

# The SCRIPTURE STANDARD

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

VOL. 25. No. 10

OCTOBER, 1959

## "The Christian Home"

DURING the week August 15th to 22nd, 1959, a Vacation Bible School was held in Tunbridge Wells. (Brief reports appear on other pages of this issue). At this Bible School, around the general subject of "The Christian Home," talks were given on The Father, The Mother, Children, and Family Devotions. God willing, we intend to print notes on these talks in successive issues of the *S.S.*, and we begin here with the first of them.

### THE FATHER

As the inclusive heading of these talks is "The Christian Home," it may be advisable to say a few words about The Family. This is a subject which anthropologists and sociologists have studied and are studying closely in countries designated "civilised" and "uncivilised," and upon which ponderous scientific works have been produced. We are not qualified to approach the subject from these aspects, but shall look at it from the Bible standpoint.

No nation has remained so lofty and pure in its family life as the Jewish nation. One of my clearest memories is of a Jewish family whose children were educated at the same school as I. The most beautiful affection was shown among them, an example to many of the so-called Christian families attending the school. To be in their home was to see unselfishness and consideration all too rarely apparent in most homes. All this was the outcome of a devotion to the Jewish Scriptures, the Old Testament, and the conviction that its teaching was the law and word of the Lord.

One of the greatest tragedies in our civilisation is the decline in family life. Too often home is simply somewhere to sleep in intervals of work and pleasure. No sooner are many young people home from work than they are out again dancing, at the cinema, in snack-bars and elsewhere seeking companionship, not always of the best. Sometimes it is urged that television is a means of keeping the family together; yet we find the reverse is true, for, instead of encouraging social fellowship, a deadly silence has to be maintained while the eyes are glued to the screen. No friendly conversation can take place while attention is so occupied. Also our industrial system, or the "choice of a career," makes it essential that our boys and girls leave home to fit into the posts they desire.

In how many cases is unhappy family background the cause of juvenile crime. The lack of family life, the failure of father and mother to interest themselves in and undertake responsibilities for their children, result in a boredom and a feeling of not being wanted which will find outlet somewhere, and too often not in good activities but in evil.

Deliberate efforts are being made today in some countries, notably Communist China, to break up family life by the formation of "communities." Children are taken from their homes and families to be grouped according to the economic

necessities of the planned state. The identity of the family dies, and love, affection and respect are crushed.

Yet the family is shown in the Bible to be a little world or kingdom. Can there be anything nobler than for a father and mother to teach and train their own children, as having been made responsible by God Himself?

At the head of the family stands

### THE FATHER

The word comes from the Greek *pater*—nourisher, protector, upholder. The definitions show what the father is to be. In the home he has the authority and responsibility for every relationship. In most countries the law establishes this position. The father is to work for his family, provide for his wife and children, undertake financial responsibility. He should be interested in his children's lives, should be a child with them, playing their games, interested in their school lessons, helping them in their hobbies, guiding them in their choice of work; he should take his share in looking after the children and in the housework. One who faithfully does these things is in the eyes of the world "a good father." But the Bible picture of a father is something beyond this. Among even the animals almost all care for their own, by natural instinct. And a human father who fulfils all the duties outlined above is simply doing what he ought to do.

### THE BIBLE PICTURE OF THE FATHER

The highest ideal of the father is found in the Bible. There we are shown that among the Jews the father was supreme. One of the commandments was: "Honour your father and your mother" (Ex. 20:12), and this, repeated in the New Testament, is meant for Christians too (Eph. 6:2); "Every one of you shall revere his father and his mother" (Lev. 19:3). One of the degradations of Israel's falling away from God was that parents were dishonoured: Micah mourns that "the son treats the father with contempt" (7:6) and Ezekiel echoes this with the words, "Father and mother are treated in contempt" (Ezek. 22:7).

In the Bible the father loves: Jacob loved Joseph (Gen. 37:4); commands: "My son, keep your father's commandment" (Prov. 6:20); instructs: "Hear, my son, your father's instruction" (Prov. 1:8); guides, encourages, warns: "For you know how, like a father with his children, we exhorted, encouraged and charged you" (1 Thes. 2:11); trains: "When Israel was a child I loved him . . . it was I who taught Ephraim to walk, I took him up in my arms" (Hos. 11:1, 3); rebukes: "Jacob said to Simeon and Levi, 'You have brought trouble upon me by making me odious to the inhabitants of the land,' (Gen. 34:30); restrains: Eli failed in that he did not restrain his sons (1 Sam. 3:13); punishes (Deut. 21:18-21); chastens: "For the Lord reproves him whom he loves, as a father the son in whom he delights" (Prov. 3:12; see also Heb. 12:5-13); nourishes: "The Lord has spoken, 'Sons have I reared and brought up, but they have rebelled against me,'" (Isa. 1:2); delights in his son: " . . . as a father the son in whom he delights" (Prov. 3:12); is pained by his son's folly: "A foolish son is a grief to his father" (Prov. 17:25); considerate of his needs: "What man of you, if his son asks for a loaf, will give him a stone? Or for a fish, will give him a serpent?" (Matt. 7:9-10); and perhaps the noblest conception of a father is that he is next to God in faithfulness: "For my father and my mother have forsaken me, but the Lord will take me up" (Ps. 27:10). To the Jews it was almost unknown for a father to forsake his children. He remained faithful to them through all experiences. Yet, should even this rare calamity occur, God would not forsake his children,

