

# The SCRIPTURE STANDARD

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

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## ‘ONE THING I DO . . .’

THE desire of all true hearts is that 1953 may be the happiest, and most prosperous of all years yet.

Two years ago, we wrote: ‘The largest room in the world is the room for improvement.’ As we look out upon the world to-day we see room for improvement everywhere: in the home, the nation, and the Church.

Most of all we can see room for much improvement in ourselves. We pray and long for the time when people everywhere will give heed to the teaching of the Lord Jesus, which, if accepted and practised, would make a heaven of this poor world.

Much of our lack of progress as individual Christians is due to our failure to concentrate. We try to do too many things. Some of us try to be Jacks of all trades, and we are masters of none. We are all specialists, and there is one thing we can do better than we can do anything else. We need to discover what that one thing is and concentrate on it. J. W. M. Turner was a famous artist, and his pictures are very highly prized. He thought he could write poetry as well; but his poetry is neither known nor prized.

Writing to the Philippians Paul clearly states the secret of a successful Christian life, ‘this one thing I do’ (Phil. 3:10-16). It is generally thought that the Church at Philippi must have been in a happy condition, as there are no words of direct censure as in most of his epistles. But if all was well why are there so many exhortations to love and unity? ‘Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind’ (Phil. 2: 1-2).

There was evidently a storm centre, for Paul wrote: ‘I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord’ (Phil. 4:2). It has been suggested that some were claiming to have attained to perfection. Paul wrote: ‘Not as though I had already attained, either were already perfect, but I follow after.’ As though he would say, ‘Some of you may think you have attained perfection, but I have not, although that is my aim.’ Those nearest perfection would be the last to claim it. We shall never forget being in Oxford Place Chapel, Leeds, when Dr. Dixon, then pastor at Spurgeon’s Tabernacle, was delivering a mid-week address. He touched on perfection, and said some claim to have reached it. A Methodist, who had kept shouting, ‘Amen!’ ‘Hallelujah!’ etc, called out, ‘Praise the Lord! That’s where I am.’ Dr. Dixon leaned over the

desk and said: 'I shall need to get your name and address, and call and ask your wife about that.' That silenced him. We heard no more ejaculations.

Perfection in the New Testament means maturity, full-growth, manhood in Christ Jesus. If we are not following after that, we are degenerating, going backwards. The Hebrew Christians were reprovèd for their lack of progress: 'When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat: for every one that useth milk is unskilful in the word of righteousness, for he is a babe' (Heb. 5:12-13). Paul had been following Jesus Christ for many years when he wrote his epistle to the Philippians: he had counted 'all things but loss, for the excellency of the knowledge of Christ Jesus, his Lord.' Yet he desired to know more, and so he wrote: 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' He had been apprehended by King Jesus, and he was striving to lay hold on that for which Christ laid hold on him. He had given up all for Jesus, and had for years been preaching the gospel of Christ, endeavouring to build up the faith which once he aimed to destroy; yet he did not know nor experience all he desired concerning Jesus.

Of most things it is true that the more we know the more we are conscious of the unknown. If this is true of ordinary knowledge it is especially true in the spiritual realm. Paul prayed that his brethren might 'know the love of Christ, which passeth knowledge' (Eph. 3:14-21).

We know, and it is one of the grandest things we can know, that He loved us, and gave Himself for us. We experience daily His loving care over us: but there is a 'breadth, and length, and depth, and height, of the love of Christ,' which seem beyond our poor thoughts.

'There are depths of love that we cannot know  
Till we cross the narrow sea:  
There are heights of joy that we may not reach  
Till we rest in peace with Thee.'

Paul likened himself to a runner in a race. 'This one thing I do, forgetting the things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.' He was straining every nerve to make progress in the heavenly race. If Paul needed to do that, how much more do we? 'This one thing I do.'

He added: 'Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.' There is a Divine rule, *Akanon*, a straight measuring rod. We know the necessity of this in material matters, so we have standard weights and measures. In spiritual matters we have a Divine rule, a standard for conduct, worship and service. Paul exhorted Timothy to 'hold fast the form [pattern, rule] of sound words, which thou hast heard of me.' To the Galatians he wrote: 'As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.' In these matters we must accept, and abide by, the New Testament standard, or be left without any standard at all.

We know that many are decrying appeals to the New Testament, and calling those who thus appeal legalists. These men forget that we are indebted to the writers of the New Testament for all we know concerning the Christ, His salvation, His Church, worship, service, and conduct. No man, whatever his position, scholarship, or claims, knows anything with certainty about these matters only as he has learned it from the New

Testament Scriptures. If the New Testament is a rule and a standard, and we believe with all our heart that it is, then it must be perfect and complete, and all that is essential contained therein. Only as we are loyal thereto, and obedient to its precepts, can we hope to make real progress.

In a farewell message to the elders of the Church at Ephesus, Paul said: 'And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.' (Acts 20:32). May we have grace to follow Paul, even as he followed his Lord, and like him say, 'This one thing I do . . . I press toward the goal unto the prize of the high calling of God in Christ Jesus.'

**We pray that for ourselves, and all our readers, 1953 may be a year of real progress in the heavenly race; and in that, we shall find the truest happiness and peace.**

EDITOR.

[N.B.—In last month's editorial front page of S.S., line eight from bottom, word 'accusation' should have been ascension.]

## THE UNIQUE HISTORY OF THE WORD OF GOD.

### 2—The Living Word.

'GOD who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . .' ((Heb. 1:1-2).

In the last article, the history of the Word of God was briefly traced from the time of Adam down to the time when the Lord Jesus came into the world. In this, we propose to consider briefly the living Word of God.

