

The SCRIPTURE STANDARD

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

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THE NAME OF JESUS

SHAKESPEARE in his play *Romeo and Juliet* puts the question "What's in a name?" He suggests that there is nothing in a name — that it is *only* a name, and nothing more, when he goes on "That which we call a rose, by any other name would smell as sweet."

The fact remains, however, that there is much in a name. When we say the name "rose" we bring to mind a beautiful flower with a gorgeous smell. The name suggests the thing or person. We may describe the appearance and characteristics, but until we utter the name of what or whom we are talking about we have not conveyed exactly our meaning. In that sense we can say that the name is the thing or the person.

Choice of Names

In an early issue every year of the daily national newspaper *The Guardian* there appears a survey of the names which have been given to babies whose birth has been announced in the columns of the paper the previous year. This feature demonstrates that the old names such as David, Peter, John, Margaret, Jane, Mary etc. continue their popularity, but that a *wider* range of names is in fashion. Likes and dislikes in names vary as with many other things in our changing world.

This suggests that great care is still taken in choosing the name, boy or girl, to be given to the expected baby or the one already born. Among the most popular books consulted in our public libraries are the dictionaries of names, with their meaning attached. These meanings define the characteristics, virtues etc. supposed to be contained in the name. Often names are given in the hope or the belief that these virtues shall be shown in the lives of the children we are naming.

Names in the Bible

In Bible times, Old and New Testament, even more importance was attached to names. The article NAME in the *Internat. Standard Bible Encyclopedia* states: "In scripture, names were generally *descriptive* of the person, of his position, of some circumstances affecting him, hope entertained concerning him, etc. so that 'the name' often came to stand for the person". Not only were Jewish parents meticulous in selecting the names of their children, but God himself shows the importance of names by himself giving names of persons before their birth, or altering their names

to convey a significant, prophetic meaning which would mark their life's work. In the human naming of people the hopes rested upon them as contained in the name were often unfulfilled and disappointed. When God names a person, that name is given, not in *hope* that the person will live up to his name, but *because* the characteristics and virtues suggested by the name will be *fulfilled* in the person's work.

Thus, in Gen. 17:5 God tells Abram "No longer shall your name be Abram [exalted father] but your name shall be Abraham, for I have made you the father of a multitude of nations." Of Abraham's wife God says "You shall not call her name Sarai ['she who strives'] but Sarah ['princess'] shall be her name" (Gen. 17:15); whilst of the coming son, Isaac, God says "Sarah your wife shall bear you a son, and you shall call his name Isaac ['he laughs']" (Gen. 17:19). To read a little of the history of Abraham, Sarah and their son Isaac reveals how certain was God in giving them their names; there was no guesswork about it, but absolute certainty on the part of Him who sees the end from the beginning, the eternal I AM.

"His Name is John"

In the New Testament we find Jesus renaming Simon to Peter, (Cephas) — "a stone, a rock" (John 1:42) — evidence that there is something in a name, at least when a name is given by God or Jesus Christ.

There are two most remarkable instances in the gospel records which show the significance of names as conveying the mission of a person. They are closely related, in that the first was John the Baptist and the other his cousin, Jesus the Christ. In his first chapter Luke gives us vivid details of the prophecies foretelling the birth of John and the coming of the child. We are told that the angel, in announcing to his father the coming birth, instructed that his name should be John. When the child was born there was much to-do as to what he should be named—a not uncommon happening! (We remember reading of a "naming" party in Mexico when those invited quarrelled about the name of the child. The result was that tempers rose, violence ensued, no fewer than seven were stabbed and killed — and still the child remained without a name.) The confusion as to the name of the child of Zacharias and Elisabeth was settled by the father's insistence that the baby's name was John — not *must be* but *was*. The name had already been given by God. When God gives a man a name He does so for reasons which the preferences and traditions of men cannot thwart. So with John the Baptist.

