

The **SCRIPTURE STANDARD**

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

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SOUND DOCTRINE

MORE than perhaps ever before the world needs sound doctrine. What passes today for the teaching of Christ and His apostles often bears little resemblance to the original and any resemblance which does exist is merely accidental. How fortunate we are in having the printed word and in being able to read for ourselves that which has been revealed. This country has been reared on the notion that clergymen, in some mysterious way, are the fairly well infallible interpreters of the scriptures and that we can rely on their pronouncements with complete confidence. The general public have also been brainwashed into the understanding that for 'the man in the street' to delve into the scriptures is unseemly and that the bible is the sole preserves of the clergy. We have also been educated to believe that, in any event, the scriptures are a little too deep for us and only those who have had the necessary scholastic training can hope to plumb the depths. Unless we have been to a theological college we really cannot hope to cope with a book like the bible and so we must lean heavily upon the dictum of 'our minister'. In actual fact the stage has been reached where the interpretation of the minister on a particular issue would carry more weight than the actual scriptures. I am sure it has been the experience of many of us when discussing some religious issue with some friend in some denominational body that they have closed the discussion with the words, "I must ask my minister and see what he says". We may depend upon it that whatever minister says will carry most weight. The idea has been planted that if we need a plumber we send for one, and if we need a doctor we send for him, and similarly with an accountant, car-repair man and so on — and thus we leave all theological problems within the province of 'the minister'.

In consequence of this the natural strength of the Bible has been weakened and the public now receive the scriptures 'as amended by' the Church of Scotland, or 'as amended by' the R.C. Church, or the Baptist Church, or (dare I say it) in some cases the Church of Christ. Traditions have built up and have been accepted so long in the denominational bodies that they have now become 'scriptural'. Thus in many places the Bible comes a close second to what clergymen say and to what has been

accepted as a 'Church Tradition'. The attitude to the Bible varies but it would be fair to say that generally it is regarded as a romantic and interesting old tome but rather out of date and with a fair number of contradictions. Another of the annual Assemblies of the Church of Scotland has just concluded in Edinburgh and the city has been thronging with clergymen for the several days of the Assembly. I cannot recall ever seeing one of these ministers with a Bible under his arm. The proceedings of the Assembly are televised and the 'highlights' screened in the evenings. I must confess that after watching much of it over many years I have been impressed with the *few* times that mention has been made of *what the scriptures say*, on any particular subject. Even when, a year or two ago, the momentous step was taken by the Church of Scotland of allowing women into the eldership and into 'the ministry' I can't recall anyone asking what the New Testament had to say in the matter.

The river Tyne passes through Haddington and empties itself into the sea about ten miles away. There must be rivers in the country which are more dirty than the Tyne yet there is much room for improvement. If we were to trace the river to its source we would note on the way the many causes of its contamination. At its actual source we would be surprised to find how crystal clear and fresh it is. The doctrine of Christ and His apostles started off just as crystal clear and fresh. Since that time however each generation, like those at each bend in the river, have contributed towards its corruption. Each generation has produced men who have not been satisfied with the Word of God as it stood but have tried, sometimes with good intentions, to improve upon it or amend it to their own satisfaction and the satisfaction of the religious view they represented. We know that the stream remained clear and pure for some time because in Acts 2 we read that the early church '*continued steadfastly*' in the apostles doctrine. It seems that everything that man touches crumbles and he succeeds in corrupting and destroying everything which is good and pure. Jesus and the apostles anticipated that man would so deal with the pure words of the gospel and thus we have the many exhortations in the epistles to the members of the early church to remain faithful to the truth and preserve it and pass it faithfully and accurately on to those who would come after. To Titus Paul said, 'But speak thou the things which become sound doctrine..' (Titus 2:1). To Timothy Paul gives the same exhortation and this time calls it '*good*' doctrine "...put the brethren in remembrance of those things and thou shalt be a good minister of Jesus Christ nourished up in the words of faith, and of good doctrine, whereunto thou hast attained" (1 Tim. 4:6). The religious world has been starved of sound doctrine so long now that when it hears sound doctrine it thinks it some *new* doctrine. Such a different picture from that of Timothy being '*nourished up*' in the words of faith and sound doctrine. Timothy was also instructed on one occasion to remain in Ephesus in order that he might charge some that they *teach no other doctrine* (1 Tim. 1:3). This surely should convince us that the doctrine of Christ was held as being of supreme importance and not something which man could amend, alter or annul at his whim and will. In spite of this men still glibly superimpose their opinions and objections upon the word of God and produce from the storehouse of their own invention creeds and confessions of faith. Of this Jesus Himself said, "But in vain do they worship me teaching for doctrine the commandments of men". Is it possible that any of us have been guilty of teaching *as doctrine* the commandments or teachings of some man? Has your congregation any traditions of its own making which have now, of long standing, received recognition equal to the apostles doctrine? Let us beware of anyone or anything which would seduce us from the original teachings of our Lord and His apostles. We are exhorted in Col. 2:8 to 'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men...' and in He. 13:9 we are warned not to be "carried about with divers and *strange doctrines*.." Paul in Eph. 4:14 pleads for maturity to be manifested in us when he says, "that we henceforth be no more children, tossed to and fro", and carried about by *every wind*