### GOD THE FATHER THE IDEAL OF THE CHRISTIAN FATHER

The Bible shows that the earthly father must be all of these because of God, the Heavenly Father. Sir Walter Scott wrote, "Father—to God Himself we cannot give a holier name."

The ordinary natural duties of a father are ennobled because of what the Bible teaches. By the Christian father these duties are carried out, not as duties nor as fulfilling natural laws, but with higher motives, as pleasing God and serving the Lord Christ. Thus, of a father's responsibilities to his family Paul writes, "If any

man does not provide for his relatives, especially for his own family, he has disowned the faith and is worse than an unbeliever" (1 Tim. 5:8). The father who does not provide for his own has not merely failed in his duty but has rejected the gospel. The gospel teaches further that "children ought not to lay up for their parents, but parents for their children" (2 Cor. 12:14). The church is taught to dissociate from a father who fails to do so: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition which you received from us. For you yourselves know how you ought to imitate us; for we were not idle when we were with you, we did not eat anyone's bread without paying, but with toil and labour we worked night and day, that we might not burden any of you" (2 Thes. 3:6-8, 11-12).

### THE FATHER'S EXAMPLE

The father is to be an example in his family. He should not allow anything to himself that he forbids to his children. His example should be higher than a negative one—"You must not do this" or "You must not go there." In his own life should be those virtues, that love and strength, that he wants to see in his children. "It behoves a father to be virtuous who desires his son to be better than he," wrote Plautus, the Roman dramatist.

[A little was also said at the School about the father's leading in prayer, praise and Bible reading in his family. But, as Family Devotion formed the subject of the final talk in this series, to be published in the *S.S.*, there is no necessity to repeat it.]

C. MELLING.

## The Vacation Bible School

In beautiful weather and lovely surroundings approximately 80 brethren met from the Midlands, Yorkshire, Lancashire, Wales, Scotland and Holland in Madame Legat's Ballet School, Tunbridge Wells, Kent. The venue is an old mansion situated in beautiful wooded surroundings with a lake in the front grounds of the school.

On Saturday evening, August 15th, Bro. A. E. Winstanley welcomed all and expressed the earnest desire that the purpose for which the Vacation Bible School had been planned might be fully realised, and that all might go home better physically and spiritually.

Bro. Derek Daniell, of Tunbridge Wells, a promising young brother, exhorted the gathering on the theme, "Greater Works" (John 14:12).

1. The Works of Christ. To do the works of the Father (John 6:38) "He became flesh . . ." The cross was the completion of these works. Christ was an obedient Son.

2. Who will do Works? There are two kinds of works: (1) the similar works of Christ which were practised by the early church—gifts of the Spirit; (2) the Christian can do "greater works"; his will last for ever. They are not miracles; not in good living; not in the greater drawing of people. The greater works are, quite simply: (a) Personal works, in the winning of souls (John 5:8-9); (b) The Church (Eph. 3:10). The Church makes known the manifold wisdom of God; (c) The Word (2 Tim. 2:16-17). Man perfectly equipped to serve.

3. The Consequences of Neglect. "We shall all be held responsible in the day of judgment" (1 Cor. 9:16).

Exhortation (Gal. 6:9). Reap if we faint not. Do not leave it to the preacher, elders, or evangelists to do all the work. All can do great works. "How shall we escape if we neglect . . ." (Heb. 2:3).

Bro. Bill Hurcombe, of Hindley, followed on a gospel theme entitled *The*

Gospel according to Abraham. Glimpses of the Gospel can be seen in the Old Testament, for example, in David and Jeremiah.

David. Psalm 110 reveals prophecies of Christ's Kingdom. (a) Christ as King; (b) out of Zion the gospel to go forth; (c) willing subjects; (d) Jesus priest for ever.

Jeremiah. He prophesied how men were to become sons of God (Jer. 31:31-34). He prophesied of a New Covenant (Heb. 8:13). God was going to write His laws on the hearts of His new people. They would need no teaching.