And why the name John? Because it means "Jehovah has been gracious". Who could affirm that truth with greater understanding than the old couple Elisabeth and Zacharias? They had longed for a child but were long past the age of having one. To us these days such a sorrow is deep enough, but to Jews in Bible times (and even today) the sorrow was a deep affliction. Their grief was lifted when the angel announced the seemingly impossible news to the old priest that they would be blest by a little child. Surely the name bestowed by God was marvellously fitting. They could sing "The Lord has done great things for us, whereof we are glad", and Zacharias could give vent to his inspired praise contained in Luke chapter 1. "Jehovah has been gracious."

"Call His Name Jesus"

The second instance in the New Testament of a name being given by God before the birth of a child is that of Jesus the Christ. It is more remarkable than that of John, because it is epoch-making, and unique. We read of the giving of the name Jesus to Mary's son in Matt. 1:21,25 and Luke 1:31 and 2:21. "You shall call his name Jesus..." Why Jesus? It was quite a common name among the Jews. Indeed, in the Bible itself the name occurs in its various forms on other occasions. It is the same name in the New Testament as Joshua in the Old: in Acts 7:45 and Heb. 4:8 Joshua is translated Jesus in the Authorised Version (in the Rev. Vers. and more recent translations it appears as Joshua). Even in the New Testament another

"Jesus called Justus" occurs as one of Paul's companions at Rome who sends greetings to the church in Colossae (Col. 4:11). So, although Jesus himself is unique, the name is not.

There was certainly a purpose and special significance in God's naming of His Son, born of Mary, Jesus. And we are told the significance — "You", the angel told Joseph, "SHALL CALL HIS NAME JESUS, FOR HE WILL SAVE HIS PEOPLE FROM THEIR SINS." The name Jesus means "Jehovah is Saviour" or "God is salvation".

"The Highest Name That Heaven Affords"

That name has the most profound and deepest meaning of any name. It speaks the whole mission of Jesus, God's purpose for men through Him. It is the meaning of all creation, of all things. No name could be found, even by God, so full of meaning as JESUS. That is why of all other names this is chosen. The name gives meaning to the whole life, ministry, work, teaching, death, resurrection and final appearing of Jesus. It was by the power of that name that the apostles and disciples, both during the life of Jesus on earth and after His resurrection and ascension were enabled to "heal the sick, cleanse the lepers, give sight to the blind, unstop the ears of the deaf, raise the dead, and preach the gospel to the poor." It was the message that changed the world in the first century, gave men new hope and aims, made the sinner into a saint, and inspired men to "turn the world upside down" in a few years. It demonstrated the power from above, mightier than the military power and grandeur of the mighty Roman Empire — "the power of the gospel".

The vivid incident of the healing of the lame man at the temple gateway in Jerusalem (Acts 3 & 4) illustrates the power of the name of Jesus. Peter told the lame man "*In the name of Jesus Christ of Nazareth, walk.*" The excitement of the people was aroused, and Peter took the opportunity to preach that name: "And his name, by faith in his name, has made this man strong, whom you see and know..." Because of the name of Jesus the priests and soldiers of the temple arrested the apostles and brought them for trial. In their defence Peter and John showed conclusively, to the chagrin of their captors, that it was the name of Jesus that had wrought the miracle: "By what power or name did you do this?" Peter replied. "...by the name of Jesus Christ of Nazareth...by him this man is standing before you well... And there is salvation in no one else, for **THERE IS NO OTHER NAME UNDER HEAVEN** given among men **BY WHICH WE MUST BE SAVED.**" **JESUS: "Jehovah is Saviour".**

"He did not come to judge the world; He did not come to blame.

He did not only come to seek: It was to save He came."

And when we call Him Saviour Then we call Him by His name."

When I was a member of a class of boys at Sunday School our teacher gave us an interesting exercise. She set us to find out from John 1 how many names are given to Jesus. We found and wrote down some eighteen names in that chapter. Even these are only a small portion of the numerous names applied to the Saviour throughout the scriptures. Of all these names the most precious and glorious is the name of JESUS.

The Greatest Name

Philippians 2, verses 5 to 11 is a magnificent passage, setting out the humility of God in Christ and His highest glory. We are told that "Christ Jesus, though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him **THE NAME WHICH IS ABOVE EVERY NAME...**" What name is that — any of the

majestic, magnificent names Christ has in scripture? Here is the answer: "that at THE NAME OF JESUS every knee should bow...and every tongue confess that JESUS Christ is Lord, to the glory of God the Father."

