

The SCRIPTURE STANDARD

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

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Gospel and Doctrine

IT IS essential that those who love the Bible cultivate in their hearts a proper respect for the language of the Book. This does not so much mean the ability to quote an English translation of the scriptures as to capture the thought of God and reproduce it in our words and deeds. It is translating God's word into life which will make the greatest impact for good in any age and among any people. However, we tend to create confusion and multiply mistakes by our careless usage of words. Sometimes we do this by substituting our own language for that of the Bible, at other times by misuse of the words of the Spirit.

There is hardly a significant word in the sacred Scriptures that has not been misapplied by men. Consider as examples the words bishop, presbyter, gospel and minister. Everyone of these has come to have a connotation unknown to the holy oracles. There are two apparent dangers which are very prevalent. One is to make distinctions where God has made none, the other to ignore the distinctions which God has made. It was the first error which produced the great apostasy resulting in the rise of the papacy. This adoption of tyrannical Caesarism in the spiritual domain stemmed from the unwarranted distinction between bishop and presbyter.

On the other hand, untold harm has been done among us by loss of the distinction between gospel and doctrine. The first is the good news of victory in Jesus. It is to be proclaimed to aliens to make citizens of them. It is intended to create in their hearts a belief that Jesus is the Messiah and God's Son and to prompt them to conform to the naturalisation act which will introduce them into the household of God. It is a recruiting message intended to enlist men as soldiers; a call for students to enroll in the school of Christ. The very expression used to describe its purpose is a scholastic one. "Go and make disciples (enroll students) from every nation." Since this is good news (*euangelion*), the one who brings the tidings is an evangelist. You can no more evangelize saved persons than you can adopt your own children.

Doctrine constitutes the curriculum of the saints. It is not conveyed by proclamation but by a course of instruction, or indoctrination. The gospel is intended to produce faith in Jesus, the doctrine to produce a knowledge of His will. It was those who were immersed upon reception of the word, who 'continued steadfastly in the apostles' doctrine.' The gospel was proclaimed as fully on the first Pentecost after the ascension of Jesus as it was ever delivered, but the doctrine was given as conditions demanded and the ability of the saints permitted. The acquisition of knowledge is a slow and deliberate process, but thousands believed in Jesus upon one brief announcement of relevant facts by the official heralds of the King.

Because our intellectual capacities differ and our powers of perception and retention are by no means equal, we must develop a spirit of tolerance and forbearance for each other. We are wont to use our own degree of attainment by which to judge all others in the family of God, although we are not so arbitrary

in our fleshly families. God has not made equality in knowledge but faith in Jesus the basis of our fellowship and unity. Every faithful child of God is committed to acceptance of and obedience to the will of God as he learns it. None of us can make our own degree of knowledge a test of fellowship with our brethren. To do so is to formulate an unwritten creed based not on faith in Jesus as the Son of God but upon the knowledge of men.

Our problem is augmented by our casual construction and careless confusion of terms. The gospel is to be preached, the doctrine to be taught. In these days a man is often said to be "preaching the gospel" when he is publicly instructing, exhorting or admonishing the saints. Frequently a "gospel meeting" is held when not one alien is in the audience. Evangelists are called in from the field to feed the flocks, and to provide forage for both sheep and shepherds. So long as we have such hazy ideas of the plan and purpose of God we will make but little headway in restoring the ancient order of things.

The time is ripe for all of the saints to recognise and assume their responsibility. They can only do this when each recognises his place in the divine programme and exerts himself to learn the way of truth more perfectly and implement that knowledge by his practice.

W. CARL KETCHERSIDE.

The Origins of Apostasy.

THE DENOMINATIONS TESTED BY SCRIPTURE

WE have already seen that the apostasy was predicted by Paul, and that the love of pre-eminence among the church's leaders was indicated as its source. Unhappily, within a short space of time, this prophecy began to be fulfilled in a manner that was to have far-reaching effects upon the life of the church.