of doctrine, by the sleight of men, and cunning craftiness of men, whereby they lie in wait to deceive". Shall we endeavour to be mature enough to recognise the apostles' doctrine when we are confronted with it and strong enough not to be moved from it no matter how strong and attractive the inducement.

Let us do all in our power to disseminate the teachings of our Lord and His apostles to a Godless and hopeless world. Let us propagate the wholesome and sound doctrine of Christ and His apostles to a world starved of the truth, taking all opportunities to break down and destroy the false teachings and commandments of men.

If we do not take Christ's doctrine to the people, who shall? the clergy?

Let us take the exhortation Paul gave to Timothy, "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine, for the time will come when they will not endure *sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2).

EDITOR

GIVE NONE OFFENCE

WHEN there is any dispute to settle in the affairs of the world, it is usual to say "Let us take a vote on it". The system of "one man, one vote" is so firmly established as the best means of deciding problems that many never question its application to the affairs of churches. Some will no doubt point out that lots were cast in New Testament times (Acts 1:26). These, however, were accompanied by prayer that they would demonstrate the will of God in the matter, not simply the will of the majority of the people.

When a vote is called for, this thereby produces majority and minority parties and is a dividing influence. Another drawback is that a member who has only recently been baptised has as much influence on the decision as one who might have fifty years' experience of Christian living. Thus we see denominations voting against unity, or in favour of women preachers, in contradiction of the scriptures.

On matters of faith it is, of course, our duty to obey the scriptures, but there are often decisions to be made on matters of opinion, or on subjects where we are uncertain whether they should be classified as "faith" or "opinion". The New Testament church also had these problems, from which lessons can be drawn, mainly Romans 14, and 1 Corinthians 8 & 10:23-33. Former Jews and former pagans had to find ways of making decisions acceptable to all, in circumstances where voting would have caused a split. The Jews found it difficult to leave the dietary laws and special days of the Law of Moses, and the converted pagans felt unable to eat meat offered to idols, while there were some who needed support to overcome temptations such as indulgence in wine.

The answer to these problems was that the mature Christians should be prepared to give up their freedom in order to protect the consciences of weaker members. For if a member believes something to be sin, then it is indeed sin for him, and no one should try to persuade him to do it, and others are called upon to refrain from it for the sake of his soul, which is more valuable than the freedom to eat and drink.

We may not have exactly the same kind of problems today, but the general teaching remains applicable to "whatsoever ye do" (1 Cor. 10:31). Supposing, for example, there is a proposal to paint a church building a bright colour, and one lone soul conscientiously objects that such a colour is too worldly for a meeting place.

Is such a member to be told that he is obstructing progress, and had better accept the majority view? The New Testament answer would surely be that this member's soul is the first consideration, and not any progressive scheme of doubtful value.

