews, sharing their beliefs and their moral standards. They would be a very small minority, which recognised the higher moral standards and the clear teaching of the one true God. Deep in most human hearts there is a conscience and a revulsion to vice. We like to picture Paul earnestly reasoning with these and the Jews. They respected the divine word, and felt like the eunuch (Acts 8:30 ff), and were willing, at least, to listen. He must have been greatly encouraged when, after being compelled to bring matters to a head in the synagogue, he found lodging with Justus, and was joined by Crispus. We cannot but wonder whether the Sosthenes mentioned in 1 Cor. 1:1 was the Sosthenes who was beaten before the judgment seat (Acts 18:17). What a consolation such a great change would be to the hard-pressed apostle (1 Cor. 2:3)!

The development of the church in Corinth was rapid. "Many of the Corinthians hearing, believed and were baptised." This clear statement of the process of entry is followed by Paul's continuing "a year and six months, teaching the word of God among them." We understand from what we know of this city and its morals, from the letters needed to correct the members of the church, and from our own commonsense and experience, that this continuation was most essential. Teaching the word of God can never be overdone if a church is really to grow. Too often we fall in this very matter, not sufficiently realising that submission to baptism is just a beginning. It can so easily when emphasis is placed on the ordinance (rightly) become the beginning of a false life instead of a new one.

In this city there would be many prosperous and well-educated people, but we learn from 1 Cor. 1:26 that not many of these were in the church. They were mostly humble folk, but they contributed



generously for the Jewish Christians in Judaea. Some of them brought much comfort to the apostle by their service to others, such as Stephanas, who was able to visit him in Ephesus before or while he was writing his first letter to this church (16:15 and 17); the house of Chloe also (1 Cor. 1:11), Erastus (Rom. 16:23) and Gaius would be comparatively well-to-do and discriminating persons. Justus and Crispus were devout. A stable and well-conducted assembly would thus be possible and spiritual gifts were there with many to give supernatural help while the cause was being built up and extended. We have already mentioned the spread into the whole province of Achaia, and we know a church was at Cenchrae, Phoebe being one of its members (Rom. 16:1).

A visit from Apollos (1 Cor. 3:6) must have further stimulated and increased the church (Acts 18:27 and 28). We rejoice in the numbers and vigour of the assembly, but our reading of the first letter over the next few months will show us how soon Satan got to work, and how much watching and praying is always necessary. The times have greatly changed, but there is no change in our spiritual needs, and divine inspiration makes this letter our guide today.

R. B. SCOTT.

### THREE MONKEYS

THREE monkeys sat in a coconut tree,  
 Discussing things as they're said to be.  
 Said one to the others, "Now listen,  
 you two;  
 There's a certain rumour, but it can't  
 be true,  
 That man descended from our noble  
 race;  
 The very idea's a mocking disgrace.  
 There never was a monk who deserted  
 his wife,  
 Starved her babes and ruined her life;  
 And you've never known a mother monk  
 To leave her babes with others, to bunk,  
 Or pass them on, from one to another,  
 Till they scarcely know who is their  
 mother.  
 And another thing: you'll never see  
 A monk build a fence round a coconut  
 tree  
 And let the coconuts go to waste,  
 Forbidding all other monks a taste.  
 Should I put a fence around a tree  
 Starvation would force you to steal from  
 me.  
 Here's another thing a monk won't do,  
 Go out at night, and get on a stew;  
 Or use a gun, or club, or knife  
 To take some other monkey's life.  
 Oh yes! Man descended, with all his  
 fuss,  
 But brothers, he didn't descend from us."  
 —Selected, with acknowledgement to  
 Bro. James Grant, Wallacestone.

## NEWS FROM THE CHURCHES

**Dewsbury.**—The church is very pleased to report the baptism on May 24th, of Martin H. Lodge, son of Bro. and Sis. Geoffrey Lodge. We pray that he may be kept faithful, and be used to bring others into the service of the Master.