Departure from New Testament church order

Whilst the apostles lived, they were acknowledged as the unquestioned leaders of the church. They stood under the direct guidance of the Holy Spirit, and thus, all disputes were submitted to them for settlement. On other occasions, when disorder threatened a local assembly, inspired teaching was given in the form of a letter. Meanwhile, the organisation of the steadily multiplying congregations continued, preparing them for the time, which must inevitably come, when the apostles would be removed. Each assembly was placed under the spiritual guidance of its own elders or presbyters, who were also known as bishops. (Acts 14:23) and of any form of centralised government we have no trace in the New Testament. Each congregation was a self-governing body, and, although they maintained a brotherly contact with each other by means of letters and messengers, they were not supervised by any central authority, nor did they recognise any legislative assembly. Instead they continued, as they had been taught, to adhere to the plan of church order found in the New Testament.

The Beginnings

And yet, sad to say, within sixty years of the death of the last apostle, this plan had been subverted. As early as 150 A.D. history records that men wearing the name "bishops", each one ruling his own diocese and directing the work of "presbyters and deacons", had made their appearance. It is usual to explain this development by suggesting that probably, in the councils of the presbyters or bishops, one had been appointed president, because of superior intellect, experience, or piety, and that he held this office so long as he lived. Thus a distinction came to be made between the "bishop" and the "presbyters" over whom he presided. This may well be the case. It may even be true that, at this stage, the "presiding bishop" was a sincere and humble man, who would never have presumed to imagine himself superior to his fellow-presbyters, much less to call himself "universal bishop." Yet unscriptural organisation of any kind, even when created with the best of intentions and the purest of motives, is a potential danger, and the fact remains that this was the beginning of that extremely complex system of episcopalianism which was later to reach full development in the hierarchy of Rome.

When these "bishops" assumed office, they did not at first deny that the limits of their duties and their authority were prescribed for them in the Scriptures. But little by little, as their successors became intoxicated by the heady wine of power, they began to make claims for themselves which were entirely unfounded in Bible authority. They declared that they had been appointed by Christ Himself as

successors to the apostles, and that they were to dictate the rules of faith and conduct for the church. They ceased to entreat and guide the flock. They began to command. Pointing to the priesthood of the Old Testament, they claimed to constitute the New Testament priesthood and to stand between God and their brethren as mediators.

In this way they gradually increased the distance between themselves and the members of the church, and the higher they climbed the more audacious became their claims and the more pronounced the distinction between the body of Christians and the clerical caste which had assumed control. It was out of this that the distinction between the "clergy" and the "laity" arose, the "bishops" regarding themselves as "clergy"—"God's inheritance."

From the middle of the second century these "bishops" began to meet in council and to lay down rules for the faith and conduct of the entire church. Ecclesiastical offices and titles multiplied rapidly and the installation of a "universal bishop" was only a few steps away.

Opposition Crushed

If the question should be asked, "Why did the Christians allow something that was so clearly a violation of New Testament teaching?" the answer seems to lie, at least partially, in the fact that Christianity did not grow up in a society where the people were accustomed to choosing their own government, but in what was, in name at least, a republic, but was in reality a dictatorship. In other words, the Christians permitted themselves to be imposed upon by the "bishops" because the organisation which these men introduced resembled the form of political government to which they were accustomed and which they did not question. Indeed, it was the deliberate policy of the ambitious religious leaders to mould the organisation of the church into a copy of the Roman State.

At that time the church was growing rapidly. All classes of men were being brought into her fellowship. She had reached a critical stage in her development, having to decide whether to maintain her character as a purely spiritual fellowship separate from the world, or to march through the open door into the Roman State, by acknowledging its authorities and conforming to its customs, hoping in this way to gain favour and recognition. Since the ambitious religious leaders were still seeking to extend their power and strengthen their grasp on the entire church, there was never much doubt which course they would take. They set out to follow a course which finally resulted in the church being organised on the model of the Republic. The Roman State had its Lieutenant Governors, Governors, Advisers and its Emperor. The Church was to have her Bishops, Archbishops, Cardinal Bishops and her Pope.