Abraham. By faith we become the children of God; also by faith all nations could. Children of Abraham. All nations by faith can enter into the Church of the Lord. Paul (Gal. 3:6-7) states what kind of faith we need. They who walk in that faith are like Abraham (Rom. 4). "Abraham staggered not at the promise of God . . ." Many stagger at the promises of God today. "He that believeth and is baptised shall be saved" (Mk. 16:16). "Many think the waters as dead as Sarah's womb" (Gal. 3:26-29). "For ye are all the children of God by faith in Jesus Christ . . ." and if ye be in Christ then are ye Abraham's seed.

#### Gospel Meetings

These were held on the Sunday, Tuesday and Thursday in the Central Library, Tunbridge Wells. Over and above the support of the brethren, an average of twelve non-members was present at each of these meetings. Conducting these inspiring meetings was Bro. Frank Worgan, of Holland. His three themes were: (1) The Holy Spirit's work of re-proving the world; of sin, righteousness

and judgment (John 16:8); (2) Assurance and Certainty (Heb. 6:19); (3) Repentance (Acts 17:30).

We firmly believe many were convinced of their need for Christ. As a result of the faithful preaching of the word by our brother, three were added to the church of the Lord by faith and obedience. All were young people: Duncan Reid (Birmingham) and John and Linda Hall (Braintree, Essex), and were immersed in the lake in the grounds of the School. The writer will never forget the moving experience of the immersion of Brother Duncan Reid. Almost the "same hour of the night" that he made his decision to follow Christ he was immersed. The approximate time was 10.30 p.m. and the brethren with torches, and the help of a brilliant moon looking down, lit up the lake and the scene. The woods too rang with the sound of the brethren singing "Oh Happy Day." It was certainly a memorable ending to a wonderful day.

One outstanding characteristic of all the meetings was the fine quality of the singing; it was edifying and exhilarating, and much credit for this must go to Brother Albert Winstanley. Not only the singing, but the whole success of the Vacation School as well.

The Friday afternoon was spent in distributing ten thousand leaflets announcing Brother D. Dougall's mission in September. About fifty brethren took part in this good work.

A beautiful week of sunshine made this a well-worth while holiday, and all were of the opinion that this type of holiday must be held again next year, God willing.

A. ALLAN.

### *A Thank You from Tunbridge Wells*

THE church in Tunbridge Wells gives thanks to God for the success of this effort. We give thanks, too, for the brethren who served so willingly and well to make it so worthwhile. We praise God for three souls saved (reported elsewhere), and for a wonderful season of spiritual blessing.

On Saturday, the 15th, addresses were given by Derek Daniell (Tunbridge Wells) and William Hurcombe (Ince). On Sunday morning, Alex Allan (Blackburn) exhorted us on "Why this waste?" (Matt. 26:8), and later spoke to the children on "Flags."

The gospel meetings on Sunday, Tuesday and Thursday were addressed by Frank Worgan (Amsterdam). Forty non-members were present at the three meetings, and the word of the Lord was made "clear and plain" to them. These were the largest gospel meetings we have ever had here.

The theme for the lectures was "The Christian Home," in the following sections: "The Father" (Carlton Melling); "Children" (James H. Maltman, Tun-

bridge Wells); "The Mother" (Arthur L. Daniell, Bedminster) and "Family Devotions" (Alex Allan). It was generally felt that these lectures should be printed in the *Scripture Standard*, that others might benefit from the helpful teaching given.

Carlton Melling, Frank Worgan, Alex Allan and William Hurcombe served on Questions Answered, with the writer acting as questions master. Many thoughtful questions were submitted by young disciples and all agreed that the session provided helpful teaching for the saints.

One day was spent at the seaside, and three afternoons left free for recreation. Friday afternoon was devoted to the distribution of literature. More than fifty brethren volunteered to help, and nearly 10,000 pieces of literature were distributed in Tunbridge Wells and district.

Three open-air meetings were held. Some who listened came to the indoor meetings, and seemed genuinely interested in New Testament teaching.

The sessions for prayer and devotion were a spiritual feast. Much time was spent in prayer. It was good to see young brothers willing to serve. The congregational singing was a delight, and we were often reminded that we, of all people, ought to give of our best in vocal praise to God.

The unanimous wish of those present is that another V.B.S. should be held next year, if the Lord will. Plans are already in hand for this. We shall without doubt keep the motto used this year: "By love serve one another" (Galatians 5:13). To God be all praise.

A. E. WINSTANLEY.

The contribution of £27 17s. 0d. was sent to the fund for World Refugee Year.

## *From a Christian's Diary.*

By BEREAN

### TABERNAACLE TYPES

STUDENTS of typology find the Tabernacle in the Wilderness a very happy hunting ground for their theories and who shall deny them the pleasure, so long as their conclusions are in harmony with New Testament principles? It may be argued that there is no specific statement in the Bible that the Tabernacle was a type of the Church of God but it is very clear that the spiritual truths of the New Covenant have their physical counterparts in the Old. The Church of Christ certainly has its "priesthood" of believers; its one "door," Christ; its one "altar of sacrifice," his death; its "candlestick" of testimony; its "table of shewbread," the Lord's Table; and its prayers raised on "the altar of incense."