At the name of JESUS. That is the name selected by the inspired writer to designate the Incarnation, the Word made flesh, the love towards and salvation given to men by God through His Son Jesus.

EDITOR

THE MAN JABEZ

THE diamond cutting art demands highly skilled hands, an experienced eye and no small amount of patience. Equally important of course is the quality of the diamond to be cut. But granted a flawless stone, the expert jeweller will unveil facets of all the deep beauty and brilliance inherent in such a gem. In a similar way, one facet after another across many centuries of man's history, God through His word has revealed "a living stone" (1 Peter 2:4), Jesus Christ; the most beautiful and the most priceless jewel the world has ever beheld.

In one Old Testament type after another, a new facet of His character and office emerges. None of them, however, reflects the radiance of His manifold beauty more richly than the typical men of old. Isaac prefigures Jesus as the loving son obedient unto death; Moses, the lawgiver and prophet burdened with a rebellious people. In Aaron He is foreshadowed as the high priest offering up sacrifice for the sins of his brethren; and in David, He is typified as the great shepherd king — a man after God's own heart. Just as familiar are such types as Melchisedek, Joseph and Joshua.

But there are others less prominent which nevertheless afford profitable study. Jabez, for example, in several respects appears to be typical of Jesus.

"And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, because I bare him with sorrow. And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (1 Chron. 4:9,10).

These two verses are the sum total of the Biblical record of Jabez. Yet, like an oasis in the desert, this brief biography springs up refreshingly amidst a catalogue of dry statistics. His brethren on the other hand are mostly passed over with only a mention of their lineage — sons of Judah. Even so, they were privileged to share the ancestry of Jesus (Heb. 7:14).

Whatever else might have been recorded about Jabez, the Holy Spirit chose to reveal him as a highly honourable man with a background of sorrow, and a man of fervent prayer. And while such may be said of every true servant of God, it is worthy of note that all three of these characteristics are supremely evident in the life of Jesus.

Honour

"And Jabez was more honourable than his brethren..." No man-made title is here in view—he was not the Hon. Jabez. Nor does the chronicle say that his brethren were dishonourable; it simply states that Jabez was more honourable than they. Now on what basis was this distinction made? It could not have been on racial grounds for they were all of the same stock—descendants of Judah. In fact it could not have been due to any temporal advantage. Why not? Because what we have here is the Divine estimate of a man. God bases His evaluation not on pedigree or property but on personal worth (1 Sam. 16:7). Wisdom from above adjudged Jabez more upright in character and conduct, and therefore accounted him more honourable than his brethren.

Mere human standards doubtless would have ranked Jabez below other names in his genealogy. Worldly judgments are ever faulty. But never were they more in error than in their estimate of Jesus. "He came unto his own, and his own received him not" (John 1:11). Every imaginable sort of dishonour was heaped upon Him. So Isaiah had prophesied: "He was despised, and we esteemed him not" (Isaiah 53:3).

But as with Jabez, so with Jesus, let us hear the Divine estimate: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness *above thy fellows*" (Heb. 1:9). Jesus' unwavering desire was to "fulfil all righteousness" (Matt. 3:15). And His work was crowned with glorious success for He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). Even death could not deter Him from the way of righteousness, "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9).

In the light of these scriptures, then, we see the honourable Jabez as a pale shadow of the exalted Jesus, Jabez was indeed a good man, but Jesus is the perfect man. And as the great exemplar of righteousness, He towers over all His fellows like a mighty mountain high above the hills.

Sorrow

"And his mother called his name Jabez, saying, because I bare him with sorrow." Old Testament names are noteworthy in that they almost always express qualities or circumstances of life. So, Jabez signifies "sorrow". It may have been that Jabez' birth was an unusually difficult one. Or perhaps he was born at a time of uncommon woe. Whatever its nature, the mother wished to memorialize this special sorrow in the name of her son. In consequence, everywhere he went, in everything he did, this association with sorrow clung close to him all the days of his life.