Of course there were voices raised in protest against this secular church. They were rallied into opposition against this policy by a certain Montanus, who lived in the remote province of Phrygia and appeared about 156 A.D., to become the leader of a movement towards a stricter Christian life, which he taught would be achieved through a new outpouring of the Holy Spirit. The Montanists have been called by some the Puritans of their age, even John Wesley approving most of their doctrines. However, whilst Montanus believed in and taught the priesthood of all Christians, he held certain views which we are unable to share. He believed in the gift of prophecy and called upon Christians to prepare for the imminent return of Christ, who would establish a glorious earthly kingdom. He even attempted to organise believers into societies for communal living to await the Lord's appearance. This movement is worthy of note for the fact that Tertullian, the most famous and capable theologian of his age, supported it. He had been a staunch defender of the church in the battle against heresy and paganism, but he left her because she had forsaken the old paths and was following, he said, a way which must inevitably lead to destruction. But the ambitious episcopacy was in no mood to tolerate the interference of the Montanists. They were branded as heretics and driven out of the fellowship of the believers, where, being thus isolated, they gradually died out in the third century.

The Love of Pre-eminence

Having thus disposed of the opposition, the church's leaders pursued their plan for her reorganisation. Just as the equality among the presbyters had been destroyed, so, very soon, distinctions were to be made among the bishops.

It will be readily appreciated that these men were not equals in either ability or influence. Thus, when they met together in the spring or autumn, as was their custom, these differences were soon felt. The bishops in each province came together in council and the office of permanent president was conferred upon the bishop from the province's principal city, who was given the title of Metropolitan, or Primate. There were five of these Metropolitans, from the cities of Jerusalem, Antioch, Rome, Constantinople and Alexandria, and these five began to prepare to

repeat the process which had worked so effectively in the councils of the presbyters and the bishops. Each began to publish the merits of the city over which he presided. Each told of the wealth and prosperity of the churches over which he had control; how numerous were the souls in his churches; how pure the faith had been kept under his supervision! Looking at the situation from where we stand today, it is not difficult to see that, measured by these standards, Rome would soon claim the respect, and, before long, the obedience of the others. The Roman church was certainly the wealthiest, the most numerous and, she claimed, the most ancient of the Western churches. Besides all of which, she was strategically placed in the heart of the Empire itself. Rome's only serious rival was Constantinople and it was in 588 A.D., that John the Faster, Bishop of Constantinople, allowed himself to be proclaimed "Universal bishop of the Church." This called forth a stern rebuke from Gregory the Great, Bishop of Rome, who declared that it was a sign of the anti-Christ, that any man should call himself by such a title. Yet, within two or three years of Gregory's death, his own successor, Boniface III, assumed the title himself! He was proclaimed by the Emperor Phocas to be the "pope of the church." This was in the year 606 A.D. Once this had taken place the scene was set for a millennium of despotism and wickedness such as we today find almost impossible to believe, and this complete abandonment of the New Testament principle of Church government made other changes easy. In our next article we shall consider these changes in doctrine.

F. WORGAN.

The Identification of a New Testament Church.

THE Church is the gospel alive—the gospel in action! In the "Bible Advocate," 1st July, 1892, page 246, we have these words: "From the beginning of the great apostasy down to the present time, the best people among the professed followers of Christ have been anxious to exclude innovations upon apostolic teaching and practice and to restore the churches to the ground which they occupied under the immediate direction of the Holy Spirit." Throughout the course of Christendom's long history, it seems some of the "best people" were indeed much in action: for instance, it is reported of Luther that he had seen the Divine pattern for the Church and it was not without an inward struggle that he abandoned the New Testament teaching of the independent assemblies of real believers, in favour of the national or State church system, which outward circumstances pressed upon him.

Indeed, how great an honour and stimulation it is to follow in the path of those so classed as the "best people," people of great distinction. New Testament Christians are distinct and separate. The pattern of local church Christianity as set before us by the Holy Spirit in 1st Corinthians, clearly shows how each and every local assembly should conduct itself.

The identification marks of each local assembly are given in the first chapter, vv. 1-9: Distinction, Diversity, Destiny, Dependence.

1—Distinction

The many local fellowships of New Testament times had all the same characteristics; they all represented each other, and each and all represented the Church of Christ as a whole. They were not fragments, but were all united under their one head the Lord Jesus Christ. All were energised by the one Holy Spirit, all made up the living organism, the Body of Christ. The only divisions in the Church of New Testament times, were geographical. Where the New Testament designates a number of Churches in a country or province it speaks of them as the Churches of Asia, of Galatia, of Judea, etc.; but they were "of" these places only because of geographical position. They were, by character and distinction, of Christ. The pattern has been set for all time. The Faith once for all delivered does not need nor allow alteration!