If this is the proper attitude towards a mere matter of opinion, how much more so if anyone feels that a matter of faith is involved. He may be wrong, in which case the congregation would still be right, according to scripture, to respect his conscience (providing it did not involve actual sin to do so). But he may be right, in which case he has saved the whole church from sinning, if they will only listen to him.

If any members feel obliged to leave a church because decisions have been made which hurt their consciences, then that church has probably lost its best members with their departure. There can be no progress without a good conscience and harmony in the church. We should be prepared, not to demand our freedom in religious matters, backed up by a majority vote, but to act in a more Christ-like manner and respect the conscience of every member of the church, especially the weak.

Miss. R.M. Payne, Reading.

(I thank sister Payne for responding to my appeal for articles for the "S.S." and I hope that her good example will not go unheeded but that it will be a means of encouraging others to do likewise. One other brother has kindly sent in an article which I hope to publish as space permits. I know that many of you are busy, brethren, but after all, we are all busy).

MESSAGES FROM THE PAST — 1849

Selected from The Gospel Banner and Biblical Treasury.

Prepared by Leonard Morgan.

READING THE ACTS OF THE APOSTLES

Mr. A. Campbell, —

Dear Sir, About a year since I was reluctantly led to one of your meetings. An aunt for whom I had great respect, at whose house I was then on a visit, a great admirer of your writings, compelled me to attend a night meeting at the villa of 'Squire G ---n. My Presbyterian mother had so often warned me of your errors, that I went to hear you with the most firm resolution not to attend to any thing you might say -- in fact, not to hear you at all. I would not join in singing, nor rise in the time of prayer. I strove to think about other things — scenes afar off, that I might not be polluted with your "foolish notions".

But in an instant after you read the chapter from which you spoke, I was all attention. Before I knew what I was thinking about, I was interested in the subject. And if my salvation had rested upon my forgetting the following remarks you made upon reading the writings of the Apostles, I should doubtless have been lost for ever; for never did I get them out of my mind until I made the experiment; and now it appears impossible for me ever to forget them.

You said — "If any one were to ask you how true and saving faith is to be obtained, you would tell him to read the memoirs of Jesus Christ, written by Matthew, Mark, Luke and John, one book at a time, with their references to the Old Testament; and so often in succession, until he could satisfactorily say that it was all a cunningly devised fable, or most certainly true. If he came to the conclusion that it was unquestionably true, then he had true and saving faith, if he would follow it up.

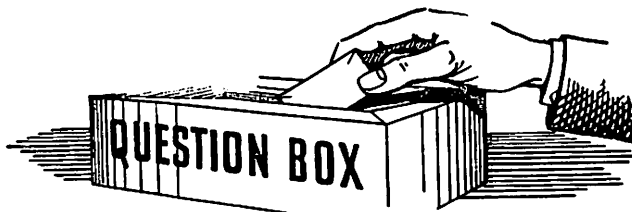
"If, then, he asked you how he might acquire a full knowledge of the gospel, and what he himself should do to be saved? you would tell him to read the Acts of the Apostles carefully through, and so often as was necessary to his understanding what the Apostles taught every one to do. If, again, he wished to know what authors he must read, that he might have an accurate knowledge of the whole Christian religion in all its bearings and tendencies, he must read the letters of Paul, Peter, John, James, and Jude."

You complained of the general ignorance of the scriptures which prevailed, and the tendencies of all human systems to promote ignorance of that book; and after bewailing the intractability of this perverse generation, you closed that part of your discourse by saying that "the largest demand you had ever made upon any hearer who wished to decide between you and the teachers of human opinions, was to read the Acts of the Apostles once through every day for seven days; and if on the evening of the seventh day, when he had seriously reflected upon the whole history of the sayings and doings of the Apostles, he did not discover that the ancient gospel and order of things were wholly different from the modern gospels and arrangements of creeds and formularies, you would say you knew nothing about religion."