Moses told the people that the Lord God promised to send them a prophet (Deut. 18:18-19). That this prophecy was fulfilled in Christ is claimed by Peter (Acts 3:22-26). John tells us that the Word of God was made flesh (John 1:14).

#### Christ is the Word of God.

(1) In His attitude to the Old Testament Scriptures. He came not to destroy, but to fulfil (Matt. 5:17). It is claimed that more than three hundred prophecies find their fulfilment in Christ. He used the Old Testament to enforce His own claims (Matt. 22:41-46), to support His teaching (Matt. 22:23-33), to repel Satan (Matt. 4:4, 7, 10), and after His resurrection to explain His sufferings and death (Luke 24:25-27; 44-47). He claims their testimony, and attributes eternal life to them (John 5:39).

(2) In His claims for His own teaching. His teaching was with authority (Matt. 7:28-29), which He emphasised repeatedly with the words, 'But I say unto you' (cf. Matt. 5:28; 34; 39). He claimed to be able to reveal God (John 1:18). He claimed that belief of His Word was able to impart life (John 5:24). He said, 'My doctrine is not mine but his that sent me' (John 7:16), 'As my Father hath taught me, I speak these things' (John 8:28). He claimed that His Word would judge mankind at the last day (John 12:48), and said, 'For I have not spoken of myself: but the Father which sent me, He gave me a commandment, what I should say, and what I should speak' (John 12:49). In sending out the seventy He claimed that to despise Him was to despise God (Luke 10:10). God said, Hear ye Him (Matt. 17:5).

(3) Christ came to do the Father's will. All who have had any part in the training of others know that the ideal method of training is to show how the task should be done, rather than merely tell how it should be done. This is true also of teaching men and women how to live. The Old Testament teachers taught God's will to the people, while they themselves were prone to commit the same sins as the people. Christ came to do the Father's will. He is the perfect *example* of how we should live (Heb. 10 : 7 ; John 5 : 19). He claimed to seek not His own will, but the will of the Father (John 5 : 30). He claimed His Father's presence, because He always did those things which pleased the Father (John 8 : 29). His prayer in Gethsemane is surely the greatest example of submission to the will of God (Luke 22 : 42). Thus in Him the Father could be seen (John 14 : 7-11). In other words, He was the WORD (will) OF GOD in the flesh (1 John 1 : 1).

ANDREW GARDINER.

(To be continued.)

## TRIBUTES TO THE ENGLISH BIBLE.

**William Lyon Phelps.**

'I THOROUGHLY believe in a university education for both men and women ; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed ; we have the nature of boys and girls, of men and women, more accurately charted than in the work of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York.'

**Sir Walter Scott.**

Although Sir Walter Scott, one of the greatest writers of all time, was surrounded by a library of forty thousand books, on his dying bed he said to Lockhart, his son-in-law, 'Bring me the book.' When asked what book he referred to, he replied, 'There is only one book,' referring to the Bible.

**John Adams.**

'I have examined all, as well as my narrow sphere, my straightened means, and my busy life would allow me, and the result is, that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen.'

**Daniel Webster.**

'If we abide by the principles taught in the Bible, our country will go on prospering and to prosper ; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity.'

**Charles A. Dana.**

'Of all books the most indispensable and the most useful, the one whose knowledge is the most effective is the Bible. There is no book like the Bible. In every controversy the Bible contains the right answer and pleads for the right policy.'

**Woodrow Wilson.**

'A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible.'

**Andrew Jackson.**

'That Book, Sir, is the rock on which this republic rests.'

**Thomas Jefferson.**

'I have always said, and will always say, that the studious perusal of the sacred volume will make better homes, better citizens, better fathers, and better husbands.'

**Jean Jacques Rousseau.**

'I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction, how mean, how contemptible are they compared with the Scripture.'

**Herbert Hoover.**

'The study of the Bible is a postgraduate course in the richest library of human experience.'

**Stanley Baldwin.**

'So much of the time in this world we seem to be carrying on our struggle in twilight or fog ; friends, and men who ought to be friends, sitting blindly by in the melee and wounding men who ought to be brothers. Nothing but the light from the Book can lighten that twilight or dispel the fog.'

**Thomas Carlyle.**

'In the poorest cottage in the land there is one Book wherein for thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him.'

**Horace Greeley.**

'It is impossible to mentally or socially enslave a Bible-reading people.'

**William Lloyd Garrison.**

'Take away the Bible, and our warfare with oppression, and infidelity, and intemperance, and impurity, and crime, is at an end : our weapons are wrested away—our foundation is removed—we have no authority to speak, and no courage to act.'

**Samuel Taylor Coleridge.**

'For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilisation, science, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way.'

**Izaak Walton.**

'Every hour I read you kills a sin or lets a virtue in to fight against it.'

**Queen Victoria.**

An African embassy bearing costly presents to Queen Victoria was received with royal honours. In response to the question that they brought from their prince as to the secret of England's greatness, Victoria procured a richly bound copy of the Bible and sent it back with the message : 'Tell your prince that this book is the secret of England's greatness.'

**Immanuel Kant.**

'The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.'

**George Washington.**

'It is impossible to rightly govern the world without God and the Bible.'

**William E. Gladstone.**

'Talk about the questions of the time : there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people.'

**Abraham Lincoln.**

'In regard to the great Book, I have only this to say, that it is the best gift which God has given to man.'

**William Allen White.**

'Every time I pick up the Bible, and I pick it up frequently in the course of my busy life, I find some new quotation which I can use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy.'

