

# The SCRIPTURE STANDARD

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

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## *For and Against*

IF you look at the heading of each issue of the "Scripture Standard" you will find that its purpose is to plead "for a complete return to Christianity as it was in the beginning." This is the aim of churches of Christ, and should be your aim and mine. It is what each of us should witness for.

### OUR POSITIVE WITNESS

We must stand *for* certain things and truths. These truths Jude in the third verse of his epistle sums up when he writes "appealing to you to contend for the faith which was once for all delivered to the saints." To "the faith" we are to bear witness, for the faith we are to stand.

What is "the faith"? The definite article "the" sets it out as unique. It is not "a" faith among others. Paul makes this clear in writing to the Galatians, 1:7: "Not that there is another gospel . . ." In other words, if it is any other message than that set out in the New Testament it is not *the* gospel, *the* faith. It may be good, noble, uplifting, but it is not the word of God, the righteousness of God.

The faith, then, is the body of truth to be believed and acted upon for salvation. In that sense it is creed — what I believe. That creed, that truth is "the faith" (Romans 1:17). We may not realize it, but when closely studied the great passage in James 2:14-26 on salvation through works demonstrates what "the faith" is. "You believe that God is one" writes James. This was a quotation of the fundamental Jewish belief, the *shema*: "The Lord our God is one Lord; and you shall serve the Lord your God with all your heart, . . . soul . . . and might" (Deut. 6:4). But, as later Old Testament books show, especially the prophecies, this sublime belief, faith, degenerated into a creed simply, without life. With the Christian it must be a creed which originates in life, issues in life, that life the "working out of salvation."

In Rom. 6:17 Paul writes of "that form of doctrine" ("standard of teaching" R.S.V.). This means what is taught, those things that are to be believed. It is made very clear in 1 Cor. 1:21: in the Auth. Vers. this passage speaks of "the foolishness of preaching to save them that believe." This does not mean the *method* by which God saves the world — preaching — but the *means* — the message preached, its contents. Thus the RSV translates the passage as "it pleased God through the folly of *what we preach* to save those who believe." Not the *how* but the *what*; not *how* the message is spread, but *what* the message is.

The contents of the faith, so far as regards its saving power, are set out in 1 Cor. 15:1-4. There we are instructed that the gospel (verse 1) is the death, burial and resurrection of Christ, "according to the scriptures." The meaning of these facts applied to our lives is the saving power of the God.

The faith, too, is that body of teaching by which we are not only saved but kept. Quite nine-tenths of the epistles consist of this teaching to Christians, to "the saved." For our salvation is a perfect one — from the past guilt of sin, from its present power and from its future presence.

### OUR NEGATIVE WITNESS

Our witness, too, must be not only *for* the faith, but *against* what is not true to that faith. "We wrestle *against* . . ." writes Paul (Eph. 6:12) — "we are contending *against* . . ." (RSV). This standing against error is far more difficult than

standing for truth. "Why don't you preach the gospel and leave other religions alone?" It is certain that in a negative witness one will be accused of being "un-charitable," and "intolerant." There must, of course, be no element of self-righteousness in our witness, but humility and sincere desire to do God's will in making His truth known. But at the same time we must contend for and against.

Against what must we contend? Calvin Coolidge, a President of the United States, was a man of very few words. Indeed, it was said that he hid a lot of ignorance of political facts and principles behind a mask of silence. To say nothing was the best way to hide his lack of knowledge. But a story about him will illustrate a point. One Sunday evening when he came home from church service, a friend asked him what the preacher had spoken about. "Sin," answered Coolidge, and relapsed into silence. The friend tried to make conversation again: "And what did he say about sin?" Coolidge replied, "He was against it." We may smile. But we are to be against sin, in all its aspects, blatant or subtle: against the materialism of the age, social evils (war, colour bar, injustice, drink, gambling); against personal sin (immorality, impurity, whether as open filth or under the guise of great literature), worldly-mindedness.

### "SPIRITUAL WICKEDNESS IN HIGH PLACES"

In these days, however, there are far more than the evils mentioned above against which we are to contend. Some of them appear in the guise of good and right things. For instance, the Ecumenical Movement, the worldwide activities for "uniting" the churches. It is said that in these days there is a gratifying return to "Biblical theology," a realisation that the Scriptures are the authoritative inspiration and standard for Christians. Yet it is a strange contradiction that in the ambitious aims and the noble sentiments expressed by those enthusiastic in the Ecumenical Movement there is little reference to scripture authority. Preserve the peculiar traditions of the denominational bodies by all means, but where scripture seems against those teachings and practices, ignore scripture. Alliance is even made between Jews and Christians, neither of them in theory relinquishing any of their traditional beliefs; although it passes understanding how these ideas can be translated into practice. None seeking to convert the other; all making their contribution to the central body of truth, each denomination bearing its distinctive witness. Only this week we have read of members of the Anglican and Nonconformist churches foregoing their own Sunday evening services in order to show unity by attending a Roman Catholic mass. What possible unity can there thus be, except unity in the things opposed to God's revealed word?

Against this movement, insofar as it is contrary to scripture, we are to contend in word and action.

Then there is the controversy raging concerning God Himself, His existence and His being. Since the publication of Bishop Robinson's book we have come to call it "The Honest to God" controversy. But it is not only set forth in that book: almost all the theological works published, and most of the religious magazines, Bible commentaries, etc., are riddled with this infidelity. Taken to its logical and ultimate end the "theology" held by most leading religious figures is Godless humanism, good without God.

Against this unbelief we are to contend in word and action.