It is interesting to note, however, that the greatest difference of opinion about any one type is that which concerns the Laver (Ex. 30:17-21; 38:8) which stood between the Altar of Sacrifice and the entrance to the Holy Place. This is not always acknowledged to be a type of baptism and even those who do give it this meaning have various ways of shifting its position in modern practice. Instead of placing baptism at the entrance of the church "some have removed the Laver," as Bro. Crosthwaite once wrote, "and taken it past the altar, the Cross, outside the court. They take a babe who knows nothing of Jesus and Calvary, and taking a few drops out of the laver sprinkle them on its face and declare its sins remitted. Others have pushed the laver through the door into the holy place. They affirm that a person is saved, pardoned and born again, before baptism." Such people allow the privileges of access to the table of shewbread and altar of incense before one is even consecrated as priest!

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### LAPSED LAVER

It is only fair and proper to acknowledge that the Laver had a double purpose in the Tabernacle, and it may be that this has caused some confusion. It not only served for the washing of the priest's hands and feet before the daily ministra-

tions in the Holy Place, but it must have been used also for the total washing of the priest at his consecration. This latter purpose is often overlooked when thinking of the former.

One theologian recently wrote, "Here the priest's daily washing of hands (work) and feet (walk) symbolises the believer's daily cleansing by the triple means of the Spirit, in response to repentance, and faith in the Word (e.g., 1 Jno. 1:7-9)." No word is said about the priest having been initiated by the washing from head to foot "at the door of the tabernacle" (Ex. 29:4; 40:12). His daily washing may symbolise a spiritual cleansing, but the total washing at his consecration can only typify baptism. That is when the Christian priest puts on the "linen garment" of Christ's righteousness. "For all of you who have been baptised into union with Christ have clothed yourselves with Christ" (Gal. 3:26—Goodspeed).

## SCRIPTURE READINGS

4—Isaiah 28:14-29.	Romans 10.
11—1 Kings 19:1-18.	" 11:1-12.
18—Jeremiah 31:23-37.	" 11:13-36.
25—Proverbs 25:11-28.	" 12. -

### The Jews

We understand that a German Emperor asked his chaplain for a proof of the truth of the Bible in a few words. He replied, "The Jews, Your Majesty!" It was a good answer. The nations who dominated the earth prior to the coming of Christ have disappeared in the mists of antiquity but the Jews remain a living and active race spread all over the earth as a distinct nationality. Their sacred writings have dominated religion and morals for centuries. History is dated from the birth of the Jew, Jesus the Christ.

But we are concerned with Paul's attitude and teaching concerning them. It takes little imagination to recognise that a man with so large a heart would be heartbroken to think of his own kinsmen according to the flesh being lost through rejection of the Saviour. Did he not feel that he would be able to convince his fellow-countrymen, who had also been his fellow-students, of the truth of the gospel? His Lord knew better, and sent him far hence to the Gentiles. Read Acts 9:26-30 and 22:17-21. It would seem indeed that he had been successful with some of his kinsmen—see Romans 16:7 and 11—and his nephew was instrumental in saving his life—Acts 23:10. But the bulk of his nation had in fact rejected the Christ, and were becoming in truth a synagogue of Satan. So love welling up in his heart gives him

"unceasing pain and sorrow," and he longs and prays for their salvation. His first effort in each of his journeyings was with them, and for this he was regarded as their worst enemy.

He reviews in our readings this month the position of the Jews in God's dealings, and shows that God had not cast them off. Why, he himself was a Jew of Jews and far from being cast off, he was chosen by God to be His witness. Like Elijah he might well have regarded himself as very much alone, but he recognises that thousands of other Jews had also accepted the gospel and thus remained "the Israel of God." They had a zeal for God according to knowledge and thus perceived that the Messiah had come in the person of Jesus of Nazareth, fulfilled the law, and taken David's throne. The others had been blinded by their preconceived ideas instead of accepting the ideas of God, embodied in the law and the prophets, and explained and fulfilled in Jesus. Those who put Jesus to death had obviously hardened their hearts against goodness—for they could find no fault in Him. His life was perfect.