**J. G. Lawson.**

'The influence of the English Bible has been greater than that of all other books combined. To it multitudes owe their conversion. It moulded the lives of Gladstone, Bismarck, Lincoln, and other great statesmen, and had no small share in moulding the English language.'

**Richard Hooker.**

'There is scarcely any noble part of knowledge worthy of the mind of man but from Scripture it may have some direction and light.'

**John Selden.**

'I have surveyed most of the learning found among the sons of men ; but I can stay my soul on none of them but the Bible.'

**Lord Macaulay.**

'The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.'

**Johann Wolfgang von Goethe.**

'Take the Bible, book after book, and you will find that this Book of books has been given us in order that, in contact with it, as with a new world, we may study, enlighten and develop ourselves.'

**Francis Bacon.**

'There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.'

**'THE FLESH OF KINGS'**

IN the nineteenth chapter of Revelation we are given the picture of Jesus, the Conqueror of kings, riding on a white horse and having written on His thigh, 'King of Kings, and Lord of Lords.' 'And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great' (verses 17, 18).

Kings are almost becoming an oddity in the world. During the last fifty years many of the great houses of royal blood have fallen. Whereas the most of Europe was ruled by kings in the beginning of this century, that is, before World War I, now there are only seven royal heads that wear crowns, and they are limited or constitutional monarchies, and scarcely more than nominal in power. More often, a mere symbol, as in Britain. These rulers are in the Lowlands, the three Scandinavian countries, Britain, and Greece. With the exception of Britain, which is in serious plight, not a top-ranking country has a crowned head. The

houses of Savoy, Hapsburg, Bourbon, Braganza, and Hohenzollern have been forced to abdicate. Beginning with the precipitation of World War I the Archduke of Austria was swept with the tide of war. Kaiser Wilhelm after that war went to Doorn in exile, and there remained until his death, and so the once mighty house of Hohenzollern passed into history. The Bourbons had passed in earlier circumstances, to remain only a name. In 1917 the great Czarist line passed from Russia, with the revolution of the communists. Peter the Great and his whole line remain only in the storied halls of history.

At Estoril in Portugal, below Lisbon, one to-day may see the scion of the House of Savoy, Umberto, ex-King of Italy. He lives on an estate called Villa Italia. It reaches away from a point near Cascais to a cliff called Boca do Inferno—Hell's Mouth. This could well symbolise for him and all the ex-crowned heads of Europe their direction from power. He carries in his veins the blood of a thousand-year-old lineage from the House of Savoy, in addition to some small percentage of the blood of the Hapsburgs. He is haughty and carries an attitude that ill comports with his present state. In this same section of Portugal lives also the ex-king Carol of Rumania with his paramour, Madam Lupescu. From the Baltic to the Caspian Sea, from the tundras of Siberia to the Bay of Biscay crowns have disappeared. Where once hundreds of millions bowed before them, now none will raise acclaim, except those mentioned already. Indeed, the flesh of kings has been exposed to the birds of the heavens. And since only the carrion kind will devour flesh, we might more rudely say that the vultures have been preying on them. God said it. It came to pass.

The significance of the fall of crowned heads all about the world, Japan, Russia, Germany, Spain, Portugal, and many others, does not lie in the mere matter of the turning of the minds of men to other forms of government, all the way from ruthless dictatorships as in Russia and Spain, to democracies, but in the fulfilment of prophecy. And the fulfilment of prophecy lies in the relationship of the time of the end, the ushering in of another era—the age of triumph of Jesus Christ over the enemies of the world. Taking a post-millennial view, not a pre-millennial, and relating the triumph of the Lord over His enemies to the judgment that is to come, if the order of Revelation is in the order of its mention, then we stand on the threshold of an era, and the death of another. The whole world is being moved this way and that, subject to it knows not what. There is everywhere an expectancy, uncertainty. The minds of men are alerted, if indeed in some instances they do not despair.

A new report has it that the Church membership of this country is rising two-thirds as fast again as the increase of the population. Steinmetz said some years ago that the next great era would be not in physical science, but in the spiritual thinking of men. Would not something like this be required for the real triumph of the Lord? And do not the scientific advances of mankind leave us cold with fear, forcing the thoughtful to turn more and more toward some other than physical science as an ultimate?

There have been so many false prophets of doom that I do not wish to be said to enter their ranks. Theirs have been blind guesses only, with nothing at all to base their dire predictions upon except perfervid imaginations. It seems to me, from some observations from the Book of God, and especially the nineteenth chapter of Revelation, as it relates to history in our times, that something portends, as we know historically something is ending. Beyond this I would not care to go. I remember that Alexander Campbell thought so strongly on the subject that the golden era was being

ushered in that he named his paper *The Millennial Harbinger*. He thought he was announcing that age. In view of the fact that so astute a mind was deceived, I prefer not to go further than to point out the historic fact of the fate of kings in my time.

The mere fact of the instability of all things about a man seems to cause him to turn elsewhere. Maybe that is what accounts for the increase in religious interest. Of course, much of that interest is blind, but it is groping. And so the mightiest advance of man has been to undermine his confidence in himself, so that, in his desperate gropings, he might turn to God. It seems, therefore, that God can cause the great advances of mankind to turn us to him. 'God moves in mysterious ways, his wonders to perform.'

We should be but blind did we not see these moving thus about us, and in the light of God's Word to wonder. But since we are moving, seemingly into another era, and we know that the old order seems everywhere to crumble, we should at least be open-minded, and alerted toward the vast possibilities of the times in which we live. All about the world simple preachers of the New Testament order are moving forward. God is breaking up old patterns that new ones may emerge. Let us at least be aware of our times, even if we dare not speculate beyond the living history of our day.