R. McDonald.

**Hindley.**—The Bible School commenced on Saturday afternoon, May 16th, with two very inspiring messages by Brethren Tom McDonald, of Dewsbury, and Edward Jess, of Dalmellington, and proceeded throughout on this high plane until its close on Monday, the 18th.

On the Lord's day, Bro. Dougall was the preacher, and in the afternoon Bro. Jack Parker from Albert Street, Wigan, gave an interesting flanelgraph lesson on the Siege of Samaria.

Monday commenced with a prayer meeting led by Bro. John Dodsley (Kirkby-in-Ashfield), followed by a forum led by Bro. G. Lodge (Dewsbury) and ably assisted by five visiting speakers on the subject, "Practical Christianity." In the afternoon, the first part was devoted to "Questions answered," immediately followed by a session, "To Get You Talking," led by Bro. A. Marsden (Albert Street, Wigan), his subject being, "Healing through Faith."

The good news was proclaimed each evening: Saturday by Bro. T. Nisbet (Haddington); Sunday, Bro. D. Dougall (Wallacestone); and Monday, Bro. T. McDonald (Dewsbury). The messages were well presented, and our joy was complete when we witnessed the good confession by a ten-year-old girl, granddaughter to one of our members, Sister Sargeant, who has consistently taught her the word of the Lord by lip and life.

We later learned of the decision of Martin Lodge, son of Bro. and Sister Lodge, who has been added to the Church of the Lord at Dewsbury.

We are deeply grateful to all who came to help us, either by speaking or listening, and we express our sincere thanks to all concerned. May the weekend's

work have been to the deepening of our spiritual lives, to the end that we shall all be better able to live out the "holy gospel we profess." Tom Kemp.

**Motherwell.**—The church had the joyful experience of three baptisms on Sunday, May 24th, in the persons of Janette Hamilton, a young married woman who has been attending our meetings for some time, Margaret Purcell, wife of Bro. Wm. Purcell, and Angus Davidson, son of Bro. Hugh Davidson. The church feels strengthened by these additions and trusts that they will remain faithful unto the end.

L. Purcell.

**Paris, France.**—Brethren, rejoice with us. Our new meeting-place is now secured and plans are being made to move into our new quarters by early autumn. Work continues at a rapid pace and our contractor promises that it will be completed by August. This will be the second congregation in this big old city of 8,500,000 souls.

Our new meeting-place consists of one-half of the ground floor in a nine-storey apartment building. It is no longer possible to buy an entire building (at least at prices we can pay) in crowded Paris. This new location will take care of the needs of the new church for years to come.

We will have invested a total of £10,000. This includes the purchase price and all necessary work in order to adapt it to our needs. The churches in Great Britain are to be commended in that £214 was contributed toward the securing of our new quarters. This sum came at a time when we really wondered where funds could be found. It was truly like "manna from heaven" and we want to thank all of the churches who gave so generously. A special thanks to Brother E. Hill of the Loughborough church who accepted the difficult task of receiving funds. All churches have been sent a letter of appreciation. When we move in we shall send a full account of monies received. We of France thank our British brethren from the bottom of our hearts for their generosity. God bless you one and all.

D. Daugherty.

**Tunbridge Wells (corner of Cambrian and Upper Grosvenor Roads).**—We held our first public meetings in our new meetinghouse on Saturday, May 16th,

with an audience of some 230 persons. Many visiting brethren encouraged us, and a large number of non-members also attended. At the afternoon meeting, C. Philip Slate spoke on "Why the church of Christ?" In the evening Frank Worgan dealt with the subject: "You can understand the Bible."

On Lord's Day, May 17th, John Partington talked to the children, Alex Allan exhorted the church, and Frank Worgan preached the gospel. Brother Worgan served with us for a fortnight's mission, and we were encouraged to have many people from the locality coming in to hear the gospel.

On May 21st, David Winstanley put on Christ in baptism. We thank God and take courage. We are glad that many unsaved people heard the gospel, faithfully presented by Brother Worgan. We pray that many may learn to love and follow Jesus. We ask for the prayers of all the brethren.