Writing his first letter to the Thessalonians, Paul gives a black picture of his nation ". . . who both killed the Lord Jesus and the prophets, and drove out us and please no God, and are contrary to all men; forbidding us to speak to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins away: but the wrath is come upon them to the uttermost" (2:15 and 16). For this wickedness they are rejected, not because they are Jews. Had they believed, they could have been saved. He has to warn the Gentile Christians that they must continue to believe because that is their ground of acceptance, and God's grace has come to them through God's chosen people. The failure of the Jews was the means of

spreading the gospel to all, but the faithfulness of the Gentiles could be, and has been in some degree, the means of restoring the Jews. Many indeed have accepted the gospel preached to them by Gentile Christians both in those early days and ever since. The apostle indicates that a time will come when a much more general turning of the Jews to Christ will take place than has yet been, but we do not need to make the word "all" in 11:26 mean every single Jew in the world—but rather "Israel in general, the Jews of that day as a great aggregate, on a scale unknown before, shall be saved." Otherwise it would mean the acceptance by God of the disobedient as well as the obedient. Certainly all Jews who become Christians will be saved.

It remains to be quoted "How unsearchable are God's judgements and His ways past tracing out." The Gentile world had finally, so far as it was concerned, finished with God, but now through the rejection of God by the Jewish world. He brought salvation within its reach. The Jews had now, as a nation, rejected Him, but His mercy

is to be exercised towards them also in some special measure, when the fulness of the Gentiles has come—perhaps when this world as it is now has finally rejected Christ. Modern spread of knowledge through modern agencies—printing, wireless, television—brings possibilities of acceptance or rejection of God within reach of so many more of earth's population. Can this be "the fulness of the Gentiles"?

#### Our Behaviour

Chapter 12 of the epistle begins the section which deals with our everyday life. We might summarise it all in the first thought so beautifully expressed—the picture of presenting ourselves as an offering to God. The lambs had to be without blemish, the best of the flock, fresh, clean and young, a "new creation"—if any man be in Christ, he is that. Yet with us it must be a developing creation, reaching out continually towards something better and higher—transfigured by divine grace through renewal of the mind. And note the negative side—NOT FASHIONED ACCORDING TO THIS WORLD. R. B. SCOTT.

## *The Christian Age*

MOST people recognise the age in which we live as the Christian age. However, it may be that everyone has not understood why this age bears such a title and what the living in the Christian age should mean to us.

The Christian age must be understood as the era in which Christ rules and reigns in the hearts of men. This age is parallel with the age of the church where-in Christ reigns over His kingdom as king.

In this study I shall endeavour to discuss the beginning and ending of this age and to show some things relative to its importance.

#### Previous Age Removed

First, may it be said that before the Christian age could come into fulness of perfection the preceding age must have been fulfilled. Following are several scriptures which show that the age preceding the Christian age was put aside that the Christian age might be ushered in.

1. There was a removing of things shaken. We read in Hebrews 12:27-28: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken might remain. Wherefore we receiving a kingdom that cannot be moved, let us have grace whereby we can serve God acceptably with reverence and godly fear."

2. The Law was a schoolmaster to bring us to Christ. Paul argues that the law is a schoolmaster to bring us to Christ, and that after Christ is come we are no longer under the schoolmaster. See Gal. 3:24-25.

3. The Law was abolished. In Ephesians 2:15-16 Paul teaches us that Christ had broken down the partition, abolishing the law of commandments contained in ordinances for to make in himself of the two one new man and so making peace.

4. The Law was blotted out. Colossians 2:14 teaches that Christ blotted "out the handwriting of ordinances that was contrary to us, and took it out of the way nailing it to the cross."

5. Christians are dead to the law. "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead" (Rom. 7:4).

For more detailed accounts we beg the reader to investigate the fulness of these passages. Sufficient for this time let us say that the Mosaic dispensation passed away with the death, burial and resurrection of Christ.

### The Beginning of the Christian Age

It should be understood that the church was not established under John the Baptist or before. Some months after John's beheading we find Christ making this statement: "Upon this rock I will (future) build my (personal) Church" (Matt. 16:18).

In Luke's account of the great commission Christ tells us that repentance and remission of sins preached in His name beginning at Jerusalem. It also tells that they were to tarry in Jerusalem until they were endued with power from on high (Lk. 24:45-49). A few days later this exact thing happened. On the day of Pentecost, as the Apostles were gathered together with the one hundred and twenty, the Holy Spirit came down and sat on them like cloven tongues of fire and they spake as the Spirit gave them utterance (Acts 2:3-4).

Under the inspiration of the Holy Spirit Peter preached unto them, telling them to repent and be baptised for the remission of sins in the name of Jesus Christ (Acts 2:38). In verse 41 we learn that they who received his word were baptised and there were added unto them three thousand souls. Verse 47 teaches that "the Lord added to the church daily such as were being saved."

Here is the first mention of the church as an established fact. The church which Christ said he would build was now in operation. Thus began the Christian era.

### Characteristics of the Christian Age

1. It is An Age of the Kingdom in Fact. Paul told Colossians that they had been delivered from the powers of darkness and translated into the kingdom of God's dear Son (Cor. 1:13). The writer of Hebrews later revealed that they had received a kingdom that could not be moved (Heb. 12:28). In Rev. 1:9 John, on the island of Patmos, said he was in the Kingdom of Jesus Christ.