Paul knew these Christians of Corinth. He knew where they could be found: they could not be mistaken for they were different, they were "called to be saints," "the sanctified in Christ Jesus. As all the saints in all other places, they were united, and the common bond which linked them was that they "all called upon the same Lord, their Lord and ours." Here is the uniting principle, the uniting Spirit. There is absolutely no need for some great Federal Union or any man-made organisation to link the saints, they are already linked, united, one in Christ Jesus our Lord.

2—Diversity (vv. 4-6).

It is the order of the gospel that all sorts and conditions of men and women are drawn together, people of different temperaments, social position, education, races and colour. All can meet together, sing together, pray together, worship together and work together with the same common bond of love for the Lord and for each other. It is instructive to watch an orchestra performing. There are many players, each playing his separate instrument, yet together producing a wonderful harmony of music. Some players have large instruments, some have small, many players have the same kind, but all do not always play the same notes together. All do not play all together all the time, some have to be silent while others play; no player does more or less than the score of the music requires. But there is one thing all do all the time—they keep their eyes on the conductor who is in control of all. And so it is with each local assembly of the Church of Christ. Each in fellowship with all uses and develops his gifts according as God has given. "Ye come behind in no gift, waiting for the revelation of the Lord Jesus," writes Paul.

For a church to come behind in no gift means that all had gifts. Miraculous gifts only, can be ruled out in this passage, because Paul was speaking, not of the gifts of some, but of the gifts of the whole church. Miraculous gifts are only certain aspects or functions of the gift of the Holy Spirit.

3—Destiny (vv. 7-8).

We have been considering some of the purposes of God in the Church, how each one of us has a place to fill, a gift to use, a function to perform. All this was with a great purpose in mind for the Christians of New Testament times: they had a goal, an objective, a destination to press onward to. It is characteristic of those Christians that they were continuously looking forward to our Lord's return. They lived in expectation of it, worked with their minds and hearts fixed upon it. Did they live, labour and die in vain, because the Lord did not return in their day? Do Christians live, labour and die in vain if He does not return in our day? The answer is simple: it is no detriment to any of us that Christ has not so far returned. The fact is, He is coming again. The scriptures are abundantly clear that the Lord Jesus will fulfil His purpose to come again and receive His own unto Himself. To the Thessalonians Paul wrote, "We shall be caught up, in the clouds to meet the Lord in the air and so shall we ever be with the Lord." Giving a description of this in 1 Corinthians 1:15, he says, "We shall be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." The Lord Himself will appear in glory with His saints and the sufferings of calvary will be consummated by the glory of His coming.

4—Dependence (v.9).

As with the Christians of New Testament days, so it is with assemblies of our own times: all have been called into fellowship with the Lord Jesus Christ. Fellowship is a sharing, and the Lord shares with us all that He has. "God is faithful, through whom ye were called into the fellowship of His Son, Jesus Christ our Lord." The great wonder and dignity of the fellowship into which we have been called, cannot be too highly emphasised because Paul tells the Colossians (2:9-10) "in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full, who is the Head of all principality and power." What a wonderful experience this is and always will continue to be for those who belong to the Lord Jesus Christ. It is no wonder Paul could say, "for me to live is Christ and to die is gain." (Phil. 1:21).

Fellowship with Jesus Christ embraces us entirely. Through the power of the Word and the Holy Spirit, we are made complete in Him.

GEORGE BISHOP.

SOME PEOPLE WHO ARE HARD TO UNDERSTAND

Those who serve the devil all week and then appear so pretentious and pious on the Lord's day.

Those who absent themselves from the services of the church for days and weeks at a time and then come back, feeling they have done nothing wrong.

Those who believe they are going to heaven by attending only one service a week. Suppose they fed their body only once a week?

Those members of the church who expect their children to be faithful when they are unfaithful.

Those who become offended at the one who urges them to do the things the Lord commands.

Those who know they are not doing the will of the Lord, yet appear to feel so secure in their disobedience.

—Bible Talk.

The Devil

(Summary of Bible teaching discussed in a forum at Ince, Wigan, on Monday, April 23rd, 1962.)

Is the Devil a person?

The theory that the Devil is merely a figurative representation of man's inclination to do evil is contrary to Bible teaching. The Bible repeatedly speaks of the Devil as a person, e.g., Jesus so spoke of him—John 8:44. (Compare 1 Jn. 3:8).

