

# The SCRIPTURE STANDARD

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

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## PERSONAL EVANGELISM

IN THE July "S.S." the editorial was under the heading "Personal or Social Salvation?", and attempted to show that social activities and reforms are of little use if the person is not changed. This month we carry on and enlarge upon this scheme.

### The Group

We need not be reminded, it is so obvious, that in these days almost everything is moving away from the personal and individual to the group, the community, the class. More and more the responsibilities of smaller bodies are being taken over and swallowed up by larger. In almost every walk of life this is true—in industrial take-overs; in social and educational spheres; in the world of medicine and many other professions; in the reorganisation of local government and in other circles too numerous to mention.

All this movement is the outcome of centralisation. Now and then protests are made against it, but are almost always overruled. More and more the liberty and independence of the individual are being taken from him for what is termed "the common good, the benefit of the many." These claims are questionable: often the results of centralisation, doing things on a big scale, are not "for the common good," and are certainly to the detriment of many individuals. An example can be given of the outworkings of this centralisation in the public library movement. There is within the Library Association a group known as the Smaller Public Libraries Group. The Secretary was a librarian who has been vigorous and devoted in putting forward the views and rights of smaller library services to prevent their being taken over by the large county and city libraries. Through his efforts the possibilities of smaller libraries retaining their powers are considerably better. But an Act came into force in 1965 which has meant the absorption into larger systems of some of these smaller libraries. Ironically, and demonstrating the soullessness of these vast systems, the very library in which the Secretary was librarian has been among the first to lose its powers and has been swallowed up by an impersonal system exercising "remote control." The shock to the librarian concerned was so great that he had a severe heart attack, almost losing his life, and is now out of a job, unless he is prepared to undertake a subordinate's position. But what does the individual matter when the "system" is at stake?

Nor is the secular world alone in going this way. The same tendency is to be seen in church and spiritual matters. Is not one of the evils of the Ecumenical Movement that it is set to bring into being the "World Church?" The nearer denominations come to uniting with each other the more it is realised that the rights and privileges of individual members are overridden or infringed. Even in the religious world we seem almost unable to make any effort unless it be a "united" movement. We in churches of Christ are not guiltless of this spirit either. More and more we are setting out for gospel "campaigns," "crusades," "united meetings," "joint efforts." We are faced with the results of this spirit in the world around us: the individual loses his sense of responsibility and that he is a necessary part of the whole; he has little feeling that "it depends on me." The person is lost in the group, the multitude.

### The Person

It is true that throughout His ministry Jesus worked among the multitudes. Abraham Lincoln said, "God must have loved the common people, he made so many of them." Jesus loved the multitude, and they knew it. He understood them, entered into their everyday lives, had compassion upon and suffered with them. In response "the common people heard him gladly." But when Jesus taught or worked among the multitude He was not like a politician or social reformer addressing the "masses": they were a multitude, but Jesus treated them as individual men and women. It would seem to us that a shepherd looks after his flock; but Jesus showed that "the shepherd knows his sheep by name."

We remember reading a statement that "Jesus loved the multitude, but it was not to them that He said, 'You are the salt of the earth' or 'Fear not, little flock: it is your Father's good pleasure to give you the kingdom.'" In that great chapter of parables, Matthew 13, we read that Jesus told His first two parables to the crowd, but that it was only to His disciples, "in the house," that he gave the expositions of the Sower and the Wheat and Tares. He did some of His greatest works and gave some of his deepest teaching not to the crowds but to individuals. Some of the fundamentals of Christianity were taught to the ones—the necessity of being born again to Nicodemus, and the worship of God to the woman of Samaria.

Jesus was the busiest of men, yet he could be approached by the humblest and the most sinful. No interviews had to be arranged, no special appointments made, and no secretaries to come between Him and the one seeking His help and guidance. He dealt with these people as persons. To each He devoted His whole interest and attention; no doubt the one seeking His guidance had the impression that he was the only person whom Christ was interested in at that time. With them Jesus was earnest, direct, and what He said applied to that person. No doubt Nicodemus was surprised that Jesus told him at the outset "You must be born again"; and certainly the woman of Samaria was amazed when Jesus told her about herself and what she needed. So often in preaching to crowds we say everything in general and nothing in particular. Even if we are talking with individuals we will speak of anything except spiritual matters—sport, business, politics, the world, holidays—but never a word about Christ and salvation.

### Evangelism in Acts of the Apostles

We find that the apostles and disciples of Jesus followed His example in their contact with men and women. Acts is the book of conversions. Alexander Brown in his little masterpiece "Conversion to God" subtitles it "a study of the conversions recorded in the Acts of the Apostles." In this book we are shown how individual conversions took place. In chapter 8 we have a fuller account of the conversion of one man—the Ethiopian eunuch—than of the hundreds who turned to the Lord in Samaria. The record of individual conversion fills chapters 9 (Saul of Tarsus), 10 (Cornelius) and 16 (Lydia and the jailor at Philippi).