2. Christ is Raised to Sit on the Throne. In Acts 2:11 we find that God had promised David that of the fruit of his loins he would raise up one to sit on his throne. His prophecy was about the resurrection of Christ.

3. All Authority is Invested in Christ. In Matt. 28:18-20 Jesus says "All authority in heaven and in earth is given unto me. Go ye therefore and teach all nations, baptising them in the name of the Father, the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the earth."

My friend and reader of this paper, have you obeyed the commandments of Jesus as given through the Apostles. Can you say I am a Christian—I am of the body of Christ?

### The End of this Age

This is an age of opportunity, an age of hope, an age of preparation. Some day this age is also to end. Some day the Lord is coming again. He has promised to raise the dead in Christ and to catch them up to him in the air, ever to be with the Lord (1 Thess. 4:16). At the same time he has just as surely promised to come taking vengeance on them that know not God and obey not the Gospel. These shall be punished with everlasting destruction from the presence of the Lord and the glory of his power (2 Thess. 1:7-9).

"Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24).

The Christian age will then be over. Your chance of being a Christian will be ended. Your privilege of enjoying salvation from sin will disappear. Only now you have time. Be a Christian now.

ARNOLD BALDWIN.



## Ten Rules for the Young.

J. Edgar Hoover writes: "Don't invite trouble: Here are ten rules that every parent should make sure his youngster knows:

1 If a stranger—or even a slight acquaintance—makes improper advances, tell your parents immediately.

Young people are too often kind-hearted about such things—they dislike the idea of getting an offender into 'trouble.' Just remember that if you don't report him, he'll probably get into worse trouble later on—to say nothing of the harm he may cause.

2 If you know of any pornographic pictures or literature being passed around, notify your parents immediately.

Obscene reading matter is a favourite habit of the degenerate. If the authorities can run down the source and trace the material, they may be able to rid the community of the danger before it starts.

3 Know your date! Don't go out on 'blind dates' unless another couple is along—and even then be cautious.

If someone phones and says he's a friend of Jack Peck, tell him you'd be glad to have Jack Peck introduce him.

4 Stay out of 'Lover's Lanes.'

It's natural to want to be alone with your date, but experience shows that 'Lover's Lanes' are favourite haunts of sex criminals.

5 Don't wander away alone from the crowd at picnics and outings. Stay within calling distance.

Sex criminals are easily attracted to a group of young people, and given an opportunity they can strike with frightening speed.

6 Don't ask for trouble—dress sensibly.

Provocative clothing may attract the attention of a potential sex criminal.

7 Be civil to strangers who ask directions, but never go part way with them.

The 'directions' trick is a favourite among sex criminals. They count on the natural helpfulness of young people.

8 Be very careful about accepting work from a stranger.

This is another insidious dodge. Always make sure that the person is a respectable businessman.

9 Don't go about the house half-dressed.

This may seem harmless, but it's an invitation to 'Peeping Toms'—who may later become something more dangerous.

10 Never, never hitch-hike!

And never, never pick up a hitch-hiker!"—Selected.

## The Church and its Mission

"He that winneth souls is wise" (Prov. 11:30)

WE plead for the original apostolic gospel and its positive institutions. If the great apostles Peter and Paul—the former to the Jews and the latter to the Gentiles—announced the true gospel of the grace of God, shall we hesitate a moment on the propriety and the necessity, divinely imposed upon us, of preaching the same gospel which they preached, and in advocating the same institutions which they established, under the plenary inspiration and direction of the Holy Spirit? Can we improve upon their institutions and enactments?

What means that singular imperative enunciated by the evangelical prophet Isaiah (Isa. 8), "Bind up the testimony, seal the law among my disciples"? What were its antecedents? Hearken! The prophet had just foretold. He, the subject of this oracle, viz.: "The desire of all nations," was coming to be a sanctuary; but not a sanctuary alone, but for a stone of stumbling and a rock of offence (as at this day) to both the houses of Israel—for a gin and for a snare to the inhabitants of Jerusalem.

The Church, therefore, of right is, and ought to be, a great missionary society. Her parish is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man.

—ALEXANDER CAMPBELL (extract of speech to the American Christian Missionary Society, Cincinnati, 1860).

"The thoughtless are rarely wordless."

"Common sense is the most uncommon thing in the world."

## Lesson Outlines

### SERIES 1. LESSON 7.

**Conversion.** Saul also called Paul.

**Lesson Verses.** Acts 9:1-22; 22:1-16; 26:1-20. Any one of these three portions could be read in class.

**Memory Verse:** Acts 26:18.

**Objective:** Although chosen by God to be an apostle of the Lord Jesus Christ, the highest position to which any man could be called, Saul had to be set free from sin by becoming obedient from the heart to that form of teaching (Rom. 6:17-18; 1 Tim. 1:1).