In words reminiscent of those spoken at Jabez' birth, the prophet Simeon declared to Mary, the mother of Jesus: "Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against: *yea, a sword shall pierce through thy own soul also*" (Luke 2:34,35). In bringing forth a son, Mary, too, was to know great sorrow and to feel it most deeply, no doubt when she stood helpless at the foot of His cross.

Since the transgression in Eden, sorrow has been the inescapable lot of the whole human race (Gen. 3:16,17). "Man is born to trouble as the sparks fly upward" (Job 14:1). And this truth finds pre-eminent expression in the suffering Jesus: "For it became him, for whom are all things, and by whom all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). His sorrow was to reach its depth in the extremity of death. In Gethsemane, as the crucifixion drew near, He said to His disciples: "My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me" (Matthew 26:38).

More than 700 years before His coming, Isaiah had spoken of the Messiah's sorrow. "He is despised and rejected of men: a man of sorrows and acquainted with grief... Surely he hath borne our griefs, and carried our sorrows; yet we did esteem stricken, smitten of God, and afflicted" (Isa. 53:3,4). According to this remarkable prophecy Jesus would not only experience great personal sorrow but would also willingly shoulder the sorrows of others. The full weight of this burden defies our imagination. Nevertheless, He has invited all who will to come and cast their sorrows upon Him. In this gracious role His close association with human sorrow will continue till the end of time.

When their meanings are considered, the names Jabez (sorrow) and Jesus (Saviour) bear a vital relation one to the other. Death, the product of sin, has been the ultimate sorrow of man. But in Jesus' mighty victory over death the grip of even that sorrow

was for ever broken. Now, for every soul of sorrow who holds steadfastly to the Saviour, the issue of death is life eternal and the end of sorrow is joy everlasting.

Prayer

"And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed..." Unlike multitudes in his time, Jabez was no idolater. His prayer was not part of some mystic formula. It did not involve elaborate ritual nor painful penance. Instead, it was a simple, forthright petition; an intense, trusting appeal to the only true God, encompassing all the desires of his heart.

But in prayer, too, the type must ever fall short of the antitype. For where is the prayer with such majestic simplicity and which in profound depth or in sublime prospect can equal that uttered by Jesus as recorded in John 17? And where may the petition be found which approaches the earnest intensity of feeling expressed in His prayer in Gethsemane? There is none; nor is there any of more eternal moment.

"And enlarge my coast..." Jabez asked for an increase of his heritage within the tribe of Judah and God honoured that petition. His was doubtless then a choice possession indeed. And yet it must be valued almost as nothing when compared with that which Jesus was to ask for with God's promise that it would be given. "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance. and the uttermost parts of the earth for thy possession". Thus with so manifold an offspring in prospect, Jesus could joyfully say: "Behold I and the children which God hath given me" (Heb. 2:13).

The honour God bestowed upon Jabez certainly is not to be disparaged. But great as that honour was, beside the transcendent honour accorded Jesus, it dims like a lamp in the noonday sun. For Jabez there was a corner in Judah; for Jesus, the four corners of the earth.

"And that thine hand might be with me, and that thou wouldest keep me from evil (harm, RSV) that it may not grieve me, And God granted him that which he requested." A deeply religious man, Jabez recognized that all his hopes must depend on the hand or power of God. He therefore humbly appealed to Him alone for support and protection in all his ways. What an admirable example! No man, however, was ever fully conscious of this dependence on God as Jesus. He declared: "I can of mine own self do nothing" (John 5:30). "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. (John 8:29).

This sinless (1 Peter 2:22), self-sacrificing (Heb. 9:26) man the hand of God could with perfect justice raise from the grave. But that is by no means all; it also triumphantly exalted Him to the very throne of Majesty (Heb. 1:3). Now the glorified "firstborn among many brethren" (Rom. 8:29), having Himself trod the pathway of life, beckons all His kinsmen onward and upward to the ineffable presence of God. There every true Jabez, saved through His sorrow, shall for ever share in the fullest joys of Jesus. And only then shall the many facets of that priceless "Living Stone" be seen in all the fullness of their resplendent beauty.

The Truth

"A GREATER THAN SOLOMON"

"THE queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here" (Luke 11:31).