Then see what a fascinating touch is added to Paul's letters in his greetings to individual Christians in Rome, 2nd Timothy, Titus and Philemon. Great doctrinal matters are covered in these writings, yet Paul remembers His fellow-Christians, by name. In this he shows how each one is a necessary member of the body of Christ. He wrote of himself that "He loved me and gave himself for me. He bore my sins in his body on the tree." Not only "the Lamb of God who takes away the sins of the world," but "my Saviour."

And it stands clear in our experience that those Christians who remain faithful are more likely to be those who have been won through personal approach and conviction rather than those who have come through huge "campaigns" and mass conversions. In this personal evangelism we can and must all be engaged.

EDITOR

**I sat down under His shadow with great delight.**

(Song of Sol. 2.3.)

—We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount upon wings as eagles, and then come back to run and not be weary, and to walk and not faint.

# CHRISTIANITY

AMIDST all the conflicts of denominationalism can we determine what Christianity is?

It may have its history, its philosophy and its doctrine as well as a ritual and creed; but these terms do not define the thing itself. It is all summed up in one word, **life**.

Its doctrine is to teach men how to live (and incidentally how to die) but practically how to live forever. It does not exact things unreasonable, but it says "whatsoever things are true, honest, just pure, lovely and of good report; think on these things." It does not decide under what form of civil government we shall live, but shows our duty to those who bear rule. Nor does it decide the conventionalities of society, but it makes known our relation to each other and our obligations to God. As to its philosophy, it is a perfect adaptation of means to an end.

## Origin of Life

All life is the product of a seed or an egg, whether vegetable, animal, or spiritual. **"The seed of the kingdom is the word of God."** There is no spiritual life communicated to any creature that has not intellectual and moral faculties; hence man alone of all earth's occupants can possess spiritual life, and we cannot with impunity ignore the method God has ordained to give this life. "We are born again not of corruptible seed, but of incorruptible by the word of God, which lives and abides forever; and this is the word which, by the gospel is preached unto you" (1 Peter 1: 23-25).

This cuts off rationalism and shows our dependence upon God for this new life in Christ. It requires a mighty force to turn the current of a man's life, but the word of God comes to us replete with divine power and pregnant with heavenly wisdom, unfolding the way of life, and making known the purposes of God to redeem and save man. It presents the gospel in its facts, commands and promises. These facts are accredited by the testimony of God and all the holy men who spoke as the Spirit gave them utterance. These facts are filled with divine wisdom and grace, and when accepted by an honest heart root out sinful desires, and bring the soul to the obedience of the faith.

Here his fidelity is tested, and the sincerity of his repentance declared, and through these commands he appropriates to himself the "exceeding great and precious promises" of the gospel by which he is made partaker of the divine nature, namely, remission of sins, adoption, the Holy Spirit, the priestly intercession of Christ, the promise of the resurrection and eternal life, so that whoever believes the facts of the gospel and honestly obeys its commands, and thus appropriates its promises is a Christian, and may be as divinely assured of it as he is of the existence of God, every day and in all places. Christianity has to do with our material organism, and hence it has its ritual or forms of expressing itself; but these forms are few and significant. The first one meets the believer at the threshold of the kingdom and declares his death to sin, and his purpose to lead a pure life. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death; therefore, we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 3-4). We always find the internal convictions associated with the outward expression, "He that believeth and is baptized shall be saved." "They that gladly received the word were baptized," "repent and be baptized," etc.

## New and True Life

The next form stands within the portals of the House of God and is a living testimony of faith in Christ's death; "for as oft as you eat this bread and drink this cup you do show forth the Lord's death until he come."

But the ritual of denominationalism today is a multiplicity of forms, observed with decorousness and solemnity in a place styled "holy," in which Christianity exhausts its power and finds no vitality to reign, as a sovereign, over the great commercial, mechanical, agricultural interests of society by condemning dishonesty, sanctifying toil, resisting selfishness and brooding with sheltering wings over scenes of poverty and wretchedness, thus expressing itself in a true life; this, sad to say, is not understood. The history and creed of Christianity are embodied in Christ.

He is like the North star that touches the needle, that guides the mariner safely across the ocean of life. **In Him is life:** "He that believeth on Him shall never die; He that hath the Son hath life." He demonstrated what it is to live. Standing amidst all the wise and great, the noble and good, blending in Himself all the

graces, perfecticns, excellencies, and attributes to power in humanity, Christ is the character of all the centuries of history who gives us the true and noblest idea of life. That conception of life, as found in Him, is to do good, to make sacrifices and suffer for others, "not to be ministered unto, but to minister": to find the truest greatness in being the servant of humanity; to express tenderness, humility and charity in the daily walk and acts of life; to comfort the sorrowing; to raise the fallen; to speak words of hope and strength to the weary and heavy-burdened; seek and save the lost, and to die that others might live. Such a life possesses a double immortality; one in succeeding generations, and one of endless blessedness at the right hand of God.

There is nothing so dear to us as life, and to possess such a treasure forever gives it infinite value.

O.G.H.