### THE REMEDY

These things are not new. The "new morality" and the "new theology" are as old as time. Certainly they are brought to our notice in the Scriptures. In the New Testament, therefore, because these things were familiar to Christ and His apostles, we are shown how to combat them. "Preach the word" is Paul's exhortation to Timothy. That first century message is for the 20th century world, an unchanged message in a changing world.

EDITOR.

## Gambling

(Substance of 6th Lecture "Facing the Facts" given at the Holiday Fellowship at Scratby, Great Yarmouth, August 2nd, 1963).

WHAT is gambling? It has been defined as "The deliberate risk of gain or loss, depending upon the outcome of some event which is uncertain or determined by chance." It is clear from this definition that, in addition to the generally accepted forms of commercial gambling, such as football pools, betting on horse and greyhound races, etc., many other forms of gambling are widely indulged in today.

Many forms of entertainment, newspaper and other competition and contests by skill are seen on a closer examination to have so large an element of chance in them as to amount to more or less mild forms of gambling — and some not so mild — depending on the relative proportions of chance and skill which enter into the final determination of the result.

Many decisions have to be made in life which involve "the outcome of some event which is uncertain or determined by chance"; if by "chance" we mean the unknown future workings — either of the providence of God or of the laws of cause and effect in human affairs — almost every decision affecting our future plans and intentions comes within this category. But all such decisions are not the decisions of a gambler.

Broadly, the distinction appears to lie between risks of gain or loss taken as an inevitable part of some legitimate human activity, and risks of gain or loss taken for their own sake. The borderline may sometimes be difficult to draw. For example, between gambling on the Stock Exchange and genuine investment. But the general distinction is fairly easily understood. Note also that a risk of gain or loss is necessary to constitute gambling. Games of chance played for amusement and not for money are not forms of gambling.

### THE COST OF GAMBLING

Although it is very difficult to obtain exact statistics, since complete records are not available, it is generally agreed that gambling is very widespread in Britain today. The total outlay on gambling in this country is estimated to exceed £900,000,000 per annum, at present, and it is estimated that three adults out of four participate in some form of gambling. From the point of view of the national economy, gambling is a singularly useless activity since, unlike the other social evils, drinking and smoking, it creates very little employment, only a small proportion of the total outlay, estimated at one-tenth, going to support the industry which it has created. The other nine-tenths is merely transferred between the pockets of gamblers. This is not, of course, an argument in favour of drinking or smoking, since money spent on most other commodities would create even greater employment, but it does mean that an argument sometimes fallaciously used to justify drinking and smoking is not relevant in defence of gambling.

Why do people gamble? Some have said that it is instinctive, but this explanation would not appear to be justified by our own experience. A willingness to take risks may be a part of the instinct for self-preservation, but it does not follow that gambling is instinctive. There is little doubt that gambling exerts a compulsive influence over its devotees, as do addiction to drugs, tobacco or alcohol. But just as these addictions result from a prostitution of the instincts which give rise to them, so gambling is a prostitution of the risk-bearing instinct, if there is one. More likely reasons are a sense of insecurity, frustration, boredom, greed; the mistaken belief that money can bring contentment, the desire to live without working, and the unflinching attraction of "something for nothing."

### THE CHRISTIAN'S ATTITUDE

What is the Christian attitude to gambling? Nowhere in the New Testament are we told, in so many words, that a Christian should not gamble, and if we were we should have the greatest difficulty in obeying the precept, since distinguishing between legitimate and illegitimate risk of gain or loss can give rise to some extremely difficult moral problems. It is difficult to conceive how a definition of gambling could be devised which would enable the Christian to solve these problems in all places and at all times.

Nevertheless, we believe that gambling is an activity which is forbidden to the Christian. The reasons lie in an examination of some of the motives for gambling which were mentioned in the previous paragraph. To the person who gambles because he feels insecure, the Christian says, "Be ye reconciled to God" for in no other way is true security to be found. The Christian, as the "steward of the manifold grace of God," has the answer to frustration, boredom and discontent in a world in which God's many gifts require to be used to His honour and glory, and in which time is all too short to do the many things which He requires to be done. The Christian sees work as part of the Christian vocation and sees in the desire to live without working and to get "something for nothing" the frustration of the purposes of God for mankind.

It goes without saying that, where greed is the motive for gambling, for the Christian such gambling is self-condemned. In defence of raffles, bingo in church halls, etc., it is sometimes said that gambling for good causes is justified; but although we acknowledge that people act with mixed motives in these cases, and although we give credit for the good motives, it appears to us that the good motives are tainted by the bad rather than that the bad motives are purified by the good.

T. McDONALD.

# The 'Scripture Standard'

## TO ALL SUBSCRIBERS

Dear Brethren, — It is with regret that we have to tell you that the price of the "Scripture Standard" must be increased.

Rising costs in the printing trade have caused the printer to warn us of an increase in the New Year of up to 10 per cent. Postal charges also have been raised more than once during the last two years, when the price was last increased.

The present price of 8d. per copy, 10/6 per year post paid, has been operative for two years. We realised that this price did not fully cover costs, but have been able to keep going, mainly due to your generosity, brethren.

With your gifts we were able to put off the evil day for a while, but now, with the bank balance very low, we are compelled to ask subscribers to accept these new rates from the beginning of 1964. We can publish at 10d. per copy, with post paid subscription rates of 12/6 per year. Post paid to dollar areas, \$1. 80c. per year.

It has been pointed out before that a greater number of subscribers would help the "Standard" tremendously. Why not each one — find one new subscriber? It may be a kind thought on your part to take the magazine, read it, and pass it on to a friend. But to cease publication would mean the end of the paper for both of you.

Our great hope is that you will rise to this occasion as you did in 1957. In bringing this matter to your attention we are appealing to you on your own behalf.

From your editor, Brother Carlton Melling, and yours in the Master's service,

PAUL JONES.