This not only pierced my heart, but stuck in it like a barbed arrow. Soon as I went home I laid off one week for reading the Acts of the Apostles: (for I believed in Jesus before;) and after reading it seven times, accompanied with prayers to the Father of lights, I found no rest until I was immersed into my Saviour's death; and, in truth, I can now set my seal to your representation of it: for the gospel and its religion are to me almost as new as if I had never before heard any thing about Jesus Christ till within a few months past.

Wishing that my experience may be of some use to others, you may, if you think proper, publish this with my initials.

Mary-Ann T.



Conducted by
Alf Marsden

"We read, especially in the gospel records, of the Pharisees, the Sadducees, the Scribes, the Elders, and the Chief Priests. Please tell us something about each of these."

THIS question gives us a chance to do something that, perhaps, we don't do too often, that is, to examine in some detail scriptures which are very familiar to us and of which we may be contemptuous because of their familiarity. I feel sure that when we have learned something of each of these groups of people we shall feel that the questioner has done us a service. Let us, then, look at them in the order in which they are presented.

The Pharisees

The Greek word is PHARISAIOS which is from an Aramaic word PERAS. If you recall, PERES was one of the words written on the wall at Belshazzar's feast and the meaning according to Daniel was, "Thy kingdom is divided, and given to the

Medes and Persians" Daniel 5:28. Hence in the N.T. as related to the Pharisee the word was used to signify one who was separated, owing to a different manner of life from that of the general public. According to Hebrew transcriptions they were known as the 'pious ones', and were a society with a remarkable zeal for religion. They acted, generally, under the guidance of the scribes.

They were a strictly legal party and their fundamental aim was a complete separation from non-Jewish elements. They observed the Law to such an extent that they almost deified it and consequently their attitude became external, extremely formal, and mechanical, so much so, in fact, that righteousness had to take second place to formalism. This inevitably led them into conflict with Jesus whose life and teaching was a standing indictment of theirs. Even though Jesus was a compassionate and loving person He could not and would not tolerate the brand of hypocrisy and legalism as demonstrated by the Pharisees, and He scathingly denounced them as hypocrites, falsifiers of the truth, and extortioners. Read Matt. 23. Needless to say, the opposition of the Pharisees to the gospel continued unabated during apostolic times.

They believed in a resurrection, Acts 23:8; one of them, Simon, entertained the Lord, Luke 7:36ff; they mocked and derided Jesus, Luke 16:14; and they were not loath at any time to question Him, Luke 5:33. It is as well to recall that there were christian Pharisees, Acts 15:5, and the most famous Pharisees mentioned in the N.T. are Simon, Luke 7:36; Nicodemus, John 3:1; Gamaliel, Acts 5:34; and Paul, Acts 23:6.

The Sadducees

This was a Jewish sect of doubtful origin. Robert Young in his Analytical Concordance of the Bible says that they derived their origin from one Sadok, a follower of Antigonus of Socho, B.C. 250, a president of the Sanhedrim. They were a distinct party from the Pharisees, and it would appear that their immediate progenitors were the Hellenizers. As such, their aim would be to remove from Judaism the narrowness and restrictions which were features of it, and to introduce some form of sharing in the so-called advantages of Greek life and culture. Thus they would be looked upon by the Judaising teachers as a godless party.

Unlike the Pharisees, they denied the resurrection, Matt. 22:23, and also the existence of angels and spirits, Acts 23:8. When they put the case to Jesus of the woman who had been married to seven husbands, the Lord indicated certain faults concerning them. He said that they were in error; that they did not know the scriptures; and that they had not appreciated the power of God, Matt. 22:29. It is worth noting here that the doctrine of Jesus silenced them, 22:34. Jesus warned that the leaven, of both the Pharisees and the Sadducees should be guarded against, which was, of course, the doctrine they taught, Matt. 16:12. It would seem that the Sadducees were quite close to the ruling priestly class, Acts 4:1; 5:17, and as such would be motivated towards the achievement of political ends rather than religious ones.

It seems quite evident that there was not much love lost between the Pharisees and the Sadducees, Acts 23:7,8, but they were united in their opposition to what they called the 'new sect' of christianity.