## STUDIES ON THE TABERNACLE

### 6: The Tabernacle and the Church (Contd.)

WHEN God was confronted with man's sins his holiness, justice and truth demanded restitution and punishment for the offender, but his love and mercy and compassion also demanded forgiveness. How did he meet the situation? Infinite wisdom found a way in Christ his Son (1st Cor. 1: 24)—"Christ the power of God and the wisdom of God." Is that not a picture of what the Word of God is—holiness, justice, truth, love, mercy, compassion, and infinite wisdom? This then is the light that should lighten the spiritual tabernacle of the church, the Holy Bible, the written word of a living and a loving God.

#### The Altar of Incense

This was used by the priests night and morning: what does it signify? again we turn to Rev. 5: 8 and 8: 3. Here we see incense referred to as the prayers of the saints; the psalmist David gives the same idea in Psa. 141: 2: "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice."

This altar was placed immediately in front of the veil separating the Holy Place from the Holy of Holies, signifying this is as near as we can get to God in this life through the medium of prayer, offered up night and morning.

The strength of any Christian's life is found in prayer. So with the church; a praying church is a powerful church, but a praying church is made up of praying individuals, and only as they pray does the church pray and become strong.

#### The Holy of Holies

This part of the tabernacle was a perfect cube fifteen feet each way; now perfection has been defined as "that which cannot be improved upon." It was the place where the pillar of cloud showed by day and the pillar of fire by night, signifying God's presence. This typifies Heaven, God's dwelling-place, the other side of the veil which is death. What can be more perfect than where God is?

We know not in what hallowed part  
Of the wide heaven's Thy Throne;  
But this we know that where Thou art  
Love, joy and peace are known.

It was here where the Ark of the Covenant was deposited, containing the tablets of stone on which was written The Law; Aaron's rod that budded; a pot of manna and the Mercy Seat on which rested the two cherubim. This depicts that God's Law came from heaven; it was engraved on stone from the earth, thus combining heaven and earth under one supreme Law of God Himself. Aaron's rod typifies eternal life, and the pot of manna God's sustaining life, the Bread of Life which came from heaven in the person of His Son. We have also the beautiful picture of the Mercy Seat, God's mercy covering His justice, ever able to forgive and bless.

Overshadowing the mercy seat, and situated at either end facing each other, were the two golden cherubim. These surely typify God's mercy and truth. (Psa. 85, verses 10 and 11): "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring up out of the earth and righteousness shall look down from heaven."

Heaven—a place where mercy, truth, righteousness and peace will be known in all their glory: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1st Cor. 2: 9).

Thus the Tabernacle gives us a picture of what God wants the Christian's life to be. Through the door of the outer court, past the altar of sacrifice, the cross; the laver of baptism into the holy place the church, there to do his priestly office of sacrifice and worship, finally to enter in through the veil, death, into His Presence.

There are those who would change this divine order. Some have done away with the cross; no altar of sacrifice. Some have removed baptism, either into the church, saying you can be saved without it; some done away with it altogether, and even the altar of incense, the prayers of the saints, is hardly ever used.

The Israelites were to obey the divine commands or die: how often do we read the injunction, "lest ye die" in the divine instructions, yet to-day we take appalling liberties with God's Word that could cost us our lives were it not that we live in the Day of Grace.

May these Studies have helped us all to a deeper knowledge of God's Word and a greater respect for his precepts.

(Concluded)

H. BAINES

## A CONSUMMATION

**"But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer" (1. Peter 4:7).**

SOME understand this and a similar passage in James, namely: "Be ye also patient; stablish your hearts; for the coming of the Lord, draweth nigh" (James 5:8), to imply that, during the Apostles' ministry there was an expectation of the early return of the Lord in person and glory, when the saints would be glorified.

From 2 Thess. 2:1-5 it is clear that such was in the minds of these saints. But according to Paul it was the product of false teachers and he warns them accordingly. We venture to affirm from the Apostle's words that the nearness or otherwise of the second personal coming was not a subject of Apostolic testimony. Indeed, in the nature of the case, such testimony is not required. They had a message of salvation to deliver, and announced a limitation—"For he hath appointed a day" (Acts 17:31). In fact, the testimony of an actual "day of reckoning" is of more importance, having more influence on the mind than the nearness or otherwise of its approach; an example of this truth is found in the case of Felix (Acts 24:25).

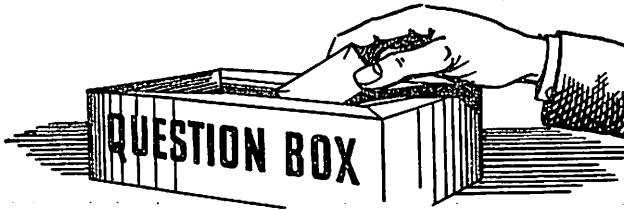
The Apostles were guided in all they taught by the Spirit of truth, as Jesus affirms in John 16:13. To the sincere Christian this testimony is decisive and he would not expect any indefinite teaching upon any subject from such a source, thus unsettling the minds of believers. It is clear that the advice in 1 Peter 4:7 and James 5:8 is strictly personal to the saints of that period: that it applies to something in which they will be personally involved. The first Epistle of Peter, first Epistle of John, Epistle of James and the Epistle to the Hebrews are written to the same individuals, namely, Jewish converts to the cause of Christ, wherever they may be located among the nations.