Luke shows us how the Old and New Testaments are linked together: the Bible

is a complete book. Augustine said,

“The New is in the Old concealed, The Old is in the New revealed.”

Solomon

The Old Testament gives many reasons for Solomon's greatness. He came to the throne backed by the experience of his father David, who before he died charged his son saying, “Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments and His judgments and His testimonies, as it is written in the law of Moses: that thou mayest prosper in all that thou doest, and withersoever thou turnest thyself.”

The second reason was Solomon's choice. When God appeared to him and said, “Ask what I shall give thee” he answered. “Give thy servant an understanding heart to judge thy people, that I may discern between good and bad.” God was pleased and to Solomon's choice He added wealth and a long life. Thus Solomon was twice blessed — by his Heavenly Father and by the example and prayer of his earthly father.

The Queen of Sheba paid Solomon a great compliment when she visited him, accompanied by a great train of camels, loaded with presents. She came to see, hear and question and was able to say, “It was a true report that I heard in mine own land of thy acts and of thy wisdom.” Blessed be the Lord thy God.” A heathen Queen praised God because she saw how richly He had blessed Solomon. 1 Kings 10:23-24: “So King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put into his heart.”

Jesus said, “The Queen of Sheba came from the ends of the earth to hear the wisdom of Solomon...” But of Himself He said, “A greater than Solomon is here.”

Solomon was great — but not so great; Glorious — but not so glorious; Wise — but not so wise.

Jesus greater, more glorious and wiser than Solomon

Thousands of men worked to build a temple for Solomon, so magnificent that it became the centre of a nation's worship of Jehovah. Today nothing remains but the site. Jesus, the greater than Solomon, said, I will build my church and the gates of hell shall not prevail against it”, is still building a temple, of living stones.

Two women asked for Solomon's judgment: which was the baby's mother? Solomon suggested dividing the child with a sword and decided that the true mother was the woman who begged that the child be given to the other woman rather than killed.

Jairus, the ruler of the synagogue, begged Jesus to go to his home where his daughter lay dying, but Jesus was delayed and the girl died. He took her by the hand saying, “Maid arise,” and her spirit returned.

Solomon said, “Give me a sword”: his solution was by death. Jesus, the greater than Solomon, said, Maid, arise.” He gave life.

We read that after reigning for forty years, “Solomon died and was buried in the city of David his father, and Rehoboam his son reigned in his stead.

Luke wrote of Jesus, the greater than Solomon, “Why seek ye the living among the dead? He is not here, but is risen.”

He still lives. The giver of satisfaction in this life, and in the world to come life everlasting.

F. R. W. KIMBERLEY

SCRIPTURE READINGS

MAY 1972

7—Ezra 9	1 Cor. 7:1-24
14—*1 Kings 21:17-29	1 Cor. 7:25-40
21—Psalm 115	1 Cor. 8
28—Jeremiah 1:4-19	1 Cor. 9

* (Not from A.V.) If reading *must be* from A.V. substitute Isaiah 62 for this reading.

MARRIAGE

IT is good that we have explicit instructions given us in this letter. Characteristically they come as the result of local and immediate circumstances not apparently related to a whole dispensation. The introduction of Christ into the lives of heathens made seemingly impossible demands upon human nature—but possible of fulfilment by the power of the Holy Spirit. One of the areas in which great changes developed was in the relationship of the sexes, and it was natural for his converts to seek guidance from Paul. The matters he deals with in chapters 5 & 6 led naturally to answering the enquiry at this point. The situation in the heathen world of that time was degrading, and Corinth of all places was an immoral spot even by those standards. Fornication of a serious kind had appeared within the church, and the church had failed to take action against it.

Paul would have no compromise on such a question. It seems there is a letter to Corinth of which no copy has been preserved (1 Cor. 5:9), and in it strict instruction had been given that a member sinning in that way was to be avoided — “sent to Coventry” so to speak, with a view to impressing the serious nature of the offence upon him. We are reminded that some of the members in time past had been guilty of sexual misconduct (6:11), which with its attendant wickednesses (6:9 & 10) is a final disqualification for salvation. Christians cannot compromise at all with a permissive society; it is abominable and inexcusable for them.