The Scribes

The Greek word in the N.T. is GRAMMATEUS which means 'a writing'; therefore, the scribe was a writer, a man of letters, a teacher of the law. In O.T. times the scribes, like Ezra, were found originally among the priests and Levites, Ezra 7:12. It would seem that they occupied quite a high station in the affairs of the nation, Jeremiah 36:12, and would no doubt be looked upon as secretaries of state.

In N.T. times it seemed that they virtually formed one party with the Pharisees, Luke 5:21, and sometimes with the chief priests, Luke 9:22. It seemed that they were naturally qualified to teach in the Synagogues, Mark 1:22. They were ambitious of honour, and certainly enjoyed self-exaltation, but they bound heavy burdens on the people which, says Matthew, were grievous to be borne, Matt. 23:5-11.

Their function regarding the law was to teach it, develop it, and use it in connection with the Sanhedrin and various local courts. Like the Pharisees they reduced their piety to external formalism, and by their traditions of the law they prevented people from finding a true moral and spiritual life and so barred access to God, Luke 11:52. For this they were as scathingly rebuked as were the Pharisees, Matt. 23:16ff.

It is interesting to note that the word GRAMMATEUS describes the town clerk at Ephesus, Acts 19:35.

The Elders

The word here is PRESBUTEROS and is used to denote seniority in age; rank or positions of responsibility in the Jewish nation and in the Christian churches. I think our comments must be confined to the Jewish nation, In the Jewish nation the elders were the heads or leaders of tribes and families, and in Numbers 11:16 we read of how Moses selected seventy of such to assist him. It would seem that along with the chief priests and scribes they supplied members of the Sanhedrin Matt. 16:21; 26:47. It would seem that Luke 7:3 indicates that the elders sent by the centurion to Jesus would be those who managed the public affairs in towns and cities, while Luke 22:66 denotes them as PRESBUTERION, an assembly of aged men, probably the Senate or Council among the Jews.

The Chief Priests

The word used to describe the high priests of the Levitical order is ARCHIEREUS; the high priests are frequently called 'chief priests' in the N.T.

Israel was primarily designed as a nation to be a kingdom of priests, offering service to God, Exodus 19:6. When the Israelites renounced their obligations the Aaronic priesthood was set up, and then the Levites were given unto Aaron and his sons and it was out of the Levitical order that the high priests came. It would seem that the high-priesthood included ex high-priests and members of high priestly families, e.g. Matt. 3:4. In Luke 3:2 we are told that Annas and Caraphas were the high priests, but it would appear that by the time referred to Annas, who was the high priest from A.D. 7 — 14, had been deposed for some years; his son-in-law, Caraphas, who was the fourth high priest since his deposition, was appointed about A.D. 24. In the O.T. in Numbers 35:25 we are told that the high priest was to be in office until his death, i.e., he was appointed for life. The people would know this, of course, and would still look upon Annas as high priest for the simple reason that he was still alive. The deposition of Annas and the appointment of Caiaphas was a capricious act of the Roman procurator, and it would seem at this period that the high priests were mere puppets of the Roman authorities. Lev. 4:15,16 tells us that it was the duty of the high priest (i.e. the priest anointed) to represent the whole people.

Christians should note that Christ is our Great High Priest, and we, as God's children are a 'royal' and holy priesthood 1 Pet. 2:5-9. Christ's High Priesthood is different from and higher than that of Aaron, in that He is the Son of God, with a priesthood of the Melchizedek order. It is as well to study the whole of the Epistle to the Hebrews so that the contrasts can be identified.

(All questions please to brother Alf Marsden, 66 Mitchell Street, Newtown, Wigan Lancs.)