A. E. Winstanley.

**Wallacestone.**—The church records that on Monday, June 1st, there was great rejoicing in heaven as on earth, when two young women, Sadie McMurdo and Margaret Forbes (daughter of Bro. and Sis. Andrew Forbes) were immersed by Bro. David Dougall. They made their decisions after a gospel message by Bro. G. Fox. Bro. Dougall spoke to a large gathering of brethren and friends on "The Test of Faith" before taking the "good confession." Brethren, the Lord is indeed gracious to us here, and we solicit your prayers, that His name may be further glorified amongst us.

James Grant.

#### CAMEROONS EVANGELISTIC FUND

Since my last report on the above fund, I am very pleased to say that contributions toward the mission work in the Cameroons have been more steadily forthcoming, and, to our previous total of £28, no less than £15 6s. 6d. has been added. Prior to this time donations had been falling off somewhat, but a few good brethren have rallied to the cause and responded generously.

It is my pleasant duty to acknowledge an anonymous contribution from a brother or sister in the Markinch area of Fife; from the Reading area and from Bristol. Thank you brethren, for your welcome help and support.

Especially encouraging has been a very fine gift and a very gracious covering letter from brethren at Oak Hill Chapel, St. Louis, Missouri, and an uplifting letter and contribution from an aged but

alert sister in Heidelberg, Victoria, Australia. These brethren had noticed the appeal in the columns of the "S.S." and felt a strong desire to give what help they possibly could. We know that this shown interest will be a great boost of encouragement to the brethren doing the actual preaching work in the far-off Cameroons.

Bibles and gospel literature have been purchased with the monies received and sent off to Brother Elangure.

Again we thank all who have sent gifts and donations and again solicit the prayers of the brethren here for the preaching in Eastern Nigeria. Donations to this good cause should be sent to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

## OBITUARY

**Bathgate.**—The church has suffered the loss of another member in the death of Sister Robert Fleming on June 8th in Tippet Hill Hospital. She had not been in good health for some time but when she was able she was always at the Lord's table on Sunday mornings. She helped her late husband when he was an elder in the church. She had in her later years nervous trouble to contend with. I visited her often and she was quite cheerful. Bro. Dougall conducted the service in the house and at the cemetery. H. Houston.

**Kentish Town.**—From August, 1952, we had the joy of fellowship with our brother and sister W. H. Cummins. It is now some time since their advancing years and bodily weakness have prevented attendance. This we have much regretted for our sake and theirs. We have now to record our brother's passing, on Thursday, May 28th, he has been a faithful servant of the Saviour, loving and worshipping Him to the last, and having a keen mental alertness. Many in different parts of the world will know our brother by his correspondence and distribution, and he had been a teacher and preacher in London district from the days of the Stratford assembly early this century. Sister Cummins survives him and his children and grandchildren have benefited by his upright, industrious and Christ-loving example. Our prayers are for our aged sister in her frail bodily condition and almost blindness, and that his example may continue to guide and inspire his family.

R. B. Scott.

**Slamannan.**—It is with deep regret that we report the passing of our beloved Sister Mrs. M. Neilson who fell asleep on Monday, May 11th. She had reached the ripe age of 91 years during 63 of which she had served her Lord and

Saviour fervently. Her life was one of Christian example, ever anxious in church affairs, she loved to hear the Scriptures read and was always interested in the welfare of the brethren. She was given to hospitality and was patient, kindly and filled with Godliness. Many of the brethren down south will remember her from sharing her hospitality and kindness. We shall miss her, but we rejoice to know she has gone to be with Christ, which is far better. Our deepest sympathy goes out to her two Christian daughters, who mourn their dearly-loved mother deeply. We commend them to the care and comfort of our Heavenly Father, who alone is able to succour and console.

J. Gibb.

## COMING EVENTS

**Kirkby-in-Ashfield (Beulah Road).**—Anniversary meetings during weekend July 18th and 19th, 1964.

Serving the church will be Bro. Leonard Morgan, of Hindley, who will address the Saturday evening meeting which will commence at 6 p.m.