**Date:** A.D.33.

**Places:** Jerusalem, Damascus, Tarsus in Cilicia.

**Damascus:** Capital of the republic of Syria. First mentioned in Genesis 14:15, B.C. 1912; captured by King David B.C. 1040; came under the jurisdiction of the Romans B.C. 64; about 180-200 miles north by road from Jerusalem; surrounded by a large fertile plain. Present population 194,000.

**Tarsus:** Modern Tersous, a Turkish town in Asia Minor, 25 miles west of Adana. Ruins of ancient Tarsus still exist. On the main railway between Turkey and Syria. Population 74,000.

**Persons:** Saul, disciples of the Lord, priests, Jesus called the Nazarene, Ananias, Judas, Gentiles, kings, children, Gamalliel, elders.

**Saul:** A Benjamite, Pharisee, contemporary of the Lord Jesus Christ; born in Tarsus, trained under Gamalliel in Jerusalem, free-born Roman citizen, at the martyrdom of Stephen, a member of the Sanhedrin. While in active persecution of the disciples of the Lord, making the journey to Damascus armed with the authority of the chief priests and the Sanhedrin at Jerusalem to bring back any disciples in Damascus, bound as prisoners, to Jerusalem, a light "above the brightness of the sun struck him to the ground." He is led into Damascus, blind, to the home of Judas in the street called Straight.

**Ananias:** The instrument through whom Saul's sight was restored. "There fell from his eyes as it were scales."

**Apostleship.** Like the "twelve," stated as being given to the Lord Jesus Christ by His Father (John 17:6), it is said of

Saul, "the God of our Fathers has appointed you to know his will, to see the Righteous One and to hear a voice from his mouth" (Acts 22:14). Also, "Paul an apostle of Christ Jesus by appointment of God our Saviour and of Jesus Christ our hope—" (1 Tim. 1:1). "Paul the envoy . . . not from any body of men or appointed by any man but by Jesus Christ and God the Father who raised him from the dead . . ." (Gal. 1:1).

**Message:** "Saul, Saul, why do you hunt me? You only hurt yourself kicking against the goad." Saul: "Who are you Lord?" "I am Jesus the Nazarene whom you are hunting. Get up now and stand on your feet. I have appeared to you personally to take you in training as my assistant and as witness that you have seen me, and of what I shall make clear to you later. . . ." Paul on earth was spoken to directly by the Lord Jesus from Heaven.

**Result:** Ananias said to Saul, "So now what keeps you? Rise and be immersed, and wash away your sins as you invoke his name." Saul was immersed, invoking the name of the Lord. He was obedient to the heavenly vision. He became the outstanding Christian of all time.

**Emphasis:** Saul was humbled and gave himself to complete obedience to God, through the Lord Jesus Christ.

We can cease to fight against our conscience, and be obedient to the same form of teaching. Thereafter, we can serve the Lord Jesus with all our hearts.

A. HOOD.

## Briefs

A ship in the harbour is safe, but that is not what ships are made for.

Character is not made in a crisis—it is only exhibited.

Jumping to conclusions is not half as good exercise as digging for facts.

It is better to take things as they come than to try to catch them as they go.

When a task is once begun,

Never quit until it's done.

If your task be great or small,

Do it well or not at all.

I have often regretted my speech; my silence, never.—Seneca.

## NEWS FROM THE CHURCHES

**Cleveleys.**—We thank God for a wonderful time of rich fellowship and service, when between 70 and 80 brethren gathered for a rally held here, September 12th and 13th.

The Saturday afternoon meeting was devoted to both praise and discussion, and our thanks are expressed to those brethren who introduced the subjects so well. It was especially pleasing to note that brethren could offer differing opinions without loss of temper or descending to personalities. We would that this spirit could prevail at all times, and in particular when brethren discuss such seemingly vexatious questions as conferences, committees, cups, etc.

Several of the elder brethren present commented that it was good to see young brethren willing and able to take the lead at such a meeting. Another striking feature was the fact that, numerically, the sisters were three or four times more than the brethren.

In the evening Bro. C. Melling dealt very competently with the question, "Is Christianity as it was at the first adequate for today?" and on the Lord's Day we enjoyed the services of Bro. R. Limb.

May we conclude by saying "Thank you," not only to the speakers but to all the brethren whose presence and support made the week-end such a resounding success. To God be the glory. E.W.

**Wallacestone.**—We rejoice that again the power of the gospel has been manifested here. On Sunday, August 16th, after Bro. T. Read had preached the gospel, Albert Roberts decided for Christ and was baptised the same hour of the night, Bro. J. Baird performing the ordinance. Personal work by Bro. A. Freckleton was largely responsible for this decision. To God be the glory. We pray that the Lord will continue to bless us.