SCRIPTURE READINGS

JULY 1974

7—Numbers 11:16-29 Luke 9:37-50
 14—2 Kings 1 Luke 9:51-62
 21—Isaiah 23 Luke 10:1-16
 28—Deut. 6:1-15 Luke 10:17-37

“PROFITABLE — FOR CORRECTION”
 (2 Tim. 3:16)

ARE we surprised that the Saviour had to use His words to rebuke His disciples? Think how much we err in our ways and words when we have the finished story—the Bible— with us. What a priceless privilege this is! They had the still greater privilege of the physical presence of the Saviour. Was this like looking directly at the sun in his strength, being almost blinded by a glory too great to appreciate? The astonishing fact is recorded many years later by John “seen, beheld, handled” (1 John 1:1-4). The transfiguration stupified the chosen three — only those three could be trusted with it, and they had to hold it secret until miraculously endowed by the Spirit of God at Pentecost. So with our own appreciation — limited though it is — of the divine glory, we are not surprised that again and again those closest associates of the Lord grieved Him by their misunderstandings and errors. May the Lord keep us humble enough to receive correction and be rightly exercised thereby (Heb. 12:11).

Our readings provide us with food for serious thought and introspection. We see Jesus having to speak with severity to the disciples in particular — with reference also to others, faltering disciples, degraded sufferers, and wrangling scribes (Farrar). How much time do we spend in prayer and fasting when faced with obstacles to the church’s progress in winning souls? What a dark cloud of sin, unbelief and indifference oppresses this nation, and blinds perception of right and wrong!

The majesty of God was made clear by the presence of Jesus in their midst. He chose this moment to warn His disciples of the coming “delivery into the hands of men”. They could not accept this and feared even to ask for further information. They could not look beyond personal advancement in a material state in which one person would be another above. The absolutely unselfish life of the One they recognised as being superior to themselves in every way was not as we might say “rubbing off on them”. His example and teaching had not instigated an ambition to imitate. He was giving Himself in the lowliest services to others. They were concerned with their personal greatness — so far. “Receiving a child” for His sake would be the sign of greatness. Could they realise (or we) that this would be “receiving God Himself”?

Someone not immediately in the company of the disciples was using Jesus’s name with blessing. They could not bear to see this and John reported their action to Jesus — to be rebuked decisively, reminding us of Paul’s attitude expressed in Phil. 1:18. Mark (9:38-40) extends the reason for tolerance. We must avoid the mood of exclusiveness. Jesus spoke the apparently opposite truth in dealing with the Pharisees who had no respect for His name or influence (Matt. 12:30).

We have in 9:51 the beginning of the final journey towards Jerusalem — and death. Jesus and His disciples are moving towards Jerusalem through Samaria. In the eyes of the Samaritans that was the wrong way for a prophet to go. Rejection by the village was understandable, though wrong. To James and John it was an attitude deserving punishment. Their attitude was understandable but they had to be taught it was wrong. Perhaps their title “Sons of thunder” arose from this incident (Mark 3:17). Their subsequent faithfulness needed the power of character but another spirit — the Holy Spirit. The probable interpolation in some manuscripts remains true. The disciples could not grasp the self-denying nature of their Master’s spirit

yet. James, however, was the first to lay down his life for Jesus (Acts 12:2). The manifestation of the spirit of acceptance of suffering and death demonstrated so clearly in the crucifixion became the spirit of the servants of Jesus — and must be that of every christian. "If any man hath not the spirit of Christ, he is none of His" (Rom. 8:9). Only by divine grace can this be developed, but there is not an alternative.

The circumstances of the Saviour's ministry have changed from popular works of healing and demonstrations of power to a more urgent message of warning. It is perhaps illustrated by His words to the crowds who had been disposed to "make Him a king" — "Ye seek Me not because ye saw the signs, but because ye ate of the loaves, and were filled" (John 6:26). He could not go on to satisfy their merely physical needs. The words that He spoke conveyed "spirit and life" (John 6:63). It was His teaching and behaviour were their need. So in the three cases reported by Luke (9:57-62) there is the urgency of the call, and its reality, which Jesus handles. There are two offers of service. One is an enthusiast, will go anywhere, do anything. To him Jesus gives a solemn warning, offering no comfort. One makes a limited profession which is unacceptable. To the other Jesus makes an appeal. He saw something in the man which would be valuable but any delay or putting other obligations first would be fatal. His commission indicates that the call was not new to him, and could not be delayed.