## EDITOR'S NOTE TO THE ABOVE STATEMENT

May I suggest one concrete way in which those interested in the continuation of the "S.S." can help? It is in paying for such notices as Coming Events and Births, Marriages, etc. Especially in the matter of Coming Events: some of these notices are quite lengthy and consequently cost a considerable sum to set in type and to print. Many church secretaries will have some idea of the cost from their experience of inserting notices in their local press: £5 upwards is quite a normal charge. We are confident that the results of such notices in the "Standard" are many times greater than those from local advertising. We do not ask for such sums as are charged by newspapers, but we do ask that you will respond to the "S.S." treasurer's account when it is sent to you.

We so often take these things for granted, brethren. The fact that the "S.S." is produced by and issued for the churches does not mean that we don't have to pay our bills. And the money comes only from you, the subscribers. Do send a contribution now for this work if you have sent such notices or hope in the future to send them. Do act quickly to relieve us of any anxiety as to the paper's future.

The plain fact is that we are carrying on the "S.S." only from issue to issue, and cannot guarantee production any further than this you are now reading. Is the "S.S." to live or die? The answer depends on you.

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AFTER consideration, we who are responsible for the issue of the "Scripture Standard" have decided to institute charges for coming events and other announcements as are sent for insertion in the magazine. We are encouraged to do this by occasional sums received from churches for this service, and would here like to thank those who have in this way contributed to the cost of production.

From and including this present issue invoices will be sent showing what is due from advertisers for space taken.

Scale of charges: 3/- for three lines or less, each subsequent line 8d.; repeats (without alterations), half first cost. Notice of repeats to be given with first insertion or will be charged as first cost.

CARLTON MELLING, Editor.

PAUL JONES, Agent and Treasurer.

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NO matter how deep are the waters through which we are called to pass, deeper still were the sorrows which our Saviour bore for us in the place where there is no standing. We allow ourselves to fear that because we experience trials our God is far from us, when all the time it is His opportunity of assuring us of His love, and His way of bringing us nearer to Himself.

## Christianity versus Islam

TWO of the great religions of the world. It has been estimated that there are more than 450,000,000 Moslems (followers of Islam) in the world, and a greater number of Christians — Moslems and Christians in name, not many in practice.

Two "faiths" both believing in GOD, Who has the Truth? The commencement of Christianity is dated from the birth of Jesus. The Moslem religion commenced in the year 622 A.D. Christianity preceded Islam.

Each faith has a SYMBOL. Christianity has The Cross which speaks to us of Christ the "Light of the world". Islam's Symbol is a "Crescent" of the moon. The moon is a "reflected light."

Each faith has a BOOK. The BIBLE given by inspiration of GOD. "Prophecy came not in old time by the will of man, but holy men of GOD spake as they were moved by the Holy Spirit." The KORAN has been referred to as "The Beacon of Truth." Quote: "We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the LAW which was sent down before Him: and we gave Him the Gospel, containing direction and light; confirming also the LAW which was given before it." (Sura, The Table).

Each faith has a FOUNDER. Jesus born in Bethlehem of a virgin, conceived by The Holy Ghost, according to the Scriptures. The founder of Islam is Mohammed born about A.D. 570 in Mecca. His mother's name was Amina, his father's Abdullah.

Jesus was without sin. He challenged the Jews "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46). Pilate said "I find in him no fault at all." Concerning Mohammed, the Koran quotes (Sura) "That God may forgive thee thy preceding and thy subsequent sin."

The POWER OF JESUS (was made manifest by Miracles.) Mohammed did no miracles (signs that He was sent from God).

The WITNESSES to JESUS were John the Baptist (John 5:33); "the works which the Father hath given me to finish" (v. 36); "the Father Himself hath borne witness of me," (v. 37). "The Scriptures testify of me," (v. 39). Mohammed claims that Jesus referred to him in John 16:7 "If I go not away, the Comforter (*Paracletos*) will not come to you. The word *Periclytos* similar in sound (Greek) means "praised or glorified". The name Mohammed in Arabic comes from the same root — the praised one.

The DEATH of Jesus as foretold by Jesus himself and by prophecy — "numbered with transgressors." "The Son of Man came . . . to give His life a ransom for many." He was buried in a rich man's tomb, according to prophecy, and as Scripture and Jesus himself had foretold; rose again on the third day. Mohammed died and was buried in the town of Medina (Arabia).

The MISSION of JESUS was to "save His people from their sins." A SAVIOUR. Mohammed — a Warner — and a herald of good tidings *unto a people who believe*.

Concerning DOCTRINE JESUS said: "My doctrine is not mine but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of GOD, or whether I speak of myself" (John 7:16-17). "If GOD were your father, ye would love me, for I proceeded forth and came from GOD, neither came I of myself, but He sent me." (John 8:42). The Religious Observances for Moslems is contained in The Five Pillars of Faith.

The WITNESS or Confession of Faith for Christians is "Thou art The Christ, the Son of the Living GOD." Moslems have their witness — There is no god but GOD and Mohammed is His Prophet.

FASTING: "Moses was with the Lord forty days and forty nights; he did neither eat bread nor drink water." Elijah (read 1 Kings 19:8). JESUS (Matt. 4:2): "And when He had fasted forty days and forty nights, He was afterwards an hungred." So in Islam there is the Fast of Ramadan, defined as "an abstinence from food, drink, perfumes and tobacco, from dawn till dusk during the month of Ramadan." Even medicine when put into the ear, nose or a wound in the head, would render the Fast invalid.