The Apostles had been instructed by Jesus concerning his rejection and crucifixion by the nation, that judgement would fall upon them in consequence. Indeed, Paul raises the point that, if God did not judge them, He could not very well judge the world for its rejection of Christ (Rom. 3:5-6). There was to be an end of the Mosaic administration. With the resurrection of Jesus, His presence at the right hand of God, and His exaltation to be the ruler over a new kingdom of God, no claims under the old institution nor by virtue of the fleshly ties of Abraham could be allowed to stand. That institution was a divine one ruled over by God for a long period. At the destruction of Jerusalem God severed for ever all such ties and claims, the Church taking its place (see Luke 12:32; Matt. 21:43). It is to this "end" that Peter and James alluded and which is the burden of the Gospel narratives. In fact, their teaching, along with the Apostle Paul's upon the same subject (1 Thess. 2:14-16.) appears to be a fulfilment of the parables of the virgins and talents (Matt. 24). "The end of all things is at hand" says Peter and "For the time is come that judgement must begin at the house of God." It should be noted that it is not "the Son's house" (Heb. 3:6) but "My Father's house" (John 2:16). At that period God had two temples or houses, one of stone, the other of "living stones." That of stone had become a den of thieves" its

worshippers "hypocrites," and was to be pulled down, the whole institution being removed by judgement (James 5 8; Thess. 2. 14-16; Rev. 11:1 to 22:20; Jude 17; 1 John 2:18).

The Epistle of Jude is a tragic picture of the state of affairs: the infidel and apostate Jews and their effect upon the saints of the period when judgement was about to fall. The advice of this servant of Jesus to all troubled saints of any period is: "But ye beloved, (1) building up yourselves on your most holy faith, (2) praying in the Holy Spirit, (3) keep yourselves in the love of God, (4) looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20:21).

ALFRED JACKSON




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Conducted by  
James Gardiner

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**THE meaning of Matt. 5:25 has always puzzled me—could you please explain? "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou has paid the uttermost farthing."**

Taken, by itself, the above passage may seem to be suggesting to us that we should avoid being in disagreement with anyone, and avoid it so strongly that we should be quick to agree with our adversary. I am sure that our Lord never intended that we should remain mute when our course was clearly to speak up in defence of what we believe to be just and true, or that he ever suggested that we compromise truth in exchange for a quiet passage through life. Contention must certainly not be sought for any reason or pleasure of our own, but neither must honest controversy be avoided on any grounds—even brotherly love. Indeed Jude exhorts us to be contentious provided of course we are contending "for the faith which was once delivered unto the saints." We are to love our brethren more than we love God's truth? Can we contend for the faith and at the same time escape controversy?

#### "Going to Law"

When, however, we read Matt. 5:25 in conjunction with its parallel passage in Luke 12:58, we see that litigation was what Jesus had in mind, and that court proceedings and going to law were the things with which his advice was primarily concerned. In this brief allegory we are supposed to have an adversary (at law) who presumably has a just cause against us and who would certainly gain a verdict against us were the cause to come before the courts. We are advised to agree with our adversary while we are in the way with him (i.e. while we have still the opportunity, and certainly before the case comes before the judge) and to make reparation to him in advance of the trial,—to settle out of court, in other words. Jesus probably had in mind those who were debtors to others, because his mention in verse 26 of not being allowed out of prison until the uttermost farthing had been paid seems indicative of a debtors' prison. The debtor remained in such a prison until he or his friends could repay the debt; and if the amount could not be raised then the debtor would die a prisoner. The advice of Jesus is that we should avoid a situation whereby we would appear as offenders in a court of law: to be quick to be reconciled to our adversary. Later in this chapter at v. 40 He says, "If any man will sue thee at the law and take away thy coat, let him have thy cloak also."

Many years later Peter expressed much the same sentiment when he said that to suffer as a Christian was not a matter of shame, "but let none of you suffer as thieves, murderers, busybodies and evildoers" (1st Peter 4: 15). "Owe no man anything" (Rom. 13: 8).

To Jesus, therefore (according to this passage—Matt. 5: 25, 26) it was deplorable for his disciples to find themselves in courts of law, and something which they must avoid in their dealings with their fellowmen.

If it is deplorable for Christ's disciple to go to law with his fellowmen, it is infinitely more terrible for Christ's disciple to go to law with his brother in Christ, (as we learn from 1st Cor. 6: 1-8). "Dare any of you having a matter against another, go to law before the unjust, and not before the saints? Now therefore there is utterly a fault among you because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

#### Another Application?

A final comment should probably mention that some bible students believe that Matt. 5: 25, 26 has a figurative application, apart from the obvious lesson, and that God is the adversary with whom man must agree quickly, while man is in the way with God (i.e. while the opportunity lasts) lest man at the reckoning falls foul of the judge and pays the penalty.