Jesus was tempted by a person (Matt. 5:1-11; Mk. 1:13; Luke 4:1-13). It would be irreverent to suggest that the Saviour was tempted by evil desires within Himself.

It is illogical to affirm that while God is a person, the Devil is only an influence. Where could such "influence" come from?

What terms are applied to him?

The Devil. Meaning "slanderer." He speaks against the Lord, denying His word (see Gen. 3:2-5).

Satan. Meaning, "Hater, accuser, adversary." He is the opponent of God, of all good. His purpose and desire always evil.

Beelzebub. Meaning "fly god" or "Lord of the flies." (See Matt. 10:25; 12:24; Mk.3:22; Luke 11:15). This name designated a person whose purposes are loathsome—flies being associated with corruption and decay.

Prince of the power of the air (Eph. 2:2). (Compare Matt. 9:34; Jn. 12:31; 13:30; 16:11).

The evil one.

The Dragon (Rev. 20:2). This name suggests fearsomeness. He is out to injure, to destroy.

The Serpent. See Rev. 20:2. Compare Genesis 3:1-3. This name suggests his great cunning and guile.

What is he and where has he come from?

Some regard revelations 12:7-11 as indicating that the Devil, with his angels, rebelled against God and was cast out of heaven. He is a spirit being, and like all others a created being. Some see a reference to his former state, and his fall, in Isaiah 14:12-15. He was not created evil, but is a fallen angel (see Luke 10:18; Jude 6; 2 Pet. 2:4).

Is he omnipresent?

Satan does not have deity. Omnipresence is a characteristic of God only, as are omnipotence and omniscience. Satan cannot be everywhere at the same time. There are some things

he cannot do, many things he does not know. Note that after tempting Jesus "he departed from him for a season" (Luke 4:13). We ought not to regard him as equal to God, nor to exaggerate his power. At the same time, we ought to "know our enemy," and we under-rate him at our peril. To know his methods is to be prepared to oppose him. We must prepare to fight him (Eph. 6:11). We must resist him (Jas. 5:7).

Is he served by non-human beings?

He is served by evil spirits (i.e., demons or wicked angels) who, like him, are in rebellion against the Most High. He is "the prince (ruler or king) of the demons" (Matt. 9:24; 12:24; Mk. 3:22). Christians engage in spiritual warfare with "spiritual hosts of wickedness in the heavenlies" (Eph. 6:12).

Is he served by human beings?

He is served by any human being who accepts his rule. Of Judas we read that "Satan entered into Judas . . ." (Luke 22:3). Satan cannot use any man who does not voluntarily yield to his evil desire. Ananias and Sapphira were willing tools of the evil one (Acts 5:3, 9). Any person who commits sin does Satan's work for him. See John 8:44; 1 John 3:8. He uses those who "receive not the love of the truth" and who have "pleasure in unrighteousness" (2 Thess. 3:9-12).

What is Satan's kingdom?

No human being is born naturally into Satan's kingdom. When an individual chooses evil he accepts the Devil's reign—he is a slave of sin (read Rom. 6). His kingdom is one "of darkness" (Col. 1:13). All who "do unrighteousness" remain his subjects (1 John 3:10).

What is his, and his kingdom's destiny?

Satan and all who serve him will be condemned when Jesus comes (Matt. 25:41-46. Compare Rev. 20:19). Jesus died to "bring to naught" the evil one (Heb. 2:14), to "destroy the works of the devil" (1 Jn. 3:8). We who serve Jesus are on the winning side!

A.E.W.

THE MINISTRY OF TRANSPORT

has a poster for motorists which says: "If you drink, don't drive. If you drive, don't drink." We'd like to see it changed to "Don't drink." Much more sensible, don't you think?

SCRIPTURE READINGS

JULY, 1962

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|----------------------|----------------|
| 1—I Kings 22:13-36. | John 18:25-40. |
| 8—Genesis 37:12-36. | ” 19:1-22. |
| 15.—Psalm 22. | ” 19:23-42. |
| 22.—Genesis 45:1-15. | ” 20:1-18. |
| 29.—Genesis 18:1-15. | ” 20:19-31. |

THE SUFFERINGS OF CHRIST

Our readings this month take us through the fearful tragedy of Calvary to the glorious resurrection. All four gospels give a place of first importance to the culmination of the perfect sacrifice, “the Lamb of God which taketh away the sin of the world” (John 1:29). The story of the sacrifice began when the angel said, “Fear not, Mary, for thou hast found favour with God” (Luke 1:30), and was completed when the Saviour said, “It is finished” (John 19:30).