In the maelstrom of human life we have both an increasing interest in religion and a strange admixture of evil, so that corruption is also deeply apparent. It could almost well be that contradiction of vast evil and righteousness that seem both to be in the closing scenes of time are here now. 'As were the days of Noah, so shall be the coming of the Son of Man.' It is in the matrix of time. God is the one who causes to come forth I wonder with a great wonder, and dare no more.

—J. A. HUDSON in *Gospel Advocate* (U.S.A.)

## CHRISTIANS, AWAKE!

THAT popular English Church preacher, [the late] H. R. L. Sheppard, has been anxious to discover whether it is true 'that the majority of thoughtful men in this country are now convinced that war of any kind, or for any cause, is not only a denial of Christianity, but a crime against humanity, which is no longer to be permitted by civilised people.' He called for support for the following uncompromising resolution: 'We renounce war, and never again, directly or indirectly, will we support or sanction another,' and says the response has been far in excess of anticipation.

We think all will agree that this matter should be considered now, and not left until war is declared, when the war fever gets into the veins and brains of the people, making calm thought almost impossible.

If we are to judge by statements in the daily Press, we have reached the time of which the poet sang, when:—

'The warriors name would be a name abhorred;  
And every nation that should lift again  
Its hand against a brother, on its forehead  
Would wear for evermore the curse of Cain.'

Field Marshal Sir W. Robertson said: 'I have spent nearly half a century on matters connected with war, and have arrived at the conclusion that war is a futile thing, for it neither ensures peace nor composes differences.'



Sir Ben Turner says: 'War is a gamble, with the lives of the multitude at stake. It is immoral; it is un-Christian; it is useless. The results are barren.'

Mr. T. Rhondda Williams, from the chair of the Congregational Union, said: 'It is high time the Christian Churches washed their hands clean of this war business. I am against the next war now, before I know what it is going to be about. I do know that it will not be about what they will say it is about. There will be, as before, a falsification of war aims. I know also that if the aim was the noblest in the world, it could not be served by war.'

Mr. Silvester Horne well said: 'Unless the Church brings this era of militarism to a close, and exorcises the demons of hatred, suspicion, and aggression, there is no power that can.'

We have seen recently that even dictators have to bow to the will of the Church.

It is surely the duty of all Christians and Churches to use all their influence on the side of peace: and by broadcasting the principles of their Master, the 'Prince of Peace,' seek to make war impossible.—Editor.

—Reprinted by request.

What is your Church assembly doing about this war question?

What are *you* doing about it, Christian?

Christians awake! everywhere! for your Lord and Master, the Prince of Peace.

—H. WILSON.

## A FORMER MASON WRITES:

I WAS a Mason for several years. Even paid my dues one year after I was added to the Lord's Church. But thanks to one who preaches nothing but Christ's gospel, and points out the error of false doctrine and creeds, I have been shown the error of Masonry.

I would like to ask anyone who defends Masonry if they would also defend Catholicism? And also what would be the difference in God's eyes of one man kneeling and praying to a man calling him Worshipful Master (Matt. 23:9-10), as regards practising idolatry?

I would also like to ask any Mason if he thinks the obligations he swore by would be pleasing to God? That of having our throat cut from ear to ear, our left breast torn open, or our body severed in twain. Or, if it would be right before God to commit adultery with anyone other than a close member of a Mason's family, for that is all you swore you would not molest.

I bought my way into Masonry as far as I could, thirty-second degree, and Shriner. Would that all Masons could see the light and give as much to the Lord's Church as Masonry cost them.

May God grant you more power to get the truth before the world. You have my permission to use this little article as you see fit.

R. F. HANNAH, in *Gospel Digest*.

A TEACHER who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.—*Horace Mann*.

MESSAGES TO  
MEN

# FAMILY CIRCLE

BY  
HAROLD BAINES

IN this new feature, 'The Family Circle,' I am hoping to address short talks to all sections of the family: men, women, youths, and girls, and children. Each of you will have a series of three talks all to yourselves, and I am beginning with men—fathers, brothers, uncles, etc.

My first subject is 'Manhood,' that almost indefinable something we associate with the best that is found in adult members of the male sex.

Let us first see what the term 'man' conjures up in our mind. We have a saying in Yorkshire, 'Oh, he's a man before he's a lad!' and what we mean is a youth who develops certain manly characteristics, of a not very laudable nature, before he is old enough to be more than an overgrown schoolboy. These consist of loud talking and boasting, an exaggerated swagger in the walk, and, generally, this type has a cigarette dangling from the corner of his mouth and develops a loud taste in ties and socks. But the term 'man' brings before our minds something far different from that.

Then again, some men's idea of 'manhood' seems to be a capacity for imbibing alcoholic liquor, the use of fearful and obscene language, and an ability to get their own way, by force of physical violence, if necessary. One has seen men stand in awe of these loud-voiced, hard-drinking, hard-swearing, swashbuckling types of so-called 'manhood,' and seen the same men reduced to cringing docility by little under-sized women who happened to be their wives.

No, I think my readers will agree that the 'manhood' we have in mind is something far nobler and higher than any of the things named. 'Manhood' means character, something upright and honourable, fearless and strong, not only in physique but in mind. A lady once drew my attention to what she termed a 'lovely man' and the man in question most certainly was. He was upright in carriage, with a kindly but fearless eye, strong firm voice, and a charming manner. In explanation, the lady remarked, 'You see, he's a Christian.'

That brings me to the real Man, 'the man Christ Jesus,' and any who would seek to be real men need only copy Him, of whom it was said, 'He did no evil, neither was any guile found in his mouth' (1 Pet. 2:22).

