

# *The* **SCRIPTURE STANDARD**

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

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## *Colour Bar*

(Substance of talk given under the general heading of "Facing the Facts" at the Holiday Fellowship at Scrabby, Great Yarmouth, Monday, July 22nd, 1963).

THIS is a subject in which it is easy to allow our emotions to prevent a clear understanding. It is of course right that we feel moved in considering the colour bar. But in these talks we are to "face the facts," and these are sufficient to arouse our shame and horror.

### **WHAT IS MEANT BY COLOUR BAR**

In a word, it amounts to the denial of opportunities and privileges to people simply on the ground of the colour of their skin. The United States Declaration of Independence, 1776, declares: "All men are created equal . . . endowed by their Creator with certain inalienable rights . . . among these are life, liberty and the pursuit of happiness. That to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed."

Commenting on the words "all men are created equal" a cynic remarked, "Yes, and some are more equal than others." But perhaps more eloquent is the fact that when in the southern U.S. Negro schoolchildren repeat the pledge of allegiance to the flag — "One nation, indivisible, with liberty and justice for all" — the words are added under the breath, "but me."

Let us be clear that what coloured people, and all who oppose colour bar plead and work for, is not to be "equal," for the plain fact is that there is no equality in this respect. What is desired, and what they are determined to get, is *EQUALITY OF OPPORTUNITY*, in education, politics, social standing, industry. The coloured people are looked upon as backward, uncivilised, incapable. So they are, so long as they are denied the *OPPORTUNITIES* open to us to advance ourselves. What were the civilised nations of the world hundreds of years ago? What was our own nation? Uncultured, uncivilised savages. And so we should have remained apart from the opportunities we have had to better ourselves. And let us remember that, whether we admit it or not, these opportunities have come to us through the gospel.

The injustice of colour bar is that it denies to others those opportunities we have had ourselves. In spite of such noble statements as the Declaration of Independence and the United Nations Declaration of Human Rights, such parts of the world as South Africa and the southern states of the U.S. either refuse to grant such equality of opportunity or fight against it and grant it only under duress.

### **COLOUR BAR IS WRONG**

It is wrong *politically*. In countries where it is exercised coloured people have no part in the making of the laws under which they are governed. The independence of the U. S. was built upon the ground of "No taxation without representation." We realise that the Founding Fathers were right in their stand, although it meant to Britain the loss of part of the American continent. The coloured peoples are making the same stand in their insistence that they have equal voting rights in electing their governments. The government of South Africa today deliberately passes laws discriminating against these already under-privileged people.

It is wrong *socially*. Colour bar divides society on the false ground of colour alone. It breeds snobbery and a feeling of superiority, "I thank Thee that I am not as other men." It destroys family life: just as 200 years ago Negroes were torn from their wives and children and homes to make profits for their masters in the cotton and tobacco fields of America, so today in South Africa and, in a lesser degree, in those same southern States are coloured people directed as to where they shall live or work, having often to leave their loved ones if they are to have jobs at all. And in this country we are not guiltless: lodgings are available in some of our larger cities only to those coloured folk who are without their wives and/or children. It is a disgrace to reflect that such a gentleman as Sir Learie Constantine, the West Indian Test cricketer and now High Commissioner in London for the West Indies, was refused entrance into the Imperial Hotel in London solely on the ground of his colour.

In these days when scandals are widely spread concerning immorality, such immoral relationships are not frowned upon in society, yet these people would refuse to mix socially with coloured people. Not a bar because of immorality, of character, but a bar because of the pure accident of colour!

"But," we are asked, "would you like your daughter or sister to be married to a black man?" There is a world of difference between preventing these people from enjoying their elementary human rights and being married to them. Yet even that objection is a sentimental and prejudiced one. All evidence shows that there are no physical or biological reasons why different colours should not marry. Children of such marriages are as normal and intelligent as any other children.

It is wrong *morally*. It is, perhaps, not without significance that the term "Apartheid," used for colour discrimination in South Africa, can be split into the two syllables "apart" and "hate" (that is the pronunciation). That is its basis — hate of people keeping them apart.

Yet this situation has been created by whites. They have "sowed the wind and are reaping the whirlwind." Those rights and that justice which were denied to the coloureds from the beginning are now having to be yielded, little by little. It was the forcible abduction of Negroes for slavery in the cotton and tobacco plantations which has raised the problems of the treatment of Negroes today in the U.S. And it was the advance and violence of the Boers in the 19th century which robbed the coloured people in South Africa of their lands. Said a Negro to a white missionary, "When you first came you had the Bible and we had the land. Now we have the Bible and you have the land." There are three or four times as many coloured people in S. Africa as there are whites; yet this majority owns only a tiny fraction of the best agricultural land, and will never, under Apartheid, be able to own any more. Eleven times as much per head is spent on the education of the whites compared with that of the coloureds.

### THE CHRISTIAN AND COLOUR BAR

Although attempts are made, neither from Old Testament nor New can colour bar be justified nor find the faintest support. It is prophesied in Psalm 68: 31 that "Ethiopia shall yet stretch out her hands to God", and this is fulfilled in the gospel being preached to the Ethiopian eunuch (Acts 8:27-29). There was no colour bar in the N.T. church. We find Simeon Niger, Simeon the black, laying hands upon Barnabas and Saul (Acts 13: 1-3). The great apostle had no objections, unlike the South African Senator who, when Chief Luthuli approached him to shake hands with him, said "I have no more pennies to spare."