That we should give the cross a place of first importance in our minds and hearts is clear, since the gospel presents “Christ and him crucified” (1 Cor. 2:2) as its central theme. We cannot think that the suffering of our Saviour began just there, for He anticipated the cross—for how long we do not know. We refer to Matt. 16:21; Luke 9:51; 12:50; 13:22; and John 3:14; 12:34 as passages indicating this. It must have been, as with us, that the dread of these fearful agonies increased as the time drew nearer, until it culminated in the prayers in the garden of Gethsemane, where the battle was won through “strong crying and tears” (Heb. 5:7).

In these final trials, we view the “man of sorrows” (Isaiah 53:3) passing through the baptism of suffering on account of sinful humanity, and while we can in a measure realise the terrors of the physical sufferings, we cannot fully measure the suffering of bearing our sins, involving the mental, moral and spiritual sides of man’s nature. We must be moved with strong and deep emotion when we bear in mind that it is indeed the very Son of God Himself taking our sins upon Him and bearing them in His own body upon the tree (1 Peter 2:24). Who of us can help being so moved if we consider but one in the succession of brutal cruelties which were inflicted upon the sinless and holy “Lamb of God”? I refer to a nail driven by hammer into the hand of Jesus to secure it to the rough-hewn stake forming the cross-piece of the cross. If we concentrate our thought upon this one agonising blow, we shall shrink in horror from the act. Yet the whole heartless torment of crucifixion

had to be borne by Him whom highest archangels never cease praising in lowliest adoration. This is the merely physical anguish from which every normal soul shrinks in deadly terror. Would we put ourselves in the place of those Roman soldiers, the unwitting tools of envious religious leaders, who did this horrible deed? It was to them their almost daily duty. They had likely done it so often that they had been degraded to the level of brute beasts past feeling sympathy or love. “Father, forgive them” was their victim’s prayer! Getting their share of the clothes was of more importance, and they gambled to avoid spoiling one of the garments. To what depths of wickedness and cruelty can human beings sink! We recoil from this brutality of the Roman soldier but what shall we say of preparation and willingness to drop a bomb?

We may well consider some of the other brutalities inflicted on the Saviour. Passing over the arrest and His being bound (John 18:12) and accompanying indignities, we see Him before Annas (the father-in-law of and the power behind Caiaphas, the nominal High Priest), being questioned about His teaching and His disciples. This was, of course, sheer mockery, and a seeking for some pretext for condemnation. Those who had been plotting in secret, and had arrested Jesus at midnight, while the people slept, knew that Jesus did nothing in secret. So, Jesus answered them with this plain truth. For it, His sacred face was struck, bruised, by a brutal hand—the first blow, precursor of innumerable cruelties. His dignified reply brought no apology for the injustice, because the condemnation and death were already decided in the mind of the judge.

Further trial before the Jewish authorities consisted of the production of witnesses who made contradictory statements, to which no reply was given or needed. The silence of the prisoner merely emphasised His innocence, and this must have infuriated His captors. They had succeeded in getting Him into their power, but they must produce a case for the Roman Governor to obtain the death sentence, but first also make a show of judicial procedure themselves. Thus He was brought before the council (Luke 22:66), and, still in the early hours of the morning, the verdict was given upon His confession of the truth that He was the Son of God. While no reply to accusation was necessary, Jesus made the statement which He knew would bring the sentence of death.

From this time, every indignity and brutal personal assault was made on His sacred person. It seems that members of the Council joined with the

servants and soldiers in spitting, buffeting, and mocking Him. How these hurt we cannot realise. Perhaps we should if we gave more thought to the details. The prophecy gives more—"I gave my back to the smiters, and my cheek to them that plucked off the hair; I hid not my face from shame and spitting" (Isaiah 50:6).