ALMSGIVING (Matt. 6:3): "When thou doest alms, let not thy left hand know what thy right hand doeth." 2 Cor. 9:7: "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for GOD loveth a cheerful giver." Moslem alms are to be given to tax collectors, the poor, to those fighting for Islam and to travellers. They are often bestowed without compassion, and without gratitude. An Arab beggar received help regularly at the gate of a rich man's house, and depended entirely on the mercy of the rich man for his life. One day the rich man wanted to send a message in a hurry, and he had no one to take it. He thought of the beggar, and asked him to deliver the message for him. The beggar drew himself up in reply to say "I solicit alms, I do not run errands."

PRAYER for a Christian is to be "without ceasing" from a pure heart, to "Our Father, which art in heaven." Our petitions are to be "in the name of Jesus." The Moslem must observe precise rules concerning the outward washing of the body before he proceeds to "recite" his prayers. He must pray facing Mecca. Over 1,000 years before the commencement of the Moslem religion, at the dedication of the Temple, Solomon prayed, "Hearken therefore to the supplication of thy servant and of thy people Israel which they shall make towards this place: Hear Thou from Thy dwelling place, even from heaven, and when Thou hearest, forgive."

At Mecca there is the KAABA. The Kaaba or Beit ALLAH (House of God) is a "cube shaped building," the prayer centre of the Moslem world, and the objective point of thousands of pilgrims every year. According to Moslem writers "it was first constructed in heaven 2,000 years before the creation. Adam the first man built it on earth exactly under the spot occupied by its perfect model in heaven." (Evidently it withstood the Flood). Jews prayed towards the Temple. In the Temple was the Holy of Holies, which was a "cube," built on the pattern of the Tabernacle as given to Moses by GOD. The Holy of Holies in Tabernacle and Temple are both symbolic of the Heavenly Jerusalem—a cube, (Rev. 21:16).

Within the Holy of Holies was "The Ark of the Covenant." The High Priest entered the Holy of Holies once a year, not without blood" (Lev. 16). Within the Kaaba there in the Black Stone which came down from Paradise (a meteorite), said to have been once whiter than milk; but the sins of the children of Adam through kissing it have made it black. A Moslem's prayers must be in Arabic, a recitation of verses from the Koran, even if not understood.

The hope of greatest Merit for a Moslem is to make the Pilgrimage to Mecca. An Arab woman's comment at the bedside of a dying friend was "Isn't she fortunate to die now, she has just returned from Mecca." Abraham "looked for a city which hath foundations whose builder and maker is GOD . . . these all died in faith . . . and confessed that they were strangers and pilgrims on the earth" (Heb. 11:10:13). We too are to be as "strangers and pilgrims" (1 Pet. 2:11).

As the devils attractions of the flesh deceived our first parents, the fruit of the forbidden tree was "good for food, pleasant to the eyes, a tree to be desired to make one wise," — so the expected reward of Moslems is a heaven of every physical pleasure. The New Testament teaches us that "Flesh and blood cannot enter the Kingdom of GOD." But "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9).

ALAN FOSTER.

## SCRIPTURE READINGS

FEBRUARY, 1964

2—Genesis 11:26 to 12:9	Mark 3:13-35
9—Genesis 13	Mark 4:1-25
16—Genesis 15	Mark 4:26-41
23—Genesis 21:1-21	Mark 5:1-20

### CHOICE OF APOSTLES

(Mark 2:13-19; Luke 6:12-16)

IT is vitally necessary that we should recognise the authority of the apostles. Jesus chose them personally and individually, including the one "born out of due time" (1 Cor. 15:8). We cannot think He made any mistake, for He knew that one of them would betray Him—this to teach a most solemn lesson. If we respect Him we must respect them: "He that heareth you heareth Me" (Luke 10:16). Light-hearted jokes about any one of them are much out of place in a Christian's mouth, and criticism brings danger of judgment. The foundation stones of the wall of the heavenly city bear their names, and this is a final and spiritual reality.

We have in the New Testament four lists of the apostles' names: Matt. 10:2-4, Mark 3:14-16, Luke 6:14-16, Acts 1:13.

Peter heads the list in all cases and is mentioned most frequently in the gospels. Judas Iscariot naturally is named last. Comparison of the lists is interesting and indicates that Bartholomew and Nathanael are identical, and Thaddaeus and Judas (not Iscariot) likewise. Interesting side-lights are thrown on some of them. Nathanael's character is commended by the Lord (John 1:45); Andrew's readiness to recognise goodness and greatness (John 1:40) is shown by his action in calling his brother; Thomas's deep attachment to his Master (John 11:16) is manifested when peril threatened; James and John, sons of Zebedee, are named "sons of thunder," by reason of their ambition and zeal (Luke 9:54, Mark 10:35). Though Peter denied Jesus in moments of weakness, and they all forsook and fled in the crisis of Gethsemane, how outstanding was their faithfulness "when the day of Pentecost was fully come" (Acts 2:1). Endued with divine power, they fulfilled their God-given commission to continue the work which Jesus "began both to do and to teach" (Acts 1:1).

We have a key to their qualifications in our readings. Jesus' purpose in calling them to Him and appointing them was twofold—"to be with him" and "to be sent out" (Mark 3:14). The latter is the literal meaning of "apostle," but

involves what follows: "and have authority." The authority includes mastery over demons, and power to heal (see A.V. and Matt. 10:1). We learn that "other seventy" (Luke 10:1) were also sent out with miraculous powers, but it was the twelve who had His closest friendship, attention and confidence. He named them "apostles" (Luke 6:13) and of "the rest durst no man join himself to them" (Acts 5:13). Besides them there was probably always a number of disciples, sometimes a multitude, but the apostles had His special care and attention (Mark 4:10, Matt. 19:28, Mark 14:17, indicate this). The explanations of the parables were given sometimes to all the disciples, sometimes probably only to the twelve. Lastly, of course, His last supper in the upper room included only the apostles. To them especially He showed Himself, though many others did see Him after His resurrection (1 Cor. 15:6-8). He breathed on them in anticipatory giving of the Holy Spirit (John 20:19-29) with authority to set up and maintain His kingdom (Refer, for the forgiveness delegated to them, also to Matt. 16:19; 18:18). Then He culminated His special personal instruction during forty days (Matt. 28:16-20; Luke 24:44-49; Acts 1:2-5).