Passing mention only is made of this interpretation as it is always possible to read too much into Jesus' words, as well as too little.

[Thank you for the questions to date. Supplementary questions to answers so far given and new questions are most welcome. Please address to James Gardiner, 83 Davidson Terrace, Haddington, East Lothian.]

## METHODIST MINISTER TELLS WHY I RESIGNED

THE Rev. Roland Lamb, a Methodist minister for 27 years, announced yesterday his resignation from the ministry on doctrinal grounds. In particular, he said, he could not accept the refusal of the Methodist Conference to submit in practice to the supreme authority of Scripture.

Mr. Lamb is superintendent minister at Callington, Cornwall, and a son of the late Lord Rochester, a former Vice-President of the Methodist Conference.

Mr. Lamb said he knew of a number of Methodist ministers who had resigned recently on grounds similar to his own. They had not made public their resignations, however, because of an affirmation given early in their careers that should the position arise they would "go out quietly."

#### Personal Letter

In his case, he did not consider he had dishonourably broken faith with the Methodist Church because the Methodist Conference had broken faith with him and all who held to doctrinal standards which it had chosen to deny.

Mr. Lamb has published reasons for his resignation in a personal letter to members of his church. He says in this that the denial of Methodist doctrinal standards, especially that of the supreme authority of Scripture, are implicit in much of modern Methodism.

Methodist Sunday school and local preachers' courses do not unequivocally teach Biblical truths, and sometimes even deny them. What, by New Testament standards, are "worldly" methods are used in officially sponsored Methodist youth work, and in raising money for church funds. The practice of infant baptism is often indiscriminate, when the weight of New Testament evidence points to baptism being for believers, only, or possibly also for their children.

#### "Unscriptural Ecumenism"

He also objects to what he calls "the wholehearted support given by the Methodist Conference to a popular but unscriptural ecumenism." The recent interim report of the Anglican-Methodist Unity Commission commits Methodists to a reunited Church that from its inception will inevitably be unscripturally comprehensive in its doctrine, he says.

Mr. Lamb said last night that he had thought and prayed for nearly two years about the inevitable conflict that had arisen between loyalty to Christ and His Word, and loyalty to the Methodist Church.

"Guardian," June 28th, 1967.



## THE DESIGN OF THE "THE BAPTISM" OF EPH. 4:5

WHILE our Lord was here on earth, after His resurrection from the dead, and before His ascension to God's right hand to take His place on David's throne to rule in the hearts of men and women. He gave His disciples what man has called The Great Commission. (Acts 1:3; 2: 22-36; Matt. 28:18-20; Mk. 16:15-16; Lk. 24: 45-47.) This "Commission" contains the conditions of salvation for the alien sinner, or the conditions of the "will of Christ." (Heb. 10:9-10.) This "will" did not become effective until after the death of Christ on the cross for the sins of the world. (Heb. 9:16-17; 2:9.) This "Commission" was to last "unto the end of the world" or until the "consummation of the age."

In Mark's account of the Great Commission, we find two conditions of salvation that stand between the sinner and the salvation promised by the Lord, the only Saviour. (Mk. 16:16.) But in Luke's account, he gives only one condition: repentance. (Lk. 24:47.) Let us first notice Mark's account of the "Commission."

"He that believeth and is baptized shall be saved, but he that believeth not, shall be damned." Note a certain HE is under consideration. That HE is promised salvation by the Lord, but who is that HE the Lord has promised to save? This is a complex declarative sentence. Its principal statement is: "He shall be saved." WHO shall be saved, Lord? Just any "he"? Certainly not! If the principal statement were not modified by a "limiting clause," we would have a passage teaching universal salvation, which couldn't be true. (Matt. 25: 46.) The principal statement is limited by a restrictive clause. To whom is it limited? Lord, did you say, "He that is baptized shall be saved?" No! What then, Lord? To whom have you promised salvation in Mark? Here it is in plain understandable English: the "he" that the Lord has promised to save is HE that BELIEVETH AND IS BAPTIZED. How simple that is!

Faith and baptism in this verse are joined by the co-ordinating conjunction, and. Such conjunctions unite elements of equal rank. Faith and baptism are thus joined here to obtain the same result: SALVATION. "Faith" is not subordinate to "baptism," nor "baptism" to "faith." One is just as essential as the other, and both are essential to each other.

When Jesus said, "He that believeth AND is baptized shall be saved," it is in effect the same as belief plus baptism equals salvation. Some today say belief minus baptism equals salvation. Both cannot be right! Can one subtract baptism from faith and have as much as he had to start with? A simple equation will explain this point. Two plus two equals four, as belief plus baptism equals salvation. (That is what the Lord said.) Man says two minus two equals zero, yet also says that belief minus baptism equals salvation. Where is consistency? The truth naturally is: BELIEF minus BAPTISM equals NOTHING. It can't equal salvation any more than two minus two can be four.