Preceding the meeting, tea will be served in our own meeting-room (please note) at 4 p.m.

This is a personal invitation to all our brethren who can possibly come to join with us in what we anticipate to be a time of real Christian fellowship. On behalf of the church, Tom Woodhouse.

**Blackburn (Park Road).**—On Saturday, July 11th, and Lord's Day, July 12th, Bro. Geoffrey Lodge of Dewsbury will serve the church here as speaker. Times of meetings: 7.30 p.m. each evening, when the gospel will be preached. Bro. Lodge will also exhort the church on Lord's Day at 10.30 a.m. We invite all brethren and friends to share in the fellowship.

## CHANGE OF ADDRESS AND AN INVITATION

Bro. and Sis. Colin Leyland have moved to 1 Beech Hall Street, Beech Hill, Wigan, Lancs., where they are helping in the work of the church at Beech Hall.

Members of the church passing through Wigan and desiring accommodation and hospitality will be warmly welcomed to call.

## BIRTHS

**Bedminster, Bristol.**—To Bro. and Sister Alan Daniell, the gift of a son (Stuart James).

To Sister Iris Forster, the gift of a daughter (Deborah Mary).

**TRAINING FOR SERVICE**

Aylesbury, Bucks, July 19th to August 2nd:—

**First Week.** Sunday to Saturday, 19th to 25th, 7.30 p.m.: "Lectures on the Book of Revelation," by W. B. West, Jr.

Monday to Saturday, 20th to 25th, 9.30 to 11 a.m.: New Testament Evangelism (study of Acts) by W. B. West, Jr.; 11.30 to 12.30: Christian Evidences, V. Trout; 2 to 3.30: New Testament Evangelism (study of Acts), W. B. West, Jr.; 3.30 to 4.15: Group Discussion (selected topics).

**Second Week.** Sunday to Sunday, 26th to 2nd of August, 7.30 p.m.: "Lectures on the Book of Revelation," W. B. West, Jr.

Monday to Saturday, 27th to 1st of August, 9.30 to 11 a.m.: Church Problems (study of Corinthians), W. B. West, Jr.; 11.30 to 12.30: Christian Evidences, V. Trout; 2 to 3.30 p.m.: Church Problems (study of 1 Corinthians), W. B. West, Jr.; 3.30 to 4.15: Group Discussion (selected topics).

**Note to the above;** Classes will not be conducted on Saturday afternoons, but the lectures on the book of Revelation will be held each Saturday evening.

**Registration:** Registration fee will be £5 for one week and £8 for two weeks. This is necessary to cover the cost of text-books and other materials to be used. Text-books will be retained by the student. Final date for registration and payment of fees will be June 30th. The fee will be reduced and refunds made

if this proves possible. Students are to provide only a Bible and appropriate notebooks.

Hospitality will be given by the Aylesbury brethren.

Please note that this series of studies is not a "holiday fellowship," as is generally meant by the term, but is an attempt to provide both serious and systematic study of the subjects chosen, in order to help those participating to more effective service in the work of the Lord. In drawing up the programme of studies, the aim has been to choose subjects that have a wide appeal, and will be of the most practical help. The group discussions will be of an informal nature and will deal with some of the problems often met with in the work of the Lord. The lectures on the book of Revelation, are designed to help the student combat errors by those who so misuse this book, such as the Jehovah's Witnesses, Christadelphians, Evangelical Premillennialists, and the like.

Full particulars and registration forms can be obtained from: L. H. Channing, 10 Mandeville Road, Aylesbury, Bucks.

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**DAILY CLASSES FOR WOMEN**

Subject: "Teaching Children," conducted by Sister Becky Tilotta, Freeport, Texas. Sister Tilotta is an expert in teaching techniques, especially in the making and use of teaching aids and illustrative material. She is at present on a world tour of the churches, with the aim of helping Christian women to become more effective children's teachers.

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**EVANGELIST FUND:** Contributions to **R. McDONALD**, who is also Secretary of Conference Committee, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, York.

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

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