We think of men as being honourable, true, strong and fearless, men with that rare mixture of kindness and firmness, gentle yet resolute, loving but not soft—not unlike the 'Village Blacksmith' of our schooldays, who 'looked the whole world in the face, for he owed not any man.'

Take another look at this Man, Christ Jesus. Who but a man of finest courage would have dared to call a Roman Governor 'a fox'? (Luke 14:32) or the leading religious leaders of His day, hypocrites, blind guides, whited sepulchres, serpents, and a generation of vipers? Yes, here we have the finest example of all time of the finest man, in every sense of the term, the very personification of honour, truth and fearless courage. So in our quest for manhood, think on these things.

Honour and truth and manhood, these are the things that stand,  
Tho' the sneer and jibe of the cynic tribe are loud thro' the width of the land  
The scoffer may laud it for an hour or two and a lie may live for a day,  
But honour and truth and manly worth are the things that will live away.

# ORIGIN OF DENOMINATIONS.

Institution	Place	Date	Founder
Adventism	Massachusetts	1831	William Miller
American Baptist	Providence, R. I.	1639	Roger Williams
Apostolic Faith Mission	United States	1900	Group
Assembly of God	Hot Springs, Ark.	1914	Group
Baptist Church	London, England	1607	John Smyth
Brethren (Dunkards)	Schwarzenau, Germ.	1708	Hochmann & Mack
Brethren in Christ	United States	1820	Group
Catholic Apostolic Church	England	1830	Group
Christadelphians	United States	1844	John Thomas. M.D.
Christian Church	Midway, Kentucky	1859	Group
Christian Science	Boston, Mass.	1879	Mary Baker Eddy
Church of England	England	1535	King Henry VIII
Church of God	Monroe Co., Tenn.	1886	Group
Church of God	United States	1880	D. S. Warner
Church of God, Holiness	Atlanta, Georgia	1914	K. H. Burrus
Church of Living God	Wrightsville, Ark.	1889	William Christian
Congregational Church	Massachusetts	1684	Group
Cumberland Presbyterian	Dickson Co., Tenn.	1810	Group
Dutch Reformed Church	Holland	1560	Group
Evangelical Church	Pennsylvania	1803	Jacob Albright
Evangelical and Reformed	Cleveland, Ohio	1934	Group
Foursquare Gospel	Los Angeles, Calif.	1917	Aimee S. McPherson
Freewill Baptist	New Durham, N. C.	1780	Benjamin Randall
Full Gospel Church	Goldsboro, N. C.	1935	R. H. Askew
Holiness Church	Chicago, Illinois	1907	Howard Hoople
House of David	Michigan	1903	Group
Independent Holiness	Van Alstyne, Texas	1900	C. B. Jernigan
Jehovah's Witnesses	Pennsylvania	1874	Charles T. Russell
Lutheran Church	Augsburg, Germany	1530	Martin Luther
Mennonite Church	Zurich, Switzerland	1525	Group
Methodist Church	London, England	1729	John Wesley
Methodist Episcopal	Baltimore, Maryland	1874	Group
Mormon Church	Seneca, N. Y.	1830	Joseph Smith
Mormans (Reorganised)	Wisconsin	1852	Joseph Smith II
Moravian Church	Kunwald, Bohemia	1457	Group
Nazarene Church	Los Angeles, Calif.	1895	P. F. Bresee
New Apostolic Church	Hamburg, Germany	1862	Preuss
Pentecostal Holiness	Anderson, S. Car.	1898	Group
Pilgrim Holiness Church	Cincinnati, Ohio	1897	Group
Plymouth Brethren	Dublin, Ireland	1829	Group
Presbyterian Church	Switzerland	1535	John Calvin
Primitive Baptist	North Carolina	1765	Group
Quakers	England	1650	George Fox
Roman Catholic	Rome, Italy	606	Boniface III
Salvation Army	London, England	1865	William Booth
Seventh-Day Adventism	Massachusetts	1846	Ellen G. White
Spiritualist Church	United States	1848	Andrew J. Davis
Theosophical Society	New York City	1875	Helena Blavatsky
The Unity School	Kansas City, Mo.	1889	Charles Fillmore
Unitarians	Poland	16th C.	C. Faustus, Socinus,
Universalist Church	New Jersey	1770	John Murray
Greek Orthodox Church	Greece	1053	Group

## Patriotism

Not wreathed column, nor streaming flag,  
 Nor blare of trumpet in the street,  
 Nor thrill of song, nor beat of drum,  
 Nor march of heavy conquering feet;  
 But holy fire within the breast  
 That burns as a consuming flame,  
 More real than life, more strong than death,  
 More deep than pride of birth or fame;  
 Not dying for the land beloved  
 'Neath shrapnel fire in rotting trench,  
 Nor gasping out the laboured breath  
 In poison gas and sickening stench;  
 But living hourly to achieve  
 A lasting peace through the slow years,  
 A heritage of good and right  
 Not bought by brothers' blood and tears.

A. G. GUTHRIE

## IS ONE AS GOOD AS ANOTHER?

If you are seeking a wife, is one as good as another?  
 If you are calling a doctor, is one as good as another?  
 If you are buying a prescription, is one as good as another?  
 If you are catching a bus, is one as good as another?  
 If you are needing a mechanic, is one as good as another?  
 If you are computing figures, is one answer as good as another?  
 Why be so particular in material matters, yet so careless and 'broad-minded' about church matters?—*The Truth*.