"God has made of one blood all nations . . ." (Acts 17:26). Scientific and medical research has confirmed this truth strikingly. There is not the slightest difference between the blood of a white and that of a coloured man. In the light of such passages as Gal 3: 23-28 and Col. 3: 11, Christians at least are one with all, irrespective of colour, social standing, race, wealth or poverty or any other distinguishing or dividing standard.

James Moffat, the great missionary to South Africa of 130 years ago, father-in-law of David Livingstone, was once asked by a Boer farmer to conduct a religious service in the farmer's house. He consented, and the farmer invited his relatives and white friends, but not his coloured servants. Seeing this, Moffat asked why? "Oh," replied the Boer, "they're only dogs. I don't have them mix with such company as is here." Moffat went on with the service. He chose for his Scripture the account of the healing of the Syrophenician woman's daughter by Christ, and read with emphasis the words: "'It is not meet to take the children's bread and to cast it to dogs.' And she said, 'Truth, Lord, yet even the dogs eat of the crumbs which fall from their master's table'."

After the first World War a former Polish soldier was viewing the war graves "in Flanders fields." As he surveyed the row upon row of plain wooden crosses

marking the soldiers' graves, he exclaimed, "Yes they're all one now, but they have to be dead first." But under the colour bar they are not all one even in death. Just after the massacre at Sharpeville in 1960 there was a fearful disaster in one of the diamond mines in South Africa. The death roll was 445 coloureds killed and five whites. It was arranged to hold a mass funeral service over the men who had met their deaths, but agreement could not be reached to hold the same service for whites and blacks. Even though dead, whites would have been contaminated by being in the same place as coloureds. If a dead black is not even in death acceptable to God how can he be in life? To such degrading, disgusting and shameful depths does colour bar bring the human spirit, and would even bring God Himself if man had his way.

If Christians are not to stand against such inhuman ideas and practices, to whom can the world look to be rid of colour bar and its evils? If Christ and His gospel do not free us from this slavery of ignorance and prejudice what will? Only that power which broke down the "middle wall of partition between Jew and Gentile" can break this equally great power. For Christ and His gospel change men's hearts, not only their outward circumstances and relationships, and treat men as men, as individuals, each a one for whom Christ died.

But the end is in sight of this fearful injustice. As one U.S. Senator said: "The bell is tolling and the tide is rolling in and you can't stop it." One of the Negro Spirituals says, "God gave Noah the rainbow sign: No more water, the fire next time," and this is being interpreted by the coloured people as meaning that their injustices will be ended by uprising, by asserting themselves in violence.

Before that time comes, let Christians everywhere show themselves on the side of justice, liberty, mercy and love. What Henry Drummond termed the "Programme of Christianity" (Isaiah 61: 1-2; Luke 4: 18-19) is "to heal the broken-hearted, to give liberty to the captives, to set at liberty them that are bound." In Christ there must be no such person as a foreigner, no bondage or slavery except to Christ, for, as John Oxenham wrote:

"In Christ there is no East or West, In Him no South or North,

But one great fellowship of love Throughout the whole wide earth.

"In Christ now meet both East and West, In Him meet South and North,

All Christly souls are one in Him Throughout the whole wide earth."

CARLTON MELLING.

## *Origin and Growth of Denominationalism*

### IX: MORMONISM AND THE BIBLE

IT is important to remember, when in discussion with Mormons, that their attitude towards the Bible is very different from our own. For them the Scriptures have little or no authority.

True, they come with Bible in hand, conveying the impression that Mormonism is founded on the Bible, but this is merely a clever stratagem. They are taking advantage of the goodwill which they know the Bible already commands among religious people, and using that as a means of gaining entrance into homes which would most certainly be closed to them, if the Mormon attitude towards the Bible were known.

Ask a Mormon if he believes the Bible and he may well give the stock answer, "We believe the Bible to be the Word of God, insofar as it is correctly translated." Fair enough! But does he believe it is correctly translated? The answer is, "No, not if he accepts what his Mormon teachers have written."

Orson Pratt, one of the first "Twelve Apostles" of Mormonism, and regarded as the most capable apologist they have ever had, wrote: "The Bible, without revelation, is an unreliable guide" ("The Seer," Liverpool, 1853). He enlarged on this by saying, "The Bible has been so mutilated and changed that it is now impossible to know the original meaning of one single text. Everything is darkness."

We might make many more quotations in this strain. Instead, we add just two more, from Joseph Smith himself. Smith said, "The letters of the old apostles, Paul, Peter and John, are dead letters in comparison with the letters which are written to the saints in our day, by the living priesthood." ("Millennial Star" vol. 14, page 328). And again, "I told the brethren that the Book or Mormon was the most accurate of all the books on earth and the cornerstone of our

religion, and that men come nearer to God by following its teachings than by any other book." (Roberts: "History of the Church" vol. 4, page 461).

Consider what even these few quotations say of the Bible. Mormon leaders declare it to be incorrectly translated, mutilated, changed, an unreliable guide. It is surpassed in every way by the Book of Mormon, they tell us, and it is this book, not the Bible, which is the cornerstone of Mormonism.

This being their position, we can well understand why Orson Pratt taught that "The nature of the message of the Book of Mormon is such, that, if it is true, no one can possibly be saved who rejects it; if it is false, no one can possibly be saved who receives it." ("The Divine Authenticity of the Book of Mormon" page 124).