JAMES GRANT.

**Edinburgh.**—Since the last report appeared we have baptised another two young folks. From the neighbourhood of the building we have been able to reach a young nurse, and the other was a young American Service-man. We are most happy that, like Cornelius, he is

one of those who having been a soldier has become a Christian. We are still reaching out for greter things and at the same time trying to consolidate the ground gained. This is the harder task. Strong congregations are not built in a hurry, and we are working with materials that are from the "raw."

A. GARDINER.

**Aylesbury.**—We rejoice to report another addition to our number. Mrs. Alice Ewers was baptised into Christ on Aug. 31st. She has been attending our services for some time, and we sincerely pray that she may grow into a faithful and worthy servant of the Lord.

L. CHANNING.

**Tranent.**—It is with great joy that we record the addition of another precious soul to our number. A young woman, Mary Coull, put on her Lord on Wednesday, 11th September, by being immersed into His name. Her decision came during the time of Bro. David Dougall's ministering with us. May our young sister be blessed with a life of long and fruitful service in the Lord's kingdom. We thank Bro. Dougall for the way he has edified and built up the church, and for his faithful preaching of the grand old Gospel. We commend him to the Grace of God.

D. SCOTT.

## OBITUARY

**East Ardsley.**—We regret the passing of Sister Ada Lowe, on Wednesday, August 26th, and who was laid to rest on August 29th. She had been a constant attender at the Lord's Table, and at the gospel meetings. For the greater part of the last two years, she had suffered ill-health of a very painful nature, borne patiently and bravely. In a quiet, simple and unassuming manner she served her Master faithfully. The writer conducted the funeral service.

EDWARD PICKERSGILL.

**Loughborough.**—It is with feelings of sincere sorrow that we record the death of Sister Sadie Frier on August 14th, when away on holiday. Our sister had been in failing health for the last nine months, but was at the meeting for breaking of bread her last Lord's Day on earth. This was held in a caravan at Mablethorpe. The respect in which she was held was evidenced by the number of brethren and friends who attended the funeral in the meeting-house; the writer officiated.

E. HILL.

### THE HYMN BOOK

Large stocks of the cloth-bound edition, in black or blue, for congregational use, are still held. Only a few of the *de luxe* edition, in brown or green morocco (black sold out) are now left. Churches or individuals please send orders to: Fred Hardy, "Windyridge," Baghill Green, West Ardsley, Wakefield. **Prices:** Cloth-bound 6/-; morocco:—brown 13/-; green 14/-; initials in gold on front 3/- extra.

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### COMING EVENTS

**Dunfermline.**—We are settling down in our new meeting place at Buffies Brae and are pleased to report the restoration of a brother, after confession of faults, on Lord's Day, August 23rd. We have a number of prospects in view which we hope will show fruit in due course. Bro. Dougall will be assisting us during the first part of November and we hope this will lead to further consolidation in this corner of the Lord's vineyard.

In order to give an opportunity to see our new premises to those who contributed so generously to our building fund, and also to those who were unable to do so, we propose to hold (D.V.) a social gathering in the Nethertown Institute, Nethertown Broad Street, Dunfermline, on Saturday, November 7th next at 3.30 p.m. To this the brethren from sister churches are cordially invited.

We would have preferred to hold the social in our new meeting-place, but lack of space to accommodate the numbers likely to attend makes this impossible. It is hoped, however, that those coming

by private coaches will be able to reach our new meeting-place (about three minutes away by bus), hence the earlier start of 3.30 p.m. Notification to this effect, together with number likely to attend, would be welcome, in order that the necessary arrangements can be made; please address: W. Brown, 140 Wemyss Street, Rosyth, Dunfermline.

**East Ardsley.**—Anniversary week-end, Saturday and Sunday, October 31st and November 1st. Tea, Saturday 4.15, meeting six o'clock, presided over by Bro. J. Robottom (Wortley). Speakers will be Brethren T. McDonald (Dewsbury) and Barlow (Morley). Bro. Barlow will serve the church on Lord's Day. Come and celebrate with us.

**Slamannan District.**—The Bible School teachers' conference will be held, D.V., at the meeting-place of the church at Newtongrange on October 3rd at 4 p.m. The speaker, Bro. Tom Nisbet (Haddington); chairman, Bro. Jim Morris (Newtongrange). Subject: "Worldliness and how to counter it." Come—a welcome awaits you.

**Conference, 1960:** Preliminary notice. The church at Tranent have invited the next conference for Saturday, April 16th, 1960, D.V. This early notice is given so that brethren may make forward arrangements.—A. Hood, Secretary.

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### CHANGE OF ADDRESS

Sister Bethia Davidson, 80 Bankhead Crescent, Dennyloanhead, Scotland.

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**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.

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, 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.

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