## WISDOM OF THE WISE

A preacher is expected to be prepared to preach a funeral at any time; but how people do object when he tries to prepare them for their funeral!  
 A sermon is the only commodity of which people prefer short measure. Thus sermonettes are just fine for Christianettes.

# SCRIPTURE READINGS

January 4th—Gen. 14:1-20; Hebrews 7.  
 January 11th—Jere. 31:27-40; Heb. 8.  
 January 18th.—Lev. 16:23-34; Heb. 9:1-22.  
 January 25th.—Num. 28:1-15; Heb. 9:23-18.

**The Priesthood of Melchizedek, and of Christ (7:1-28).**—What does the writer mean by the 'order'? Much has been written and many suggestions made to

make clear or explain this matter. The only information we have of Melchizedek is in Gen. 14:18-20 and Psalm 110:4. This leaves his *origin* as a man and his *appointment* as a priest and a king quite unrecorded, but the facts are there, and the prophet in Psalm 110 places the priesthood of the Messiah in the same line. We now learn the significance of his name and place—righteousness and peace. We can hardly avoid the conclusion that Melchizedek was a righteous and peaceful king, who also acted as a mediator between his people, and other peoples—witness the case of Abraham—and God Himself. God therefore approved his appointment, if He did not in some way miraculously give him the office. It would appear that others besides Abraham gave tithes to Melchizedek, and as Salem would appear to be but a small town or realm—unknown to history—the tithes came to him by reason of respect for his character and work. He becomes a type of Christ, who was not of the priestly blood, but had his appointment from God Himself, and—adding a thought—won it by character and deeds. By the Law of Moses, under which the Jews lived, Christ could not be a priest, but His appointment is higher in its order as Abraham gave tithes to Melchizedek. This change of priesthood involves a change of Law, too. Here the writer enters upon a subject liable to cause offence to his readers, but he proceeds with careful reasoning to show the superiority of Jesus as a priest over the Levitical priests. They were made so after the law of a carnal commandment, without an oath by God, and their work ended with death. How great a contrast—holy, harmless, undefiled, higher than the heavens and consecrated for evermore, constituted both sacrifice and priest.

**The High Priest of the True Sanctuary (8:1-6).** The two priesthoods have been compared, now there is the work of the priests. The Christ ministers in the 'real' (true) tabernacle in heaven in God's presence, of which the 'tabernacle' of old was but an earthly picture or type. It was made just as instructed by the One who knew the real thing. The promises of the New Covenant are as better as heaven is better than earth, and the Lord as the Mediator of that Covenant, brought it to us.

**Proof from prophecy of a New Covenant (8:7-13).** How will the readers be convinced of the passing nature of the Mosaic Covenant in which they had rightly trusted? An appeal to the prophet Jeremiah gives sufficient evidence. It is a promise of something better in several respects—the laws will be in heart rather than on stone; every member of the new people of God will know Him (the spiritual birth guarantees this); sin will be forgiven and forgotten. One word of the prophet clinches the argument—'new.' History has since confirmed what the writer here states—but it might well have been obvious to the readers by the condition of the nation of Israel at that time.

**Points in the Tabernacle Services (9:1-10).** The glorious work of the Tabernacle by divine appointment are skilfully sketched in these verses. We note they are the originally instituted things, not their amended and defective remains then extant—the sins of God's people had greatly dimmed the glory, as has sectarianism the true glory of the Church of Christ. But the true Jew would thrill to the old covenant ordinances and sanctuary. They were still 'earthly,' needing spiritual fulfilment.

**The place of blood in the Covenant (9:11-22).** Having already proved the Christ to be the High Priest of the New Covenant, we see how He fits into the picture drawn before by God. It is His own blood that He presents before the very presence of God in comparison with the spotless lambs of the old covenant. A study of the levitical ordinances is necessary here to see the full significance of the statements made. It will be observed that the Revised Version renders the word 'testament' by 'covenant' in all cases except verses 16 and 17 where there is a transition of thought unless the meaning is that there is the death of the covenant victim in every case where there is an agreement involving redemption or forgiveness. 'The blood is the life' and 'the wages of sin is death'; 'the soul that sinneth it shall die.' This is surely the significance of God's requirement of animal sacrifice—a divine principle is involved, and must be respected whether it be distasteful—as some now say—or not. Can anything be as distasteful as sin? And of this we are all guilty whether disreputable or respectable.

**The Final Nature of Christ's Sacrifice (9:23-10:18).** The sacrifices under the old covenant had to be made so that the copies or types of the heavenly realities should be rendered pure for the earthly services, but only the Christ Himself by His one offering of Himself could satisfy the requirements of the holiness and purity of God, so instead of the earthly priests with their earthly sacrifices made

continuously day by day in the earthly tabernacle, we have the very Son of God Himself entering heaven with His own blood to offer on our behalf. And the final result is to be after death when the work is over and salvation secured for ever 'unto them that look for Him'—a limit is thus set. The continual repetition of the sacrifices proves their passing value. Sin followed by repentance and another sacrifice were the life story of every true Jew—and would be still had the Law of Moses not been finally abrogated by God in precept and fact. Now the One sacrifice has been once offered sufficing for all future and past needs (Oh 'how great a sin to neglect or reject this new covenant of divine grace': see following verses 26-31). The inadequacy of animal sacrifices is also witnessed to by the prophets—their inadequacy to satisfy God. For what really brings satisfaction to God? Of course it is our obedience to His will, and only One has ever brought that, namely, the Lord Jesus, whose purpose in coming to earth, living and dying, was to do His Father's will. He was able to say without possibility of contradiction, 'I do always those things that please him (My Father)'—John 8:29. It is only that sacrifice that can sanctify us. Having made His sacrifice, the Christ sits on the right hand of God Himself awaiting the time when every enemy is overcome. The sacrifice is final in two senses—first it is adequate to remove every sin, secondly it takes away both need and possibility of any other sin-offering being made.