We suggest that this is an accurate statement of the case. If the Book of Mormon and the religion based upon it, is true, this ought to be brought to light. If, on the other hand, the book is not what it claims to be, this too should be exposed, because, on Pratt's own admission, all will be lost who put their trust in it.

This means that we have the right — and the responsibility — to submit the Book of Mormon to the most rigorous of investigations. When so much is at stake and when such sweeping statements are made on its behalf, no one has any right to object to this. But what do we find when we examine this "latter-day revelation from God?"

The first question we should ask when confronted by any document laying claim to divine inspiration is this: does it bear the marks of inspiration?

We would remind you how the book was allegedly produced. It is supposed to be a word-for-word translation of that which was engraved on certain golden plates. Using his 'peep-stone', Smith looked at the plates, written in what he called 'Reformed Egyptian.' As he looked at a word he received the correct translation. This was written down and, providing it was recorded correctly, the next word came into view. In this way, when the work was finished, Smith was left with a perfectly accurate translation of that which was on the plates. This is the Mormon story. Yet, when the Book of Mormon first appeared, in 1830, it was swarming with errors of all kinds. Indeed, in that first edition there were no fewer than 3,000 grammatical errors alone, so that it was necessary to correct it. The title-page of the edition of 1842 reads, "Carefully revised by the Translator."

(I might add that, fairly recently, an edition of the Book of Mormon has been published which is a photo-copy of that first edition with all its errors.)

We cannot believe that this book was written by inspiration. We do not accept that the Holy Spirit was responsible for such a display of illiteracy and ignorance. Bear in mind that the Holy Spirit is supposed to have inspired the record on the golden plates and supervised their translation by Smith himself. This would mean that, in the final analysis, the Holy Spirit, and not Joseph Smith, is made responsible for the many errors and the bad grammar of the Book of Mormon.

Incidentally, whilst Orson Pratt stated that not a single text of the Bible is reliable, it is a fact that the Book of Mormon contains no fewer than 2,000 verses of the King James version of the Bible! This is all the more interesting when you consider that this version was made in 1611 A.D., and the last part of the Book of Mormon is supposed to have been written almost 1,200 years earlier, in 421 A.D.! Even the mistranslations of the Authorised Version, which have been corrected in the Revised Version, are found in the Book of Mormon. Compare, for instance, 1 Nephi 21:5 with Isaiah 49:5 in both A.V. and R.V.

It is quite obvious that the various parts of the Book of Mormon were written long after the dates which are ascribed to them by the Mormons. Internal evidence exposes the book as a fraud. Consider the following: 2 Nephi 29:3 uses the word "Bible" in a passage supposed to have been written more than 500 years B.C. Yet that word, from the Greek "biblia", was not used as a title for the Scriptures until the 5th century A.D. The reason is that it refers to a collection of writings bound together in book form, with leaves and covers, as distinct from the older roll or scroll. "Biblia" — "books" — did not exist when 2 Nephi was supposed to have been written.

Also in 2 Nephi, chapter 5, we find men travelling with the aid of a compass, 600 B.C., when, according to authorities, the compass was not invented until 1200 A.D., at the earliest. Again, in the Book of Mormon, books which are supposed to have been written centuries before Christ came, refer repeatedly to the events of his life and death as having already taken place.

The baptism of Jesus and the descent of the Holy Spirit upon Him is described as having taken place 550 years before He was born! (2 Nephi 31:6).

In Mosiah 4:2 we find people pleading that the "atoning of Christ" may be applied, in order that they may receive forgiveness of their sins, "for we believe in Jesus Christ, the Son of God." And this is said to be "about 124 B.C." In Mosiah 18:17 we find mention of the "Church of Christ" 147 years before Christ came, and about 177 years before Jesus talked about His Church (Matt. 16:18). Mark well! In Mosiah 18, the church already exists, whilst in Matt. 16, Jesus speaks of it as still in the future. Again, in Alma 46:15 people are called Christians 73 years before Christ came. But Acts 11:26 tells us that the name was first used at Antioch, and the date is probably 41 A.D.

Shortage of space forbids that we give the many other instances of this kind of thing to which we might refer, but here are further evidences of the fraud, ignorance and falsehood displayed by the Book of Mormon.

Helaman 12:15, "It is the earth that moveth and not the sun", 7 B.C. Alma 7:10 informs us that Jesus would be born of Mary at Jerusalem. Note the place, and note that Mary is mentioned by name, 83 B.C.! 1 Nephi 19:10 tells of the crucifixion of the Lord more than 550 B.C. It also says that there were three days of darkness over the whole earth. See what Matt. 27:45 has to say on this.

Mosiah 8:15 tells us that 'a seer is greater than a prophet.' But read 1 Samuel 9:9.

2 Nephi 18 shows us the Lord feeding a multitude of 2,500 men, women and children and instituting the Lord's Supper.

Moroni chapters 4 and 5 very carefully point out that the bread and wine are taken "in remembrance of" the body and blood of Christ. In other words, here is teaching against the doctrine of Transubstantiation, which was certainly current when Smith was alive, but which never troubled the religious world until 1000 A.D. And Moroni is supposed to have written this 600 years earlier!

Finally, if you have a copy of the Book of Mormon, examine the following references and then ask yourself if this sounds like inspiration. 1 Nephi 19:7; Jacob 1:2; Jacob 7:26; 3 Nephi 8:1-2; Mormon 8:12; Mormon 9:31-33 and Ether 5:1.