It is impossible to have apostles today except with the meaning simply of messengers, missionaries or people sent out to preach or teach. The Greek word is in fact applied in this way to Paul and Barnabas (Acts 14:4) and to "messengers of the churches" (Cor. 8:23). But we see from Peter's statement in Acts 1:21 and 22 that an apostle must have accompanied with Jesus and be appointed (in this case by lot), and from Paul's own claim, abundantly supported by his miraculous powers, "Am I not an apostle?" with what must go with apostleship, "seeing Jesus after His resurrection."

Many men have claimed and are claiming apostleship, but they cannot prove it, and they are always a cause of division. Submission to the divinely appointed apostles is the only right basis for unity, and that means restoration of New Testament Christianity, with rejection of man-made ordinances, doctrines and creeds, with forms and ceremonies and offices which exalt men, and to that extent belittle God.

The apostles had their human weaknesses so that we cannot worship them

or pray to them, but they were given divine authority in the church. To add to or take away from their appointments, or offer substitutions, is the sin of presumption, and is responsible for the confusion which now exists. This cannot be mended or ended by any compromise among sects, but only by their abolition. Generally speaking such compromise as this is inconceivable and impractical. Can the Pope or the Patriarch or the Archbishops or the Ministers or the Priests give up and become New Testament Christians? And am I one or you, reader? Some heart-searching is needed.

R. B. SCOTT.

## CORRESPONDENCE

### AFRICAN CORRESPONDENCE COURSE

YOU have probably heard of the "Truth in Love" Bible Correspondence Course and know that it consists of twelve lessons prepared by various capable brethren. What you may not know is that the lessons go out to many African countries: Nigeria, Northern and Southern Rhodesia, Nyasaland, Cameroon, South Africa, Ghana and Tanganyika. At present there are 96 students taking these lessons and a number have already completed the course. This year several have been baptised as the result of being taught in this way. I have been able to put various students into contact with congregations in these countries, where they have obeyed the Gospel. Further, the students come from all walks of life, varying from young men preparing themselves to teach in African schools, to teachers themselves, including local officials and a policeman!

The possibilities in this work are tremendous. I wish I could let you read some of the letters I have received. You could not fail to be impressed by the eagerness of these people to be taught the Word of God. The Head-teacher of one school, who is taking the course, writes that he is a drunkard and beseeches our prayers. Another says: "I want the Word of God to be half of my daily bread." A third asks for another copy of his last lesson because he showed it to so many people that he does not know who took it from him! Yet another says, "Please hurry the lessons back to me because the congregation is waiting for me to learn so that I can teach them." In many of their letters there are requests for copies of the Scriptures. It is about this that I am mainly concerned.

Some of the cost of running this course is borne by "Truth in Love," some of it by me. In addition to attending to

the actual lessons, I send out hundreds of tracts along with the lessons. But it is impossible for "Truth in Love" or for me to provide copies of the Scriptures for these hungry souls. I wrote to Brother Will Steele about this, but he informs me that in recent years very little money has come in for this work.

Well, I want to appeal earnestly and sincerely to all who read this. Are you interested in helping us to preach the truth in these African countries? Are you really anxious to send the Gospel "into all the world," as far as that lies within your ability? Then I invite you to help us to make this course more effective. Make it possible for us to send Bibles and tracts to these African peoples. Up to the present time, no-one has shared with us in this work, because no appeal has been made. We are appealing now! Write to me at 8 Greenways, Standish, Wigan, Lancs. Every letter will be readily acknowledged.

FRANK WORGAN.

#### ACCORDING TO "PEAR'S CYCLOPAEDIA"

We print the following correspondence without comment.

To the Editor, Viewerpoint, "TV Times," London, 6th January, 1964. DEAR Editor,—I wonder who prepares the news-items for television. Recently, in connection with the papal visit to Palestine, the announcers have had to say that this will be the first visit of a Pope to Palestine since the time of "St. Peter." The implication in this is that Peter was the first Pope.

I wonder if you could supply me with the passage of scripture which declares Peter to have been a Pope? Or, failing this, could you indicate for me the precise period in history when the first Pope made his appearance?

Perhaps someone in your office feels qualified to deal with this question.

FRANK WORGAN.

P.S. Perhaps it is really a case of a falsehood being repeated so often that people begin to accept it without question.

DEAR Mr, Worgan,—The Editor thanks you for your letter.

We hope that the following information, taken from Pears Cyclopædia 69th Edition will answer your enquiry:—

"The Pope, the head of the Roman Catholic Church, and successor of St. Peter."

Yours sincerely, Head of Bureau.

DEAR Brother Editor.—The church in Tunbridge Wells needs five hundred pounds to pay for work done on the new meeting-house, and we are told that if this sum is forthcoming, the brethren expect to be able to move in by Whitsun this year.

I am an old age pensioner, and I am making a gift of one pound to help. This is my thank-offering for all the wonderful blessings I have had from the Lord in 1963. Are there 499 others who will join me to help?

O.A.P.

[Please send gifts to the treasurer, Derick Daniell, 38 Hopwood Gardens, Tunbridge Wells, Kent.—Ed.]

### *Living in the Third Dimension*

"I am come that they might have life and that they might have it more abundantly" (John 10 : 10).