Marriage ordained by God

The intimacy of the marriage rela-

tionship is ordained and blessed by God. Any ideas which slight or impugn it are contrary to scripture, and could hinder proper mutual behaviour on the part of husbands and wives. While Paul indicates a preference for “single blessedness” at a time when life was difficult for those taking up the Christian life, he gives very specific instruction for the closest physical married behaviour, with temporary separation only in special and mutually agreed occasions. This makes marriage much more than for the purpose of procreation and avoidance of promiscuity. It makes it a relationship of the closest possible human love. The relationship makes necessary and helpful the very highest standard of moral, mental and spiritual behaviour. It brings the contact of two persons into the most enjoyable experiences in the region of all human capacities (the physical being the means of the highest human privilege) namely, begetting new lives, with the responsibility before God and man of guiding human souls into useful service and noblest attainments.

The problems arising from acceptance of the gospel by one of the parties to marriage called for special help. In the present times we have witnessed the introduction of teachings about “mixed marriages” which have divided the partners from one another and even from their children; certainly the apostle’s words if carefully and prayerfully considered would prevent these sad divisions. A great measure of grace and patience supplied from above will bridge the gap, or close it altogether. If Christians are to “love their enemies” how much more is it an obligation to “love their friends”, especially when the division has a sectarian basis. Separation and divorce are very, very nearly forbidden. “Until death do us part” is an excellent comment (7:39).

Faithfulness in marriage

We see marriage in the Creator’s view as a high privilege, and its abuse as the lowest form of vice. How important it is that Christians should not countenance the misguided and loose views of modern society. Sex relationship is

sacred, and when it is merely secular it loses its highest aspect. It is an agreement between two persons who should have given prayerful consideration to all its obligations as far as possible. Obviously a public declaration is proper.

The laws of this country have recognised the sacredness of the marriage contract because of the prevalence of Christian teaching over a long period; but the forms and ceremonies have no real value apart from the faith of the partners. Alas, it has become just a form, however true and scriptural the words may be. The entry of populations from places where other religions hold sway, and the prevailing unbelief and doubt about the truths of the Bible must lead to a loosening of moral ties and the break-up of family life. The good points of modern civilisation can easily be dissipated, and God's blessing lost.

R. B. SCOTT

THE OLD CHURCH

NINETEEN hundred years ago the *Old Church*—which is the Church of Christ, and the only Church approved of God—was planted in Jerusalem. Without the pomp and power of the State—without priests, altars, or vestments—by the Jew charged with blasphemy, and by the Greek counted atheistic; with its members few, poor, and despised, what could this Church accomplish? In the simple majesty of truth it went on from conquest unto conquest, and though opposed by prisons, tortures, and death, everywhere it won its way, till in the remote places it was said, "Those who have turned the world upside down, have come hither also".

But in our day, even in this, so-called Christian England, the Church and cause of Christ do not thus advance—do not even keep pace with the increase in population. How is this? The Faith and Order of the *Old Church* have been departed from, and numerous churches of human origin, regulated by laws of their own, have taken the place of the One Body of Christ! Now, surely, it is not too much to say, knowing the vast triumphs of the Church, so long as it adhered to the Apostolic Faith and Order, that present want of success demands enquiry and

radical reform. Nor do we, after years of investigation, hesitate to say, that the only effectual and permanent remedy, is an unqualified return to the Old Ways and Right Statutes, marked out, once for all, by the Apostles of Christ.

We, therefore, submit for careful consideration:—

1 That the rise and progress of the Apostacies, Sectarianism, and Disunion, result from the abandonment of that one Perfect Faith and Order, given to the Primitive Church, by the Apostles of Jesus.

2 That Union of Believers in one body, and the full efficiency of the Church can not be realized without a complete return to that Faith and Order.

3 That strict adherence to the things taught, instituted, and commanded by the Apostles is fully sufficient to secure that complete return.

4 That the writings of the Apostles and Evangelists, contained in the New Testament are clear, ample, and the only requisites to a right understanding of the things commanded and instituted by the Apostles.