Some may object and say, "The Lord did not say, 'He that believeth not and is not baptized shall be damned.'" If the Lord said that baptism is one condition of salvation, why did he not make its non-acceptance a condition of damnation?" To answer this quibble is easy. Unbelief is one condition of damnation. An unbeliever does not have to do additional acts of disobedience to be damned. He is damned already. (John 3:18.) Mk. 16:16 sets forth two conditions of salvation; faith and baptism. It mentions only one condition of damnation: unbelief. The Lord did not have to say, ". . . he that believeth not and is not baptized shall be damned," because one is condemned at the point of unbelief ;his lack of repentance, his lack of confession of Christ, and his lack of baptism will not affect him one bit. He is condemned already because of unbelief!

Also, don't let anyone tell you that the "salvation" of Mark's account of the "Commission" refers to "salvation in heaven." In Luke's account, we find the expression "remission of sins." Hence, the "salvation" of Mark's account is the "remission of sins" of Luke's record of the "Great Commission." (Lk. 24:47.) In these two accounts of the Commission, the Lord placed three conditions of salvation between the sinner and the promise of salvation: (1) faith; (2) repentance; and (3) baptism!

W. H. LEWIS in "Apostolic Doctrine."



# SCRIPTURE READINGS

SEPTEMBER 1967

3—Isaiah 26:1-15	Ephesians 2:11-22
10—Jeremiah 17:5-18	Ephesians 3
17—1 Chron. 29:1-13	Ephesians 4:1-16
24—Micah 6	Ephesians 4:17-32

## SOME ESSENTIALS FOR UNITY

"BEHOLD how good and pleasant it is for brethren to dwell together in unity!" Thus the psalmist expresses a thought which all "men of goodwill" echo. He goes on to compare the happy condition with first the anointing of Aaron with the "holy anointing oil, a perfume compounded after the art of the perfumer" (Ex. 30:25), and then with the dew descending upon Mount Hermon and the mountains of Israel. The sweet odour of the oil signified the appointment of Aaron as High Priest as representative of the whole nation of Israel united in true worship, bound together as one people of God. As the oil pervaded his whole person so the united worship of the nation spread abroad the unity of a nation consecrated to God. The silent descent of the dew so copious in those regions as to assure fertility is a fit figure of spiritual blessings granted to the Lord's people through their common faith and practice (Psalm 133).

The true unity of Israel arose of course from physical as well as spiritual affinity: but owing to human frailty the former is no guarantee of either peace or unity. Their obligation to obey the one law of the one God gave the real ground for unity. Had they continued their obedience this unity would have been realised. Exactly the same condition applied to the church with the additional assurance of a spiritual birth into a spiritual life for every member. Alas, neither physical nor spiritual birth has overcome the persistent disposition to drift away from the divine requirements, and thus the original unity is lost. The delight of the psalmist arose no doubt from witnessing united worship on one of those feast times when all the people came together from different parts of Canaan to the Tabernacle at Shiloh, and many of God's people have experienced the same joy at times when unity and

peace are manifested. Indeed we may have the same joy every Lord's Day when we gather for the one purpose of worship in spirit and in truth. These are limited experiences however, and we know reluctantly that there is division.

In the letter to the Ephesians which we are reading, we have a vital passage on unity. The whole letter speaks of unity, for it deals with the church or community of those who have been brought into close relationship with God through the sacrifice of Christ. God purposed in Christ to "sum up all things." There is to be unity of earth and heaven, unity of Jew and Gentile, and this is to be manifested through the church (Eph. 1:10; 2,14; 3,10 & 11). Obviously, then, the church should be a unity, not a collection of religious bodies disagreeing in both faith and practice, and bearing a variety of titles.

It is not surprising that God-fearing men in many of the communities have realised from time to time what a disgrace this disunity is — and how displeasing to God it must be. Many have made efforts to find the way back. The present time has seen a really wide realisation of this need, and discussion is world-wide. We hold that there must be a divine standard to guide us, and until agreement is reached upon that, a satisfactory solution is impossible. It is universal submission to God's will that is essential for a divinely approved unity.

## GOD'S WAY OF UNITY

We turn then to the first few verses of chapter four. Here is the appeal to keep the unity which God has provided for the church. It is closely connected with humility, patience and love for one another, and requires diligence. Peace must hold this unity together—strife will dissipate it. Basically, peace must be where unity is, but we have to meet human frailties, personal failings, likes and dislikes, and all kinds of small matters where these propensities enter and mar the harmony. However perfect the standard, it can be successful only if there is the will to accept and maintain it.