WHEN Jesus came to this planet, He added a third dimension to living. The religion that was being practised by God's chosen people was a two-dimensional, lacks-lustre ritual consisting of "believe and obey." It was a dark house of "faith and duty." Yes, it had its feet on the high ground of the law... but its heart was in the cesspool known as pride, arrogance, suspicion, malice and envy.

Our Lord Jesus knowing that "a threefold cord is not quickly broken" added a third dimension in religion when He surprised His disciples with these words: "A new commandment I give unto you, that ye love one another; as I loved you, that ye also love one another" (John 13 : 34). Twice He reasserted that commandment in the 15th chapter of the same book. In doing this, Jesus wrested religion from the hands of priests and put it into the hearts of the ordinary.

He changed worship from a superficial rite to a vital experience. He deepened sin from the outward performance to the inward thought. He made love a commandment that judges keepers of sterile law (Rev. 2 : 4). Paul evaluated love when he said, "Though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Cor. 13 : 3).

Mutual love is the test which the Master Himself has chosen. It is proof to the Christian himself. It is a proof recognised by other Christians. Love is a means of recognition. It is a claim for sympathy, a summons to responsive kindness. It is an argument that the world can understand. "By this shall ALL men know that ye are my disciples, if ye have love one to another" (John 13:35).



**BOUND VOLUMES**

Will brethren who desire to have a bound volume of the last three years "S.S." monthly copies please place an order as soon as convenient, so that all can be supplied, with few remainders. Price 16/6 per copy, post free, bound full black leather-cloth lettered in gold on front and spine, 1961-62-63. Orders with remittance to Paul Jones, 41 Pendragon Road, Birmingham 22B.

**THANKS FROM EAST ARDSLEY**

Our very grateful thanks are given to the many brethren who sent us their wonderful gifts of money, and the advice from brethren so willingly given. It is indeed the showers of blessings from God's people that has enabled us to go ahead with the work, knowing that we shall only have a very small loan to repay without interest. May God's love always remain with His people.

For the church at East Ardsley,  
E. Worth (Treasurer).

**NEWS FROM THE CHURCHES**

**Kirkby-in-Ashfield, Beulah Road.**—On Saturday, 7th December, we were favoured by a visit from Bro. A. E. Winstanley, and in the evening were given a "Fact and Faith" film strip lecture entitled "House of Clay." A good number of brethren from local churches gathered with us, and we all profited from this time of instruction and edification. Truly we are "fearfully and wonderfully made." Our thanks to Bro. Winstanley.

A most joyful ending to the evening was brought about by the request of Miss Jessie Atkin to be immersed into the precious Name. All was made ready and another soul was born of water and the Spirit. Our sister was welcomed into our fellowship on Lord's Day and the church was made glad. We thank God for this increase and trust that a new and greater joy in the Master's service will be our sister's experience.

Tom Woodhouse.

**Morley.**—The church is pleased to report that on Lord's Day, December 8th, Bro. Randell Hardy, son of Bro. and Sis. D. Hardy, obeyed his Lord in baptism.

Bro. Randell has attended the Sunday School and has been taught the Christian way for a number of years. We pray that God will bless him in his young life, that he might be a witness to all around.

**Slamannan District.**—The New Year social gathering was held in the Slamannan Church meeting-house, on January 1st, 1964 under the presidency of Bro. Tom Nisbet, Haddington.

There was a good attendance and our thanks are due to the Slamannan brethren for the work entailed in catering for such a large gathering, and for the very efficient service which was given.

Bro. Nisbet, wishing one and all a happy and prosperous new year, reminded us that we were not met for the purpose of celebrating the new year but to enjoy each others' fellowship on its first day.

Bro. W. Black, our first speaker, gave us a fine address on the "Friendship and Fellowship to be Found in Christ Jesus" indicating clearly to all that Jesus desires the fellowship of man and wants us to be His friends.

Bro. D. Dougall, our other speaker, spoke on the heritage that our forefathers had left us, exhorting all to keep to the simplicity in Christ Jesus as our forefathers had done, with sincerity of mind towards Christ, in preaching, in worship, in manner of life and in giving.

We were favoured with male voice pieces, duets and solos by members of the Blackridge, Dalmellington, Motherwell, Slamannan and Wallacestone churches which were much appreciated.

We look forward to a happy and prosperous year in the work of the Lord.

H. Davidson.

**Tunbridge Wells (the Community Centre, Oak Road).**—Mrs. Dorothy Martyn Parfitt obeyed her Lord in baptism on Thursday, January 9th, 1964. She has attended our meetings for some time and her obedience follows diligent study of the Word. We pray that God may use her for his great glory in every future day. To him be all the praise!

We used our own baptistry for this baptism. The tiling of the baptistry was completed recently by Ken Faulkes, of Ilkeston. To him and to all others who have helped with voluntary labour, we are grateful.

**Special note:** We hope to be able to move into the new building for the weekend of May 16th-17th, 1964. To do this it is essential that we raise five hundred pounds to pay debts for work done. If this is read by any Christian who intends to help us and has not yet done so, will you please do it now? Brethren, pray for us. A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.

[Let us do all we can, and quickly, to help our brethren at Tunbridge Wells to attain this ambition to meet in their new home as they hope. Here is a small church that has willingly and sacrificially given to many good works. It is in our power to fulfil Christ's promise that they shall receive, in their turn, "full measure, pressed down and running over."—Ed.]

### THE GOSPEL IN MOROCCO . . .

Please address all correspondence to G. A. Foster, Boite Postale, 9, Rabat, Morocco, N. Africa.