You will discover that these writers recorded the things they themselves thought good, according to their memory, and they asked to be excused for the mistakes and imperfections of their books — which the writers of the Bible never needed to do. No wonder that, on the title page of that first edition, Smith found it necessary to write, "And now, if there be fault, it be the mistake of men, wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

We are driven to the conclusion that this book is an imposition and a fraud and it is shameful that anyone should dare to ask mankind to accept it as a revelation from God.

F. WORGAN.

## Wisdom

WE begin this study of "wisdom" by referring to an authoritative source for an explanation of our term. J. H. Thayer says in his Lexicon that the term is "used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case." In commenting on James 1:5, 3:13, 17, where "wisdom" is used, he adds: "Wisdom is the knowledge and practise of the requisites for godly and upright living." Permit me to analyse what he has said concerning our term a little further. Wisdom, it appears, would include a knowledge of what is required of us to live godly and upright lives. If we have wisdom from above, it is mandatory that we know what is right, and that we do it; we all concede, I am sure, that there is a vast difference between knowing to do a thing and doing it; and, furthermore, we all know that it is much easier to know a thing than it is to do it. Furthermore, included in our term is the practise of what is required of us to live godly and upright lives. I am sure that the wise man practises what he knows to be right.

Job tells us that "the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold" (Job 28:18-19). The reader might like to read the entire 28th chapter of Job, where, he, as a master, discusses our theme. Solomon's advice to the young man is to "incline thine ear unto wisdom" (Prov. 2:2). Solomon further says, "Happy is the man that findeth wisdom (3:13); "wisdom is the principal thing, therefore get wisdom" (4:7); "for

wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (8:11); "how much better it is to get wisdom than gold" (16:16).

#### Wisdom from Above

We now refer to James 3:17, where wisdom is described. We notice it in its several particulars. It is first pure. These things have more to do with the spirit than the letter. The man who has wisdom is a man who is motivated by that which is pure—his words, thoughts and deeds. The effect of wisdom on a man is to make him pure. The original word used here is applied to one that is free from crime or blame.

Then peaceable. The wisdom that is from above makes a man disposed to be peaceable. Wisdom dictates that a man, as it were, would "bend over backwards" in order to keep peace. Wisdom dictates that a man would forget about personal interests and desires, and regardless of these would promote peace in all the activities of life.

Gentle: The original word from which we get this term is variously rendered. For instance, in Phil. 4:5, it is moderation; patient in 1 Tim. 3:3 and gentle in Titus 3:2, 1 Pet. 2:8, and in our passage at hand. It is from this word that we get gentleman; and man having wisdom, we conclude, is such a man.

Easy to be entreated. To be easily entreated means to be easily persuaded, compliant. This does not mean, however, that the wise man is unstable; that he will agree in that which is wrong; that he yields himself to every wind of doctrine. He is one who is willing to yield to right when truth demands it. He is not one upon whom persuasion has no influence. He would often and fervently pray that wherein he dwells in darkness that God would show him the light; that wherein he is in error God would reveal to him truth; that wherein he is wrong, God would help him to be right. Wisdom from above dictates that we be approachable; the wise man is not a stubborn man.

Full of mercy and good fruits. The wisdom from above is full of mercy. "Blessed are the merciful, for they shall obtain mercy" is the age-old benediction pronounced by the Master. I am sure this does not mean we must tolerate error, agree with those who digress and progress beyond prescribed limits. We can be merciful and still not be a partaker of other men's sins. The man with wisdom from above goes about doing good—bearing fruit for the Master.

Without partiality. The original word simply means without making a difference. The wisdom from above dictates that we treat one another with no distinction. And without hypocrisy. The wise man does not pretend to be that which he is not; he is sincere, truly what he professes to be.

#### Conclusion

In connection with the wisdom that is from above, James mentions the wisdom that is not from above. He describes it as "earthly, sensual, devilish." He connects it with bitter envying and strife in the heart. Furthermore, he says that where these are present, "there is confusion and every evil work."

James concedes the fact that the wisdom from above is not something we may naturally possess. He instructs in the first chapter thus: "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Let us, then, bear this in mind and make petitions, frequently, and reverently that God will grant us the wisdom we need from day to day.

D. B. McCORD.

**BECAUSE** a full and free atonement has been made for all our sins, the man who by faith has claimed that forgiveness may step up to the throne of God and claim his right to the share that is his in the risen life of Jesus Christ.

**GOD** is looking, not for the man of ability but for the man of faith; the man who refuses to doubt; the man who believes that God is sufficient. He is looking for the man who believes not only that God can, but is fully persuaded that God will.

**THE** work which each Christian is to do is not a chance work chosen at random. It is an assignment, a vocation. That is what each Christian's work is intended to be. We can accept all that comes with perfect peace of mind, and we can know that no power in the universe can overthrow us or make us fail if we find and do God's chosen work.

# SCRIPTURE READINGS

FOR SEPTEMBER, 1963

1—Deuteronomy 30	Galatians 1
8—1 Kings 22:8-28	Galatians 2
15—Genesis 13	Galatians 3
22—Genesis 16	Galatians 4
29—Micah 6	Galatians 5

## THE LETTER TO THE GALATIANS

WE warmly commend for study of this very important letter the little book issued in 1887 by Alexander Brown, "Paul's Defence of Himself and His Gospel." It is, of course, out of print but copies are still about.