R. B. SCOTT

## CORRESPONDENCE

### THANKS FOR SYMPATHY

Dear Bro. Crosthwaite.—We shall be grateful of you will, through the 'Scripture Standard,' thank the many who have sent us messages of sympathy in our bereavement.—J. Holmes and Family.

### THE BONDS OF THE GOSPEL

Dear Bro. Editor.—May I reply to Bro. Barker's criticism of my article under the above heading?

In it, I showed that the gospel, when obeyed, reconciles man to his fellow because it reconciles him to God. I stressed that the root cause of all the war, unrest and strife in the world is sin. I further showed that no merely human solution would solve world problems—because it could not settle the problem of sin. Only the gospel can do that. Therefore the gospel 'is God's only solution for man's problems.'

Clearly, Bro. Barker agrees with me as to what the gospel—accepted—is able to achieve. Surely no member of the

Church would quarrel with this statement: that 'the Church exists to put the world right by putting individuals right—by leading souls to the Saviour.' Nor should any demur when I urge that we all give more time, money, prayer and effort to the task of telling the good news of salvation.

Our brother disagrees with my conclusion that the gospel is God's only solution for man's problems. I have read carefully what he has written, and feel that he has not proved anything to the contrary.

For instance, the injunction, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' This certainly reveals 'the two-fold nature of man's responsibility.' But can a man obey that command—can he discharge that two-fold responsibility—if he rejects the gospel? Surely not.

I have not contended that man has no responsibility to human government. I believe that government is 'ordained of God.' The Christian is a citizen of two kingdoms—the earthly and the heavenly. However, I insist that he cannot truly do his duty to man unless he first does his duty to his Creator. Or, a man cannot be completely at peace with other men unless he is at peace with God. This is clearly taught in Eph. 2:11-18. Unity and peace between Jews and Gentiles was realised 'in himself (Christ).' The divine purpose is to reconcile 'both unto God 'in one body'—the church. Can my brother show where reconciliation can be found other than in Christ, in His Body—the Church? If he can then there is an alternative to the gospel. If he can't (and I am confident no-one can) then the gospel is the only divine solution.

The reference to God over-ruling the course of history to achieve his purpose does not weaken the truth I stated. Let it be noted that God used heathen nations to punish his former people (the Jews) for a definite purpose. That purpose was to bring the chosen nation to obedience. To that extent they were used by God—but surely it is not suggested that God was directly responsible for their evil deeds?

Personally, I have no doubt what the will, or desire of the Lord is. 'The Lord . . . is long-suffering . . . not wishing that any should perish, but that all should come to repentance' (2 Pet 3:9). Again, 'God our Saviour; who willeth that all men should be saved and come to the knowledge of the truth' (1 Tim. 2:3-4). The divine purpose, then, is that all men should be saved. To achieve this purpose, God has entrusted his gospel to the Church. It is 'the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek' (Rom. 1:16).

Let us not err in thinking that anything less than that is good enough. Moral goodness in our fellow men is

commendable, but of itself it is not enough. God wants men to come back to Himself in Christ Jesus, then live in obedience to Him. Our business is to persuade men to submit wholly to the Saviour; to be his faithful followers. To do this we have the gospel. Let's tell the world. The need of the age is for a generation of Christians who will take the great commission as their marching orders and 'Go into all the world . . . preach the gospel to the whole creation . . .'

A. E. WINSTANLEY

Dear Bro. Crosthwaite.—May I venture to state at once that it is not my intention to enter into prolonged discussion with Bro. Winstanley. I had two aims in writing my note: to deny that the gospel is God's *only* solution to man's problems, and to claim the rights of conscience as to what a man shall do in the service of God. With all due respect, Bro. Winstanley's reply, as above, gets us nowhere.

W. BARKER

#### THE WORTH OF A BOY

Nobody knows what a boy is worth—

A boy at his work or play,  
A boy who whistles around the place,  
O laughs in an artless way.

Nobody knows what a boy is worth,  
And the world must wait and see,  
For every man in an honoured place  
Is a boy that used to be.

—Exchange.

#### SPRING CONFERENCE

The spring conference is due to be held on Saturday, April 4th, 1953, but so far no invitation to entertain the conference has been received by the conference committee.

A. HOOD

## NEWS FROM THE CHURCHES

**Dennyloanhead.**—A social gathering was held here on Saturday, November 29th, the first for many years. Approximately seventy were present from various Churches—Slamannan, Wallacestone, Newtongrange, Glasgow and Motherwell.

As we have only the small membership of eight, our sincere thanks are due to those brethren who came along and gave us their much needed help. Bro. Cooper was chairman, Bren. Dougall and John Wilson the speakers. Bro. Dougall's address was on 'A Peculiar People'; Bro. Wilson spoke on 'The Beauty of God.' All present must assuredly have received food for the soul from the addresses given.

We wish also to record our appreciation of Bro. Dougall's services during the months of November and December, and for his help with the children of the Sunday School.

We pray that his mission may not have been in vain and that we remain A Peculiar People, having the Beauty of God to shine upon us.

Bro. Cooper, who for many years has been secretary of Dennyloanhead Church, has now transferred this office to Bethia Davidson, 36 Main Street, Bonnybridge, Stirlingshire, Scotland.