DEAR Friends.—Since the commencement of the work among the Arabs in October 1956, there have been many encouragements, even though there have been difficulties. Over twenty-five have professed faith in Christ and been baptised. A Bible school was in progress for three years for one day each week, and five of the students attended for most of the time and received Bible teaching establishing them in their faith. Several other believers are now working and living in other parts of the country, and are not able to gather with us, but I am confident that those who have seen and confessed to the "light of the gospel" will never again embrace the darkness of their former religion.

There have been many who have come to a knowledge of the Truth but have not been willing to confess it before men. Several have suffered persecution for having Scriptures or Bible correspondence lessons in their possession, or by their becoming Christians. Some have had to leave their homes, and have appealed to us for help, which we have not been able to supply, yet in most cases they have remained true. Many others have received New Testaments or other portions of Scripture. We have the assurance that "The entrance of Thy word giveth Light," and as written in Isaiah. "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

On several occasions in previous years, financial help has been given to individual natives with the objective of their finding employment; two have obtained "driving permits"; one has been given a sewing machine and a shop in which to work; another, travelling expenses to a distant town, where he said there would be work—and the opportunity of "spreading the gospel." We have seen "brethren in need," we have tried to supply the need, but in each case it has apparently come to nothing. Other natives have eventually heard, and being of a naturally jealous nature, they too have expected similar help and even quote, or mis-quote, the phrase "God is no respecter of persons."

My native co-worker was refused the shelter of his brother's home for being a Christian. He has been with me for five years and has been supported by the church. He has been the means of many hearing the gospel, and many scriptures have been distributed by him in different parts of the country. For two years he was an evangelist in an

inland town, but difficulties and sickness made it advisable for him to return to live with me. Three years ago his father professed faith in Christ; the following year he baptised one of his brothers. His father died in June of this year.

To live constantly with a native is a big strain even to a missionary. Letters, devotion and study need solitude and quietness. Also being unmarried makes it necessary to see to the buying and cooking as very few natives are economical in buying or preparing food.

I have recently been home to England for a period of four months. Before leaving Morocco I closed my house, putting some of the furniture in store, and rented a small place for my co-worker, and he has been living by himself during my absence. This saved money and also gave him the experience of looking after himself. I have now returned to Morocco but have not yet rented a house. I would like my co-worker to remain on his own, but it means extra expense.

My recent absence has indicated the sincerity or insincerity of those who attended the meetings. Now I look forward to the continuation of the work with the advantage of previous experience. Scriptures are, usually, well received; this may be because there are so few books written in Moroccan Arabic (the language of the people). Opposition is nearly always from people who have not read the Scriptures. A few years ago tract distribution was permitted at the International Fairs; now it is forbidden to give them out openly. The most successful way of spreading the Gospel has been the individual native telling others, and giving Scriptures to friends and relatives.

Most correspondence courses that I have seen are unsuitable for translation into Arabic for the work here in Morocco. Firstly because the whole Bible is not yet available in Moroccan Arabic; secondly, they lack simplicity. One course has been prepared and copies have been sent out, but there were incidents of family opposition to some of those completing them. If profitable employment could be found for them, all would be well; so far I have not found the answer.

In January of this year I received the invitation to attend Michigan Christian Junior College. Due to imminent departure of service personnel, I had to decline the offer. Three out of the four worship services previously held in Morocco have now closed. It is hoped that the one group will continue to meet each Lord's Day, and on Wednesdays for Bible Study.

Yours in Christ,  
ALAN FOSTER.

**AND IN NYASALAND**

DEAR Bro. Melling,—It is so long since I last wrote to you, that I do not know where to begin.

Perhaps first of all you may be interested to hear that we have had two more missionaries come over, and they both came to Blantyre! Yes, now we have the first C. of C. missionaries here, where work both among Africans and whites is so needed. We have another coming this month, he will be most welcome.

They are all over here (from America), to work mainly with the African brethren. But we also have a service here in our own house to cater for "whites" at 6 p.m. every Lord's Day.

Most of the Government people in Nyasaland are leaving, and returning to U.K. to their homes. We have a lot of Americans coming in (Educational and Aid people), so the community is a rapidly-changing kaleidoscope of people. To reach these people with the Gospel is hard; the labourers are few, and as for myself, sometimes disheartened. Your prayers are asked for the growth and spread of the Lord's Gospel, and our continued faith.

We are hoping to hold a mission week here in Easter to reach the "whites." We would ask your prayers on this project for the Lord. We could do with Bro. Winstanley over here for that week! We so enjoyed the "mission" at Argyle Street, Hindley, whilst we were home on leave in 1962.

We have just come back from a trip to Salisbury. We spent five days there (the trip is 400 miles over dirt roads and one ferry), and as the roads are good it took us only 13 hours each way.

We worshipped with the church in Salisbury, and were thrilled to meet so many Christians, to hear good singing, and to have fellowship, and to hear another preacher. We were uplifted, and came home rejoicing.

FRANK CAMPION.

Box 98, Blantyre, Nyasaland.

**OBITUARY**

**Ince-in-Makerfield (Wigan).** — Sister Clara Marsden fell asleep in Jesus on December 12th, 1963 at the age of 90 years. Although we shall miss her, we do not sorrow, for we know that she desired to leave her frail and tired body and to go home.

All who met our sister admired her because of her faithfulness, her love of the Truth, and her keen interest in the work of the church. We were often touched by her sacrificial efforts to help forward the cause of Christ.

Sister Marsden spent much of her long life as an active worker in the Church of

England; but she had an open mind, and when she learned that her Saviour commanded the baptism of believers, she gladly obeyed, even though she was approaching 80 years of age.

Bro. Philip Partington conducted her funeral service on December 17th, 1963, and her body was buried at Westwood Cemetery, Ince. We extend sympathy to those who mourn her passing.