Paul's visits to the region of Galatia are recorded in Acts 16:6 and 18:23, and indicate a considerable preaching tour resulting in many assemblies being established. The object of the journey was to preach the gospel and guidance was given very specifically by the Holy Spirit Himself. The preachers had districts in mind which they were not allowed to visit at the time, God doubtless having Philippi and Lydia and the gaoler in view—and other objects of course. Their stay with the Galatians was due to bodily affliction, which we suppose delayed their passing through and provided opportunity for close contact with some. Paul's condition excited their love and sympathy, and the fruits of the Spirit were manifested among them in miracle and in character (3:5 and 4:12-16). Our thought that the "thorn in the flesh" was an unsightly and troublesome eye affliction gets support from this letter. Folk with poor sight write "large letters" (6:11).

We have turned aside from our readings in Acts in view of the contents of this letter, and the insight it gives into the conditions in the early church. One cause of disunity was undoubtedly the inclusion in the church of "all sorts and conditions of men," more particularly the hitherto impossible mixture of Jew and Gentile, forbidden in some senses by the Law and made difficult by moral degradation among the heathen (note how fornication has to be marked out as a sin for Christians to avoid), and purer moral standards and rules of life among believers in the one God. It may seem strange that the Hebrew of Hebrews was chosen to be the defender of the liberty of Christians from the observance of the Law, but who could have done it better?

Galatia was a province or district in the centre of what we now know as Asia Minor. It got its name from the Gallic tribes who invaded it many years before Christ. Their somewhat fickle characteristics are manifest in their ready

acceptance of Paul, and their so quickly allowing others to lead them aside (1:6 and 4:14 and 15). There must have been a considerable sprinkling of Jews in the district as we find also at Antioch in Pisidia and at Iconium. These would quite naturally be favourable to the idea of making Gentiles into Jews. The danger would almost finally vanish when the destruction of Jerusalem by Titus in A.D. 70 made observance of Moses' Law impossible, but in the transition period the church could have been wrecked. It was not at all surprising that sincere veneration for God should prolong the process of uniting Jews and Gentiles within the church.

From the point of view of the plea for return to New Testament Christianity, this letter has a special value. What we must insist upon is the divine authority of the Word, and Paul's defence of his apostleship provides this in a most emphatic and effective way. This is one of the letters in the New Testament which even the most sceptical critics have acknowledged as genuine, and this admission involves much more than they would like. Like the apostle we have to state again and again that the teaching we propogate is not ours but God's. We would have no right to maintain a separate existence as a body unless this were so, and looking at his position in a similar way Paul is able to show that not only was he independent of the other apostles but that they approved and agreed with his position. His record of the defection of Peter, and even of Barnabas through the influence of Jerusalem Christians, enforces the same lesson (2:11-13). Let us bear in mind that Peter wrote his first letter to Jewish Christians "of the Dispersion" who resided in this and other districts, and no trace of Jewish prejudice is found in it.

It is a solemn thought that any who preach the gospel with addition or subtraction are under a curse. In days when sceptical churchmen issue books which tend to bring contempt upon God, the Bible and the Gospel—and this has been going on many years—the "anathema" of the apostle needs to be continually emphasised. Even the prevalent loose thinking about love without truth, and union without real faith, comes under such a condemnation. If the foundation is unstable and without divine basis and approval, of what use can the building be?

It should surely have been clear to the Galatian Christians that the teachers who belittled and contradicted Paul had no authority, especially as the apostles and elders at Jerusalem had written so plainly, and "the decrees" were being delivered in the Gentile churches (Read Acts 15 and 16:4). However, it is possible for determined men to influence those not so stable, and zeal they certainly had (4:17 and 18). A great danger

is ever present that we should be led astray from divine guidance, and it is true that the price of liberty is eternal vigilance. "Prove all things; hold fast that which is good" (1 Thess. 5:21).

R. B. SCOTT.

## Church Offices

### The Secretary

It was said in our younger days that if one aspired to the position of church secretary, one required the wisdom of Solomon, the tact of a diplomat, the charm of a film star and the hide of an elephant. Whilst this may be an exaggeration and is doubtless spoken in jest, a secretary of any kind certainly requires qualities akin to those named.

Broadly speaking, the secretary of any organisation usually is the hub on which that organisation runs. You certainly require wisdom when dealing with those recalcitrant brethren who seldom attend a church business meeting, but who, when something takes place beyond their ken, demand to know "who authorised this" or "who cancelled that" or "why don't we do so and so"? And who can say that charm is not needed when seeking the aid of the womenfolk for such important items as hospitality, or helping to arrange teas, etc.; not to mention tact when it comes to sorting out who does this and who does that. One certainly has to be thickskinned when at business meetings, criticisms are handed out right and left by well-meaning but often ill-informed brethren.

Among many duties that devolve upon the secretary of a church not the least is the one of booking speakers for the Quarterly Plan, and here again charm and diplomacy play their part. Most speakers are able and willing to help, but, like most other church workers, have often other commitments themselves; in fact they too are often church secretaries. When this obtains there is the searching of diaries for dates and appointments, visits to the respective churches arranged, yet each inwardly expecting criticism from his home church for neglecting duties or of always being away when such a brother is preaching.