We do not know whether these would-be followers joined the "seventy" (10:1) and shared their joy (10:17). We hope so. The call of Jesus is still urgent and real, and does not brook delay. R.B. Scott.

THOSE who would call themselves Christians and yet not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not training in terms of bringing the gospel to all men is tacitly admitting that it has no message for any man.

K.S. Latourette

THE INCOMPARABLE CHRIST

More than nineteen hundred years ago there was a Man born contrary to the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, and had neither training nor formal education.

In infancy He startled a king, in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the songwriters combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshalled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot fired.

He never practiced psychiatry, and yet He has healed more broken hearts than all the doctors far and near.

Once each week the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread

nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Saviour.

We are either going to be forever with Him, or forever without Him. It was the incomparable Christ who said-

"Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me" (Revelation 3:20).

"I am the way, the truth, and the life no man cometh unto the Father, but by me" (John 14:6).

"YOU NEVER ASKED ME"

WHEN Henry Ford purchased a large insurance policy for himself the Detroit newspapers carried a story about it, since the amount was so large and Ford was so prominent.

An old friend of Ford's who happened to be in the insurance business noticed the report. He was completely surprised at the purchase since he had not heard that Ford was in the market for insurance. The next time he saw Ford he asked if the report was true and Ford replied that it was. The friend asked Ford why he had not purchased the insurance from him, since they had been friends for such a long time. Henry Ford's simple reply was: "You never asked me".

The lesson is simple: many of our friends never attend the services of the church simply because we do not ask them. Some may come to the meetings, hear the gospel and be converted, if only you asked them to come. If you do not then, worse still, you may hear that they have accepted some other religion.

Selected.

IF you were arrested for being a Christian could they find enough evidence to convict you?

THE Arabs have a saying that if you want to board a ship you should not ram it, but draw alongside - try a little tact.

"IT isn't your position that makes you happy or unhappy, it's your disposition".

IF you want your neighbour to know what God can do for him, let him see what God has done for you.

NEWS FROM THE CHURCHES

Easthouses, Midlothian: The church at Easthouses rejoices once again as six souls were baptised into Christ on 15th May, 1974.

They were sister Pat Kerr, sister Carina Kerr (12), brother Nelson Kerr (14), brother Scott Elliot (14), Sister Morag Dumachie (18) brother Dennis Taylor (18).

We indeed rejoice and pray that God will abundantly bless all of these six new disciples of the Master. Pray for us that we all may remain faithful to our vows and to His word. Bro. M. Ferguson.

Hindley: It was with joy that we met together on Tuesday evening the 30th April for our usual "Fellowship Hour", for we were to witness the Baptism into Jesus, of Sister Wright, a close relative of one of our members.

As our dear sister was united with her Lord, we were reminded of the words of the apostle Paul, "Christ died for our sins, according to the scriptures; He was buried, and rose again on the third day according to the scriptures". May it be indeed a "happy day" for our dear sister that she may never forget, and may she find true peace and happiness in the service of the one whom to know means life eternal.

Tom Kemp.

Tunbridge Wells: April 15th – 21st was a successful week of teaching and preaching for the church here. From Monday to Friday we held our fourth holiday Bible School, with attendance up to 91 on the Thursday. Our numbers were slightly lower than last year, but the quality of the teaching and children was higher. We made some new contacts, and some new scholars for our school. There is much promise for the future among them. On the Friday and Saturday evenings Albert Winstanley spoke at special meetings, when a good number of friends came along to hear the gospel. We were further encouraged by brethren joining us from Brighton and Bristol. Albert served the church on the Sunday, and it was good to have him back among us, though all too briefly. Continue to pray for us as we labour for the master in Kent. Derek L. Daniell.