**Tunbridge Wells (Community Centre, Oak Road).**—Albert Jesse Kemp died on Lord's Day, 15th December, 1963, aged 79 years 11 months. The funeral took place at Tunbridge Wells on December 18th.

Brother Kemp had been in failing health for a number of years, but met with his brethren as long as his health allowed. We thank God for his faithfulness to the Saviour. We are glad to know that he is now "safe in the arms of Jesus." A. E. WINSTANLEY.

**Wallacestone.**—It is with deep regret that the church here records the passing, at the age of 81 years, of Sis. Elizabeth McLuckie. Although she had not kept well for some time past, her example of faithfulness was manifest by her attendance at the Lord's table. She fell asleep on the 24th December and was laid to rest on 26th December, Bro. David Dougall officiating both in the home and at the graveside. To her family we offer our condolences and commend them to our Father who taketh away all sorrow. James Grant.

**COMING EVENTS**

**Kirkby-in-Ashfield, Beulah Road.**—We intend to hold a United Meeting of the Midland Churches in the Festival Hall, Kirkby-in-Ashfield, on Saturday, 14th March. Bro. Frank Worgan will be the speaker here on that date and at meetings at sister churches on 16th, 17th and 18th March. The Festival Hall will accommodate 800 people seated and our effort will be to try to obtain a gathering of this number. Brethren from all the churches are warmly invited to come along and join with us, which we trust will be to the upbuilding of the brethren and to the bringing of souls into the kingdom of our Lord Jesus Christ. Brethren, pray for us in our work.

On behalf of the churches, Tom Woodhouse.

**Church of Christ, Zoar Street, Morley.**—Anniversary Meetings to be held February 29th (Saturday), March 1st (Sunday). The speaker will be Bro. F. Worgan. February 29th: Tea 4 p.m. Meeting 6 p.m. March 1st, Lord's Day: Breaking of Bread, 2.30 p.m.; Gospel Meeting, 6 p.m.

Come and fellowship with us.

**Ince-in-Makerfield (Wigan).** — Holiday weekend (27th to 30th March, 1964). Special Meetings: **Friday, 27th March:** 3 p.m. Talk by Bro. Frank Worgan, followed by Questions and Discussion. Subject: "The 'Honest to God' Controversy." 5 p.m. (approx.) tea. 7.30 p.m. Gospel Preaching by Bro. Jerry Porter.

**Saturday, 28th March:** 10 a.m. Personal Work (door to door), 1 p.m. lunch, 3 p.m. Talk by Bro. Jack Thomason, followed by Questions and Discussion. Subject: "The Christian and the New Morality." 5 p.m. tea. 7.30 p.m. Gospel Preaching by Bro. Jerry Porter.

**Sunday, 29th March:** 10.30 a.m. Bible Classes, 11.30 a.m. Breaking of Bread, 3.0 p.m. Open-Air Meetings, 7.30 p.m. Gospel Preaching by Bro. Jerry Porter.

**Monday, 30th March:** 10 a.m. Your Questions Answered by a panel of brethren, 3 p.m. Talk by Bro. Carlton Melling, followed by Questions and Discussion. Subject: "Computers and Paul's Epistles." 5 p.m. tea., 7.30 p.m. Gospel preaching by Bro. Jerry Porter. Gospel Meetings to continue each evening (except Friday, 3rd April) at 7.30 p.m. until Sunday, 5th April, 1964. Preaching by Bro. Jerry Porter.

We extend a warm invitation to the brethren. Accommodation will gladly be arranged for all who would like to spend the weekend with us. Write, giving details of your requirements to Bro. Brian Stevens, 2 Wigan Road, Ormskirk, Lancs.

**WEEKEND CONFERENCE & BIBLE STUDY, 28th-30th March, 1964, in the Secondary Modern School, Walker Street, Eastwood, Notts.**

Welcome to visitors: Sat. 1.30 to 2 p.m.

Business session: Sat. 2 to 3 p.m.

Bible studies: Four inter-related periods of study in the background of John 17. The subjects have been selected with a view to greater consecration in truth of all believers who would draw near their heavenly Father through Jesus Christ, and their greater usefulness

in His service. Each study introduced by three short addresses.

Study 1: Saturday 3 to 5 p.m. "The disciples first called themselves Christians in Antioch." Who is a Christian? E. Makin; E. Winter.

Study 2: Saturday 6.30 to 8.30. "Jesus lifted up his eyes to heaven and said, 'Father, the hour has come; glorify thy Son that thy Son may glorify thee;—I pray for those who are to believe in me through their [the apostles'] word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me'." The Oneness of Christians. A Marsden.

Study 3: Monday 1 to 3 p.m. "Those who were scattered from Jerusalem into Judea and Samaria by persecution, went about evangelising the glad tidings"—the Word. Evangelisation. Tom Nisbet; Jack Thomason; G. Lodge.

Study 4. Monday 3 to 5 p.m. Review of studies 1, 2, and 3. Relevant questions discussed in the first instance by study leaders as a panel. Opportunities and responsibilities today.

Emphasis: Memorisation of John 17. Jesus said in prayer for all Christians, "—the glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become maturely one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."

Meditation: Monday 6.30 to 7.30. Season of Bible reading, praise and prayer before dispersal.

Teas: 5 to 6.30. Would brethren give generously in the collections. Besides the tea, there is the hire of the school and the crockery. Do drop a p.c. to Bro. Chas. Limb if you require tea Saturday and/or Monday.

Hospital'ity: Enquiries for hospitality to Bro. G. E. Bullock, Station Road, Ilkeston, Derby.

Other enquiries to Chas. Limb, 32 Chewton Street, Eastwood, Notts.

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