So we have here by Paul the apostle, under divine inspiration, a list of the unifying fundamentals of the church. Upon some of these there are differences which must be resolved before there can be real unity. So we enumerate: one body—the church, the assembly, the

congregation, the community of Christ embodying numerous local bodies throughout the world, all animated by the same Holy Spirit, and every member having the same hope of salvation and finally eternal life; acknowledging the same Lord, Jesus Christ; and having the same beliefs enshrined in the New Testament scriptures, forecast and in large measure based upon the Old. Each person has obeyed the gospel by being baptised, immersed, dipped in water in the divine name, thus entering, being added to, the church, and acknowledging the one God and Father over, through and in all. We cannot comprehend the divine Being, nor the wonder of salvation; but we can believe and obey the faithful word through which the revelation has been made to us, and grow in grace and knowledge of the Lord thereby.

We are assured that God has provided in His Word for the building up of the body of Christ and the unity of the faith (4:13), having "granted to us all things that pertain unto life and godliness" (2 Peter 1:3) through the provisions mentioned in Eph. 4:11 and 2 Timothy 3:16 and 17. While doubt is cast upon His provision and the traditions of sectarian bodies are allowed to cloud the issue, there is no possibility of unity with divine approval. Hence the plea we make. We need to maintain and adhere to the traditions we have been taught (2 Thess. 2:15) but not the traditions of the elders (Mark 7:3) or the traditions of men (Col. 2:8).

R. B. SCOTT.

## CORRESPONDENCE

Through Bro. Paul Jones, treasurer, we have recently received two letters, of which we give extracts below, because their contents are so cheering and encouraging to us:—

Am writing to say how much I have enjoyed and been encouraged by reading the "Scripture Standard" and what a great help some of the articles have been to me. Some of the copies have been passed to interested friends and I can say that others have found them most helpful too.

Enclosed is a gift for the funds of the "Scripture Standard" and I wish the good work every success.

[The gift enclosed was £40.—Ed.]

This second is from a brother in the U.S.A.:—

I want to subscribe to your magazine "The Scripture Standard." We sincerely hope that you and your brethren are fighting the good fight of faith exactly as the Holy Bible teaches. Many over here are not. . . .

We would be glad to receive a letter from any of you brethren who have time to write to us.

May God help us all to love the truth so that He will not send us strong delusions that we might believe a lie (2 Thes. 2:10-11). Also that we might have the Spirit of Christ which was kind, loving and forgiving.

Christian love,

Bro. and Sis. Woodard Clouse  
9007 E.92nd St.,  
Kansas City, Mo.,  
U.S.A.

[We hope that many readers will write Bro. and Sis. Clouse, that they and we might be mutually encouraged. We are writing them also, on behalf of "S.S." readers.—Ed.]

## NEWS FROM THE CHURCHES

**Bedminster, Bristol.**—On August 8th we had the joy of hearing the good confession of Eunice Graham, wife of one of the young men baptised in May of this year, and witnessing her obey her Lord in baptism.

We pray that God may bless her and keep her faithful.

Len Daniell

**Mill Hill, Blackburn.**—Once again the church rejoices to know a soul has been saved through faith and obedience to the word of truth. Carol Anne Hamilton received the remission of her sins in the waters of baptism and rose to walk in newness of life. We pray that she and all who have been "born again" will walk worthy of the vocation wherewith we are called. May the Lord prosper the work of His people.

R.R.

## "CAMEROONS EVANGELISATION FUND"

ONCE again I have great pleasure in providing this brief report on the activities of the above fund. The last report intimated the hope of providing Brother Elangwe with the necessary guillotine and I am pleased to say that this has now been accomplished. By reason of the extremely high duty charges on

## SLICES FROM THE BREAD OF LIFE

## To start your day

Oct. 1.	Isa.	65, 66.
Oct. 2.	Jer.	1, 2.
Oct. 3.	Jer.	3, 4.
Oct. 4.	Jer.	5, 6.
Oct. 5.	Jer.	7, 8.
Oct. 6.	Jer.	9, 10.
Oct. 7.	Jer.	11, 12.
Oct. 8.	Jer.	13, 14.
Oct. 9.	Jer.	15, 16.
Oct. 10.	Jer.	17, 18.
Oct. 11.	Jer.	19, 20.
Oct. 12.	Jer.	21, 22.
Oct. 13.	Jer.	23, 24.
Oct. 14.	Jer.	25, 26.
Oct. 15.	Jer.	27, 28.
Oct. 16.	Jer.	29, 30.
Oct. 17.	Jer.	31, 32.
Oct. 18.	Jer.	33, 34.
Oct. 19.	Jer.	35, 36.
Oct. 20.	Jer.	37, 38.
Oct. 21.	Jer.	39, 40.
Oct. 22.	Jer.	41, 42.
Oct. 23.	Jer.	43, 44.
Oct. 24.	Jer.	45, 46.
Oct. 25.	Jer.	47, 48.
Oct. 26.	Jer.	49, 50.
Oct. 27.	Jer.	51, 52.
Oct. 28.	Lam.	1, 2.
Oct. 29.	Lam.	3.
Oct. 30.	Lam.	4, 5.
Oct. 31.	Ezek.	1, 2.