OBITUARY

Blackburn, New Wellington Street: We are saddened to report the passing of our dear Sister Selina Ellen Ashby on May 30th, 1974. 'Lena' came to know the Lord more perfectly almost twelve years ago in her eightieth year, and from the time of her conversion, remained steadfast and unmoveable, always abounding in the work of the Lord. She was a fine example of christian discipleship, being of a determined and resolute nature, she was 'not ashamed to own her Lord', and grasped every opportunity to tell others of her steadfast hope. Her latter years were spent in a local hostel, and though her infirmity denied her the privilege of fellowship around the Lord's table, her faith held firm to the end. R.R.

Brief Obituaries from Canada:

Elizabeth (Bessis) Hudson was born in Glasgow in 1889 to Alfred and Elizabeth Hudson, who went to Burma as missionaries of the church of Christ. They were forced by ill health to return to England in a few years from which country they later emigrated to Canada moving ever

Westward from Toronto, to Winnipeg, to Calgary, and finally to Vancouver where Bro. Hudson died in 1923. Bessie served as a nurses aide during World War One. For some time she worked in Chicago, Illinois, and she spent six years (1911-1917) working in the Parliament Buildings in Regina, Sask. Although she did office work in Vancouver, most of the time after the death of her father was taken up caring for her mother. She had been alone since her mother's passing twenty years ago. She was a faithful member of the 12th Avenue congregation until its amalgamation with the Oakridge congregation where she continued to worship despite her age. She was visiting elderly brethren in a Senior Citizens Home when she was felled with a stroke, remaining in a coma until her death over six weeks later. She was laid to rest in the Ocean View Cemetery with many brothers and sisters in Christ who have gone before. Four brothers mourn her passing.

Alex McLean of the Burnaby South congregation passed suddenly in the emergency ward of the Royal Columbian Hospital in New Westminster. He had suffered two heart attacks, but had recovered to such an extent that he had returned to worship in seeming good health. He had recently been appointed as one of the deacons. His manly appearance and manner in Christian worship will be sadly missed. He had served in the Royal Air Force in World War Two. He became a member of the church in 1954, three years before emigrating to Canada. He leaves to mourn his wife Jessie and two sons, Alex Jr. and Stephen. He was very much interested in The Scripture Standard and showed his interest in a practical manner. Contributions to the Building Fund of the Church of Christ of Glenrothers, Scotland, were made by many of his brethren instead of floral offerings at his funeral held on May 2, 1974, conducted by Bro. Alan Jacobs.

Requested by Bro. Paul Jones in a recent communication, and sent in by Bro. Earl B. Severson, of Gibsons, B.C. formerly of Burnaby South congregation.

COMING EVENTS

Blackburn. New Wellington Street:
The assembly at Mill Hill, B'burn plan,
God willing, to hold a short series of
meetings as follows:—

SATURDAY Oct 19th, 1974. Tea at 6p.m.
followed by meeting at 7.30p.m.

LORD'S DAY Oct 20th:
Gospel meeting at 6 p.m.

TUESDAY Oct 22nd: **WEDNESDAY** 23rd:

THURSDAY 24th: and **SATURDAY** 26th.,
All meetings to begin at 7.30 p.m..

LORD'S DAY Oct 27th:
Gospel meeting at 6 p.m.

Bro Paul Jones (Scotland) will be the
speaker.

Brethren and friends everywhere are
invited to spend a rich time of fellowship
with the church here.

THE more a man really knows, the less
conceited he will be. Samuel Smiles

WHY ME LORD?

Often when tragedy strikes or when we
fail to attain something we had desired,
or lose something we had hoped to retain,
we cast our thankfulness aside and
selfishly ask: "Why should this happen
to me?" Well, why shouldn't it? Should
God allow tragedy and heart-ache to
happen to so many around us but insulate
us from these things?

Should he rob us of the strengthening
character that comes from patiently
bearing up under duress and pain? When
you are tempted to ask, "Why should
this happen to me?" Ask rather, "How
can I bear this as a Christian and some-
how salvage from it something that will
make a better person of me?"

20th Century Christian

"FOUR things do not come back: the
spoken word, the sped arrow, the past
life, and the neglected opportunity".

DO you give to the Lord weekly, weakly.

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