The organising of missions is no small part of a secretary's work, for no sooner is one event over than he has to get his mind to work on the next. In fact to be always six to twelve months ahead in his mind if the work of the church is not to lag. We should mention also the noting of events at sister churches with a view to avoiding clashes. Whilst these cannot always be avoided, it is well to have a little co-ordination with nearby churches for each others' benefit. Such things as fixing accommodation for the chosen speakers, and, in the case of those in great demand, booking them in time and seeking their help and guidance in any gospel effort you are arranging. All this comes in addition to the earning

of one's daily bread in what the hymn writer is pleased to call "The daily round and common task," and other domestic responsibilities. Yet we doubt if there be one brother amongst us who is or has been secretary, who at the end of a mission or rally when souls have been saved or brethren restored, and a rich spiritual experience enjoyed, but has not had an inward glow of satisfaction for a job well done in the service of Him we all seek to serve.

There are secretaries of long standing in the churches who automatically come to mind whenever you think of a particular church: men who by their qualities and by long and faithful service have stamped their personalities on their particular churches, until one has wondered how those churches would fare when they passed on. Yet it has often proved that equally worthy men have arisen, and, inspired by example, have taken on the work laid down. Yes, "God may bury His workmen, but the work must carry on." Let us all thank God for our church secretaries; may they long adorn the gospel of God.

H. BAINES.

## Creed Making Goes On

The creed of the New Testament church was very simple; he who confessed faith in Jesus as the Son of God and submitted to him in baptism was a Christian. Those who submitted to this creed had much still to learn; and when differences arose on other matters, such as eating meats and keeping of days, the problem was dealt with, not by adding other articles to this "creed," and disfellowshipping those who refused to subscribe to them, but by the apostolic injunction, "Him that is weak in the faith, receive." They were to fellowship in spite of such differences.

But since those days many have added other articles as tests of fellowship, and creed-making goes on until it seems very difficult to find a congregation functioning according to the New Testament.

Nor are these creeds always found in written statement. Indeed, they are often found among the very ones who most vehemently voice opposition to creeds! In his "Creeds of Christendom," Philip Schaff says, "Experience teaches that those sects which reject all creeds are as much under the authority of a traditional system or of certain favourite writers, and as such exposed to controversy, division and change as churches with formal creeds."

### NOW

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory this is the duty that confronts me.





(Conducted by  
A. E. Winstanley,  
43a Church Road,  
Tunbridge Wells,  
Kent).

**A MAN OF FAITH**

SUPPOSE someone said to you: "Leave your country, your relatives and your home, and go to another country." Suppose, too, that when you asked, "Which country?" you were told that you would be informed later. What would you think of such a command? Probably that it was rather "a tall order"—and of course you would be right.

**Abraham's Obedience**

Well, that is exactly what God told Abraham to do. Let's read the Lord's command: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee" (Genesis 12:1). What did this great man do? "By faith, Abraham when he was called, obeyed . . . and he went out, not knowing whither he went" (Hebrews 12:8).

Will you notice that Abraham did this "by faith"? He listened to what God said—and he did it. This was because he trusted in God. He knew that whatever God asked him to do was right and good. Abraham's love and trust were shown by his doing God's will without question.

Jesus was talking about the same thing when he said, "If you love me, you will keep my commandments (John 14:15).

**God's Promise**

After telling Abraham what he wanted him to do, the Lord said: "And I will make of thee a great nation, and I will bless thee . . . and in thee shall all the families of the earth be blessed" (Genesis 12:2). Would all this have happened if Abraham had refused to obey God? Of course not! One great lesson the Bible teaches us, again and again, is that obedience brings blessing, whilst disobedience brings punishment. Here is something else our Saviour said: "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven" (Matthew 7:21).

**.. Abraham's Children**

Do you know that we today can be children of Abraham? Open your Bible and read Galatians 3:29. Notice the words "Abraham's seed"—that means Abraham's children. Who is the apostle Paul talking about? He says: "If you are Christ's, then you are Abraham's seed. . . ." So if we belong to Christ, if we are Christians, we are children of Abraham. Now read verses 26 and 27 in the same chapter. Notice that we are saved through faith. Like Abraham we believe what God says—we trust Jesus as Saviour. Notice, too, that we "put on Christ" by being "baptised into Christ." Like this great man of God we show our faith by our obedience, and because of our loving obedience we are blessed. The Lord Jesus said: "He that believeth and is baptised shall be saved" (Mark 16:16). That is how we become children of Abraham—children of God.

**SUPPLY THE MISSING WORDS**

- (1) "So then, faith cometh by . . . and hearing by the word of . . ." (Romans 10).
- (2) "But without . . . it is impossible to please . . ." (Hebrews 11).
- (3) "Ye see then how that by . . . a man is justified, and not by faith . . ." (James 2).
- (4) "By faith . . . offered unto . . . a more excellent sacrifice than . . ." (Hebrews 11).
- (5) "He that . . . and is . . . shall be . . ." (Mark 16).
- (6) "For the . . . of sin is . . . ; but the . . . of God is eternal . . . through Jesus Christ our . . ." (Romans 6).

**SOMETHING TO DO**

HERE'S something I would like you to do. Write down as many blessings as you can think of, then send the list to me. No matter what it is—if it is one of God's good gifts, put it on your list. I'd like to see just how many blessings you can name—and it will be interesting to see who can make the longest list. Send your lists to me at 43a Church Road, Tunbridge Wells, Kent.

## Calvary

Whilst hanging on the Cross of shame,  
Our Saviour looked around;  
With anguished eyes he saw the crowd,  
And heard its clamorous sound.