The Church of the Bible

To the Bible then, without any merely human law or creed, let us give ourselves up. That which cannot be proved from Scripture let us abandon—that which can be thus proved, let us retain, or, if departed from, restore. Let us seek the "Old Paths where the Good Way is", knowing that there are the approbation of God, rest to our souls, and blessings for humanity at large. Let our aim be to go on to perfection, and under the Divine blessing, to make Christians—not Episcopalians, Independents, Presbyterians, Wesleyans, but Christians. Reader, take upon you the name of Christ (if you have not yet done so). Be a Christian, in name and in life. Unite with those who congregate, not as a Church of human origin, bearing a name of man's device but as a Church of Christ, having no Scriptures but the Bible, no Plan of Salvation but that preached by the Apostles, no Order of Worship but that known to the first Churches, no Government but that insti-

tuted by Christ, and no Aristocracy but that of Christian Excellence. Such is the Church of God, and such is the Church for the People, and such, the Lord being our helper, we determine to be. That we may edify each other in our most holy faith and proclaim to sinners, the Only Name by which a sinner can be saved, we attend every Lord's Day to "the Apostles' Doctrine, the Fellowship, the Breaking of the Bread, and the Prayers," and proclaim the Gospel and way of Salvation, as of old, making no appeals to the world for Church funds. From those who are not yet with Christ and the Church, it is our duty to ask nothing, but freely to give, even as we have freely received from Him, who freely gave Himself for us.

Believers in Jesus! Ponder, we in-treat you, this proposal to return to the ancient ways, and see whether it is not "*The Second Reformation*", declared by the esteemed Leifchild, "much needed"—whether, it will not bring about "*The changes that must come*", as foreseen by the thoughtful Binney—whether, it will not bring us to the "*Simple Principles of Church Polity*"—"overlooked by the Continental Reformers", as acknowledged by the honoured Waddington—whether, it will not give another character to Lord's Day Meetings, which, according to the *Baptist Organ*, "Do not attain the end we seek"—whether, if fairly adopted, it would not enable the "Rev." C. Vince to give a better account of the Churches of our large towns, than that they are smaller in relation to the world than at any former period—whether, it would not introduce "*the new and glorious combination—where there shall be no more division*", foretold by Dr. Cumming—whether, it would not give that "*Apostolical Fellowship in the Gospel*", the craving for which, according to the Bishop of Adelaide, the present Evangelical Alliance cannot satisfy—whether, it would not bring us to "*the simplicity of early Christianity*," which Earl Russell perceives is wanted in order to attract the millions—whether it would not produce better results in the families of Christians, than those intimated by the Hon. and Rev. B. Noel, and—whether it would

not prove precisely that "*Something which (according to the lamented John A. James) must be done*" to prevent a "*general increase of popery, infidelity, and atheism.*"

Rest assured God's plans are the best. Failure must attend all substitutes. "Will-Worship", (a self-chosen order of worship) is an offence. The Saviour's "In vain do ye worship" stands over against it. "To obey is better than sacrifice, and to hearken than the fat of rams". Let us then cease from man and turn to God. "*Let THE BIBLE be substituted for all human creeds—FACTS for definitions—THINGS for words—FAITH for speculation—UNITY OF FAITH for unity of opinion—THE POSITIVE COMMANDMENTS OF GOD for human legislation and tradition—PIETY for ceremony—MORALITY for partizan zeal—THE PRACTICE OF RELIGION for the profession of it*", then, in rich abundance, will the Love of God, the Grace of the Lord Jesus, and the Fellowship of the Holy Spirit, be with us.

DAVID KING

A CHURCH OF THE RIGHT KIND

David King

[This article, from *Memoir of David King* was written about 1880, but is just as applicable today]