**Dewsbury.**—We had a very profitable time during our anniversary week-end (Dec. 6th and 7th). Bren. P. Partington and F. Worgan, both of Hindley, served us well. Despite the fog, the brethren turned up well, particularly from Doncaster, Morley, and East Ardsley. The Doncaster brethren deserve special mention: they journeyed twenty-six miles. To all who contributed to a successful week-end, we say, Thank you! R. McDONALD.

**Beulah Road, East Kirkby, Notts.**—After a long period, in which no baptisms have taken place here, we had, on Lord's Day, November 23rd, the joy of witnessing the immersion of a youth, aged 14 years, the son of Bro. and Sis. Oldham, of Bulwell, formerly of East Kirkby.

Our young friend, Bryham Oldham, we understand, is of the sixth generation by that name who were members of Churches of Christ. He was immersed by his grandfather, our revered brother R. Bursnell.

We hope this may be the forerunner of other like decisions in the near future, and that our young brother, who has taken up his fellowship with the Church at Coventry Road, Bulwell, may increase in knowledge and be brought up in the nurture and admonition of the Lord.

W. B. JEPSON

**East Grinstead.**—The Church meeting at East Grinstead has had the joy of witnessing the immersion into Christ of a young man named David King. He was baptised on Thursday, November 20th, at Silverdale Hall, Tunbridge Wells, by Bro. G. Bishop. Our prayer is that he will follow in the footsteps of that great stalwart of the Faith of the same name. We thank God for this and take courage.

W. HILLMAN.

**Southfield Street, Nelson.**—It was with much joy that we gathered together on Saturday and Sunday, November 15th and 16th to celebrate our thirty-fourth anniversary services. At 4 p.m. we sat down to a splendid tea provided by the sisters, and later we listened to a very inspiring message from Bro. R. McDonald, of Dewsbury. At the close we all felt it had been one of the best meetings we have had. Visitors were

present from Blackburn, Morley, East Ardsley and Burnley. We thank these brethren for their support, which means so much to a small Church.

On Lord's Day, Bro. McDonald exhorted the Church in the morning on 'Memories,' and spoke to the School in the afternoon and at 6 p.m. addressed the Gospel meeting when we had a number of non-members present. We press on with renewed courage and we look forward to another year of fruitful labour for the Master.

A. CARSON

**Tunbridge Wells.**—The Church here wishes to record its appreciation of the services of Bro. and Sis. Ralph Limb, who recently concluded a two-year period of service in the South-East of England. Our brother and sister spent most of this time labouring in Tunbridge Wells, but they also assisted the Church in Brighton for six months. During this time they endeared themselves to all our hearts, and it was with feelings of genuine regret that we bade them farewell on Lord's Day, November 30th.

They have worked hard and faithfully for the Lord in this area. Their unstinting service and unfailing readiness to help, have greatly assisted the Church in a time of difficulty. We commend them to the brotherhood as sound, sincere servants of God. They have now begun a period of service in Nottingham. We pray that God may bless and support them in every good word and work.

A. E. WINSTANLEY

## OBITUARY

**East Kirkby (Beulah Road).**—The hand of death has once more appeared in our midst and removed from us our dear Sister Maria Peach, who had reached her ninetieth year within three months (her dear husband, Bro. John Peach having predeceased her six years ago). After many struggles by the writer and others, our Sister was won over from Methodism, where she had been an active and interested member for a number of years and, on August 2nd, 1933, was led to follow the example of her husband and was immersed into the ever-blessed name.

Owing to ill-health, she was not able to meet with the Church very frequently, and for the last few years has been isolated, living ten miles or more away. She was of a retiring, kindly disposition, and maintained a deep interest in the activities of the Church.

A simple and impressive service was held in the Chapel, Bro. A. Murray officiating, after which her remains were committed to the earth from which they came, but her soul now awaits the glad day of resurrection.

W. B. JEPSON.

**CHANGE OF ADDRESS**

**Dunfermline.**—The Church now meets in the Industrial Co-operative Hall, Town-hill. Secretary: Bro. M. Donaldson, 9 Camden Crescent, Rosyth, Fife, Scotland.

**CHANGE OF SECRETARY**

Morley Church: Bro. F. Sugden, 40 Wakefield Road, Gildersome, nr. Leeds.

**FROM THE TREASURER.**

Autumn is again upon us, and the year end draws near. Again, I earnestly appeal to individuals, churches, and agents to send along subscriptions as soon as possible.

Do not leave matters until the last two weeks in December, if it can possibly be avoided. Agents please let me have your orders for 1953 as early in December as you can. It will help, if I can send the new mailing list to the printer by mid-December at latest.

**U.S.A. READERS.** Kindly note I have not found it possible to make all subscriptions terminate at the end of December without injustice to readers. This is due to the fact that you pay in dollars. One dollar covers one year's subscription. The best I can do is to send a copy monthly for a year from the time of subscribing. In this case, all will be notified well in advance when the subscription expires. Please send all payments, orders, and changes of address to me, **AND NOT TO THE EDITOR.**

A. L. FRITH.

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**COMING EVENT**

**Nelson (Southfield Street).** — Bible School Anniversary, February 7th and 8th. Tea, Saturday, at 4 p.m. Evening programme 6 p.m. Speaker, Bro. L. Morgan (Hindley). Come! A warm welcome awaits you.

**Slamannan District.**—The annual New Year's social gathering of the Churches in the district will take place (D.V.) in the meeting-place, Blackridge, on Thursday, January 1st, at 12 noon. Chairman, Bro. D Dougall (Evangelist); speakers, Bro. L. Morgan (Hindley), Bro. W. Crosthwaite (Ulverston).

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The Committee are very grateful to the Churches and Brethren who have, and are, loyally supporting them.

R. McDONALD (Treasurer).

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