He saw the multitude who came  
This spectacle to see.  
The Rulers, who with mocking voice  
Bade Him come off the tree.

Whilst others watched with pitying eyes  
His shame, His agony.  
They knew this Man had done no wrong,  
And grieved that He should die.

With heedless step some passed along,  
Nor stopped to stand and stare.  
Nor cared that even for their sins,  
The Christ was hanging there.

But see, a few beneath the Cross  
Look up with tearful eyes,  
To watch the Master whom they love  
Hanging 'twixt earth and skies.

They do not heed the mocking shouts  
From where the Rulers stand.  
They worship Him, who dies for them,  
That small but faithful band.

We did not mingle with the throng  
Which that dread sight did view.  
We laughed not at the Rulers' jests,  
Nor joined the chosen few.

But ours the choice to make today.  
None does it in our stead,  
Are we with those who heedless pass?  
Or those who wage the head?

Or, watching full of sympathy,  
See only mortal man?  
Or do we, owning Him as Lord,  
Accept Salvation's plan?

'Tis left to us to make the choice  
Whilst drawing mortal breath.  
Accept, we gain Eternal Life.  
Reject, Eternal Death.

J.J.S.

## Christ

SUBMITTING to our poverty, He has transferred to us His riches. Assuming our weakness, He has strengthened us by His power. Accepting our mortality, He has conferred on us His immortality. Taking on Himself the load of iniquity with which we were oppressed. He has clothed us with His righteousness. Becoming with us the Son of Man, He has made us, with Himself, the sons of God.

CHRISTIANS have been saved by the blood of Christ from the penalty of sin; that is what God has done. He has given us the provision, if we will lay hold on it, for overcoming the power of sin. But there is one thing we shall not be

released from in this life—the presence of sin. If you are expecting to be, you are expecting on earth what is only going to happen in heaven!

## NEWS FROM THE CHURCHES

### THE HOLIDAY FELLOWSHIP

This "new name" has been given to what was previously termed the Vacation Bible School, which has been held annually since 1958. Started at first as an experiment to help especially young Christians and their friends in solving the problem of where and how to spend holidays, the School has become so popular that it is now looked upon as an annual event. For the first two years the School was limited to one week; since then it has been extended to a fortnight.

This year's "Fellowship," from July 22nd to August 2nd, was at Scratby, five miles from Great Yarmouth, in Duncan Hall School, which houses some 270 boys, about 100 of them boarders. Scratby proved to be a delightful village, within easy reach of large holiday resorts such as Great Yarmouth, Lowestoft and Cromer, and the "fine old city" of Norwich. The Norfolk country is, of course, very flat, but immediately around the School are some beautiful country walks leading to lovely villages. All these were taken advantage of by those who were present at the Fellowship.

The spiritual level was very high, and the fellowship, whatever differences there were in age or other respects, was what we might term "first century Christian fellowship." We experienced that love, joy, helpfulness and consideration which should be normal characteristics of those who are "one in Christ Jesus." For various reasons fewer attended this year than on previous occasions—33 for the first week and about 60 the second. This did not detract in any way from the spiritual and physical blessing we all received.

There was a full programme of meetings—gospel, lectures, young people's discussion groups, hymn-singing sessions and Bible studies—yet ample time was allowed for physical recreation, realising that this was also a holiday, the only holiday of the year for most. Gospel messages were given by Bren. C. Melling, A. Winstanley, B. Sharpe, A. Marsden, T.

McDonald and G. Lodge; exhortations when we gathered on the Lord's Day to break the bread were given by Bren. J. Breakell and John Daniell. The young people's discussions were on such vital topics as "Dating and Courtship," "Attitude to Older People," "Young Christians in the Home," "How to Win Young People to Christ," etc. These were led by older brethren, and brief reports were given later to the whole gathering: these reports on the discussions were very ably given by young brethren, and showed how comprehensively and seriously the subjects had been dealt with.

The hymn-singing sessions in the late evenings were a delight. Great care was taken to sing the hymns as they should be sung—in time and in harmony. One could not help but feel that this, too, was acceptable praise and devotion to God. The benefit of such a session was perhaps shown when on one occasion we sang hymns on the sands at Gorleston, when many holiday-makers gathered round and even applauded and asked if we were a Welsh choir!

Perhaps all would agree that the outstanding feature of the Fellowship was the morning lectures on the general subject "Facing the Facts." These were given by C. Melling (Colour Bar), J. Breakell (Strong Drink), A. Winstanley (Nuclear Weapons), G. Lodge (World Hunger), A. Marsden (Smoking) and T. McDonald (Gambling). Each talk really "faced the facts," coolly and dispassionately, and each led to most interesting discussion. It is hoped to publish the lectures in future issues of the "S.S." for their subjects are of daily concern to the people of God, if we are "to shine as lights in the world."

So in memory we live again those happy days, blessed with radiant sunshine and perfect weather, we spent in fellowship. May we who had this privilege try to share the blessings we received with those who were unable to enjoy it.

Many brothers and sisters worked hard in preparation for the Fellowship and during the two weeks to ensure the maximum benefit. It would be invidious to name names, for the truest joy is the mutual service and fellowship in the Holy Spirit.

CARLTON MELLING.

**Aylesbury.**—We are happy to report the results of the finest gospel campaign that has ever been held in this area, with meetings every night from June 9th until June 23rd. The campaign was sponsored by the church at Hillsboro, Nashville, Tennessee, in conjunction with the church here, and led by Bro. Batsell Barrett Baxter, evangelist of the Hillsboro church. Bro. Baxter brought with him 58 workers from various parts of the U.S., who were joined by two workers from the Continent and also local brethren.