In order to meet the necessities of the age, a church must be thoroughly evangelical. Its mission is not to make men philosophers, although it teaches the best philosophy; nor to make scientific explorations, although it is the best friend to science; nor to organise governments, and write constitutions, although its inculcations lead to the wisest political economy. But to baulk profligacy, to dethrone superstition, to emancipate from spiritual bondage, to break in twain the prison bolts, to soothe human pain, to turn the human race on to the high pathway to heaven—this is the church's mission, and failing in this, it fails in all. It may be a bronze candlestick, but not a golden candlestick. But mere outward proprieties will not make a useful church. There are scores of churches where there is no discord in music, and no breach of taste in the preaching, and

where the congregation, like the Amalekites that Gideon saw, sleep in the valley like grasshoppers for multitude. Splendidly executed anthem and solo roll over the cultured taste of gaily appparelled auditory, and the preaching may be like the pathos of Summerfield, or the thunderclap of a George Whitefield. Upholstery may bedeck to utter gorgeousness, and chandeliers flash upon a fashionable congregation, in which you see not one poor man's threadbare coat, and yet that church may be a ghastly sepulchre, full of dead men's bones—an ecclesiastical icehouse. I arraign and implead formality and coldness, and death, as the worst of heterodoxy.

Again, religious enterprise must be a characteristic of every church that would do its duty in our day. Invention and discovery have quickened the world's pace. The age, no more afoot, is on wheels and wings. We rise, after a short night's sleep, and find that the world has advanced mighty leagues, the pulse of the world beats stronger, the arm of industrious achievement strikes harder, the eye of human ingenuity sees further, the heart of Christian philanthropy throbs warmer. In such a time, a torpid, lethargic, timid church, is both a farce and a folly. If it march not when God commands it to strike, if, when the mountains round about are full of horses, and chariots of fire, it shrinks back from the conflict, God will mark it for ruin. One enterprising church! How many tracts it might scatter! How many hungry mouths it might fill! How many poor churches it might help! How many lights it might kindle! How many songs it might inspire! How many criminals it might reclaim! How many souls it might save!

Oh, my brethren, the field is white to the harvest! Then, with sickles, come on and lay to the work. In this age of the world, with so many advantages, and so many incentives to work, a dead church ought to be indicted as a nuisance. There is a great work to do! In God's name do it. "Why stand ye here all the day idle?"

HE who offers God second place offers Him no place.

John Ruskin

WATCH YOUR TONGUE

IT is possible to betray the cause of Christ by talking too freely in public and in private about congregations and individuals. Those most interested in correcting the mistakes are not those who talk most loudly about them. Be careful not to say anything that would injure the cause or give advantage to the enemy.

Gospel Advocate

ABRAHAM did not know whither he went but he knew with whom he was going.

UNLESS there is within us that which is above us we shall yield to that which is around us.

Peter Forsyth

NEWS FROM THE CHURCHES

Mayfield: It is with great joy that we announce the baptism of Marie Aitken, a young woman who has been attending the meetings for some time. Whilst hearing the gospel preached by Bro. T. Kemp of Hindley the Lord moved her heart, and she decided to put on Christ in baptism.

Marie was baptised on 2nd April at the meeting-place, Newtongrange.

We pray that the Lord will bountifully use her and bless her in the work.

A.P. SHARP

OBITUARY

Newtongrange: During February the church has lost another two members. Our numbers go less and less and we will miss our sisters Mrs. Elizabeth Kerr and Mrs. Agnes Lunn. These ladies were together on the day, forty-five years ago, when they were immersed into the Lord, and now death has claimed them within a few days of each other. We commend the members of their families to the Lord who alone can comfort all who mourn.

W.H. ALLAN

TO ALL INTERESTED IN THE "SCRIPTURE STANDARD"

Under this heading on the back page of the S.S. for April appeared a notice of "A MEETING TO DISCUSS ALL ASPECTS OF THE 'S.S.'" to be held at Scholes, Wigan on May 13th.

We have learned since the notice appeared that the date is the same as that fixed for the Mutual Benefit Meeting of the Slamannan District churches, to be held at Wallacestone. As a separate hall has been booked for the latter meeting it is not possible to rearrange it to another date. As our Scots brethren, particularly in the Slamannan district, are among the most faithful supporters of the S.S., it would be a pity to prevent their being present at the S.S. meeting. For this reason, after consultation it has been deemed wisest TO POSTPONE OUR MEETING FROM MAY 13th TO A DATE TO BE ANNOUNCED IN THE S.S. AS SOON AS POSSIBLE. An urgent and hurried decision had to be reached on this matter, and we hope this will be appreciated by and acceptable to those interested.

We sincerely regret any inconvenience caused by the postponement.

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