## For your evening's meditation

Col.	1, 2.
Col.	3, 4.
1st Thess.	1, 2.
1st Thess.	3, 4, 5.
2nd Thess.	1, 2, 3.
1st Tim.	1, 2.
1st Tim.	3, 4.
1st Tim.	5, 6.
2nd Tim.	1, 2.
2nd Tim.	3, 4.
Tit.	1, 2.
Tit.	3; Philemon
Heb.	1, 2.
Heb.	3, 4.
Heb.	5, 6.
Heb.	7, 8.
Heb.	9, 10.
Heb.	11.
Heb.	12, 13.
James	1, 2.
James	3, 4.
James	5.
1st Pet.	1, 2.
1st Pet.	3, 4.
1st Pet.	5, 2nd Pet. 1.
2nd Pet.	2, 3.
1st John	1, 2.
1st John	3, 4, 5.
2nd John, 3rd John, Jude.	
Rev.	1, 2.
Rev.	3, 4.

British imports to the Cameroons, the purchase of the guillotine had to be made in Europe. A 28 inch hand rotary machine has been purchased in Germany under, for us, very fortuitous circumstances and the cost was £128 which, I understand, is very good value indeed.

A similar machine in Britain would cost somewhat more, but what is more important is that we have avoided the unusually high duty chargeable which would have been far in excess of the price of the guillotine. I dispatched £150 by air to Brother Elangwe to cover the cost of the machine and the transport charges, and I am pleased to say the transaction is completed and the guillotine now in Brother Elangwe's possession and in operational service.

Some further items for the press, such as additional type face, staples and bronze powder have been ordered from the Midland Engineering Co. for Brother Elangwe, but cannot be sent at the moment due to the Gowon economic blockade of Biafra. This should amount to around £35, and after this charge has been met the fund should have a balance of £66 14s. 8d.

Brother Elangwe is busy in the preaching of the gospel and hopes to conduct a correspondence course soon. At the moment he is conducting an evening

bible school and has four regular pupils at present.

As always we ask for your prayers for the success of the endeavours in Africa and if you can spare a little money for this good work please send it to me at this address: James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.

## OBITUARY

### DECEASED

On Tuesday, August 29th, 1967 at Heanor Memorial Hospital, Walter Barker aged 90 years. There will be no funeral service as he bequeathed his body many years ago to a medical school for anatomical research.

Rose Street, Kirkcaldy.—With deep regret we record the passing of Bro. Alex Darroch on June 20th. Though of quiet and unassuming nature, he will be greatly missed. Our sympathy and prayers go to Sis. Darroch in her loss. Bro. W. McDonald officiated at the services at the house and the crematorium on June 28th. G. Roberts.

## COMING EVENTS

**Kentish Town.** God permitting, we hold our 96th anniversary of opening Hope Chapel on Saturday, October 7th, 3 p.m. Tea 5 p.m.. Public Meeting 6.30. Speaker, Bro. Paul Jones.

**Zoar Street, Morley. Gospel Effort. Sunday, September 24th to Sunday, October 8th, 1967 (D.V.).**

**Sunday, September 24th:** 11 a.m. Bible Classes. 2.30 Breaking of Bread. 7.30 p.m. Gospel Meeting.

**Monday to Friday (Sept. 25th to 29th).** Meetings nightly at 7.30 p.m. The above meetings to be addressed by Bro. Jack Exum (Belfast).

**Saturday, September 30th:** Meeting at 6 p.m.

**Sunday, October 1st:** Meetings as on September 24th.

**Monday to Thursday (Oct. 2nd to 5th).** Meetings nightly at 7.30 p.m.

**Saturday, October 7th:** Annual Autumn Rally. Tea at 4 p.m. Meeting at 6 p.m.

**Sunday, October 8th:** Meetings as on September 24th.

The above meetings to be addressed by Bro. Bill Tynner (Belfast).

**Ince-in-Makerfield. Gospel Mission. Monday, September 18th to Lord's Day, 24th.**

Meetings 7.30 p.m. Bro. Jack Exum (Belfast) preacher.

We look for the Lord's blessings on this soul-saving campaign, and for your prayers and support.

## MISCELLANEOUS

**"Let your light shine."**

Life's like a shop window, so why not display

Those things that give pleasure to folks by the way?

Christianity is to save us; we are not to save Christianity. God can take care of His own; He does not need that His own should take care of Him. Our business is not to defend the truth but to use it; not to maintain the Gospel but to proclaim it; not to preserve Christianity but to trust ourselves to its preserving power. (Lyman Abbot.

Nobody seems to know who wrote this poem, but I found it well worth pondering:—

Men don't believe in the Devil now  
As their fathers used to do;  
They reject one creed because it's old,  
And another because it's new.  
They may say the Devil has never lived;  
They may say the Devil has gone;  
But simple folk would like to know—  
Who carries the business on?

Doubtful amusements are like doubtful eggs—so likely to be bad that it is safer to leave them alone.

A holy life will produce the deepest impression. Lighthouses blow no horns—they simply shine.



## CHANGE OF SECRETARY

**Kirkcaldy:** Alan Brunton, 13 Arbaile, Leven, Fife, Scotland.

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