The campaign had been extensively advertised not only in the town but throughout the surrounding villages. Every means of advertising was used, from handbills to advertising on the local buses. During the two weeks of the campaign the personal workers visited almost every house in the town.

The response was tremendous. The whole town was set talking about these efforts. An average of 150 people attended the opening meetings, which soon built up to nearer 300 per night. They heard some very fine and penetrating lessons from Bro. Baxter.

Although the personal workers went to Wembley for the opening of the campaign there, the effort here was such a success that it was decided to continue it in a reduced form until July 7th. Bro. Harold Baker, of Baton Rouge, Louisiana, took over the major part of the preaching.

We are happy to report that so far from the efforts, 32 people have been added to the Lord in baptism, and one lady, already baptised for remission of sins, has placed membership. A good number of adults have responded, including four married couples, and also a fine group of young people, all between 16 and 20 years of age.

Many contacts have been made which are still being followed up, and we are convinced that there is still a great harvest to be gathered in. In addition, the spiritual results to the church here are as great as the numerical results.

We express our deepest appreciation to all those who by their sacrifice and labour through their concern for lost souls made this great campaign possible.

L. H. CHANNING.

## OBITUARY

**Devonport.**—It is with great sorrow that we have to report the passing away, after a long illness, of our dearly beloved Bro. Ernest Shellabeer on July 24th at a ripe age. Our Bro. who was baptised in July 1931, has been a faithful and active member. His joy was to serve his Lord and Saviour whom he loved so well. He will be greatly missed, yet we sorrow not as others which have no hope, but take comfort and rejoice in the knowledge that our loss is heaven's gain: "Precious in the sight of the Lord is the death of His saints," and we know that he has joined the innumerable company of saints who have gone before to await the crown of righteousness which is laid up in heaven. "Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labours and their works do follow them." P. Lakeman.

## COMING EVENTS

**Ince-in-Makerfield (Lancashire):—**

31st August-1st September: Weekend visit of Bro. Ted Lake (Wembley). Saturday and Sunday meetings at 7.30 p.m.

7th-8th September: Special meetings at 7.30 p.m. to be addressed by Bro. Philip Slate (Wembley).

Monday 9th to Friday 13th September: "How to do personal work." A series of interesting studies each evening at 7.30 p.m. led by Bro. Philip Slate (Wembley).

Accommodation gladly arranged for visitors to any of the above meetings.

## SEPTEMBER RALLY

This will take place on Saturday, September 14, at Beulah Road, Kirkby-in-Ashfield. For convenience, we are making use of the Labour Hall.

Afternoon Session commences at 2.30 p.m. Subject for consideration, "Repentance." Three brethren, J. Dodsley, Graham Gorton and Eric Limb will address the assembly. Time for comments and discussion after the addresses.

Tea 4.30 approx.

Evening meeting at 6.15 p.m. addressed by Brethren Alex Allen, of Blackburn, and Albert Winstanley.

We hope to see a large gathering of brethren who earnestly seek to stand for the "old paths."

Will brethren write to T. Woodhouse, 8 Shoulder of Mutton Hill, Kirkby-in-Ashfield, Nottm., for hospitality, if this is required.

**Kentish Town.**—God permitting, Anniversary meetings, afternoon and evening on Saturday, October 5th. Tea 5 p.m. Speaker: Bro. Tom McDonald.

**Loughborough, Oxford Street.**—Anniversary Meetings, Saturday, September 21st, tea at 4.30 p.m. Meeting at 6 p.m. Speakers: Bren. P. Partington (Wigan) and F. Day (Birmingham). Lord's Day, September 22nd, Breaking of Bread 11.15 a.m., Speaker: Bro. F. Day; Gospel Meeting 6.15 p.m., Speaker: Bro. J. E. Breakell (Ilkeston). A warm welcome is extended to all.

**(Zoar Street) Morley.**—Special Mission and Anniversary Meetings to be held September 29th to October 6th. Speaker: Bro. P. Slate (Wembley).

Sunday, September 29th: Breaking of Bread, 2.30 p.m. Gospel Meeting, 8.0 p.m.

Monday, September 30th, Tuesday, October 1st, Wednesday, October 2nd, Thursday, October 3rd and Friday, October 4th, each evening a Gospel Meeting at 8.0 p.m.

Saturday, October 5th: Tea, 4.0 p.m. Gospel Meeting, 6.15 p.m.

Sunday, October 6th: Breaking of Bread, 2.30 p.m. Gospel Meeting, 8.0 p.m.

Come along and help us at these meetings or pray for us, brethren.

**Ince-in-Makerfield and Albert Street (Wigan):—**

Joint mission effort from 29th September to 12th October (approx.). Gospel Preacher, Bro. Reiner Kallus, of Germany. Full details will be posted to the churches.

**Dewsbury.**—The church meeting at Upper Road, Batley Carr, Dewsbury, invites you to the following meetings: October 12th: Church Anniversary. Speaker: Philip Partington (Ince). Tea at 4 p.m. Meeting at 6 p.m. November 9th: Meeting to be addressed by Paul Jones (Birmingham) at 7 p.m. December 6th-9th inclusive. Mission to be conducted by Frank Worgan (Ince). Times to be announced later.

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