The trial before Pilate followed. He tried to avoid a snare in this mockery of justice, but was compelled by the accusers to face their accusation of disloyalty to Caesar in such a way that his courage failed. He delivered Jesus to them, after Herod had seen and despised and mocked Him. Herod's soldiers repeated the brutal treatment already meted out by the Jews. The suggestion that He should be chastised and released was refused, and then the shameful brutal cruelties were preceded by the fearful punishment of scourging, preparatory to crucifixion—under which some died—so terrible a torment was it. This He bore and then was presented to his accusers with a plea for pity: "Behold the man" (John 19:5). "We hid as it were our faces from Him" (Isaiah 53:3). No slightest sign of pity was there. Even at this late moment, Pilate sought to release Him, moved by fear, pity and a sense of justice (John 19:12).

Then followed the fearful six hours of intense agony and sorrow expressed by the Psalmist in Psalm 22. The narratives of the evangelists are simple in the extreme. The truth is so terrible it needs no garnishing. In hushed sympathy and humble adoration we bow before Him who loved us, and gave Himself for us, "becoming obedient even unto death, yea, the death of the cross" (Phil. 2:8).

R. B. SCOTT.

CORRESPONDENCE

43a Church Road,
Tunbridge Wells,
Kent.

Dear Brethren,

Recently I received a letter from two members of the church in the Cameroons Republic. The writers are at present in the Bible College in Abak, Eastern Nigeria but their appeal concerns the work of the Lord in their homeland. As it is addressed to the churches in England (of course they mean Britain!) I am sending a duplicated copy to each church. We need to pray for these faithful brethren and the churches from which they come. We ought also to pray that God will raise up among us those willing to hear this Macedonian call and go to their help.

Yours in service, A. E. Winstanley.

Copy of letter received 23rd Feb., 1962: Thro' the Editor, "Truth in Love," To the Church of Christ, England.
Ukpom Bible College, (Church of Christ), Box 35, Abak, E. Nigeria. 16th February, 1962.

Dear Brethren,—Come over to the Cameroons and help us. This is not the single messenger of the vision, but two real men of the Cameroons, Brothers B. T. Kuhtsu and D. N. Elangwe. We write this letter of appeal through the Editor, "Truth In Love," to the Churches of Christ in England on behalf of the few congregations of the Church of Christ in the Cameroons Republic.

We are natives of what was formerly Southern Cameroons (under British Trusteeship) but now Western Cameroons in the Republic. We were formerly Roman Catholics, but a few years ago we were converted, and we have been members of the church since. The truth appealed to us in such a way that we decided to preach it to others (we took this decision in two different places—Bro. Kuhtsu in the Cameroons and Elangwe in Eastern Nigeria: we have come to know ourselves here in the training school of the address above). In order to prepare for the work to teach our countrymen who are in darkness and ignorance, we offered to receive a Bible education. The American brethren working in Eastern Nigeria encouraged us and gave us admission in this Bible college run by them.

We came across the name of Bro. A. E. Winstanley as the Editor and Publisher of the little paper, "Truth In Love." We therefore planned to write this appeal through him, and we believe that for love of truth you will cooperate with and encourage us.

The vineyard of the Lord has no boundaries on the globe, and one can go planting any length and breadth of it according to one's means. We have the zeal to serve the Lord but we lack the means, and so we look up to more matured brethren to extend their work to overseas undeveloped countries like ours.

Missionaries with the gospel mixed to their tastes came and were well received. They are still in the country doing their worst. May it be time now for the pure gospel to reach our people. It is all safe in the country, and the Church of Christ missionaries will receive a welcome and have friends anywhere in the country. The few congregations already established are a forerunner, we will be very willing to spend our vacation periods to travel home to prepare the way by explaining the intentions of any missionaries who offer to come over to the Cameroons and help us.

America had no direct influence on Nigeria, but American families easily

come to Nigeria for the Lord's work. In this district there are three such families. Bro. D. H. Gibson is the Principal of the college; Bro. G. Martin is a tutor; Bro. G. W. Beckloff is the General Manager of the Christian Schools here: he does part-time teaching in the college also. All of them go out at week-ends to different places to preach the gospel. England had direct influence on the Cameroons through administration and trade for a long time. So it is even much easier for British brethren to come out than American brethren.

We are well aware of the sacrifice and

inconvenience it entails for one to leave his dear people and home to go to a foreign country. We also believe that the gospel commands are very strong and pushing enough.

Come over to the Cameroons and help us.

We wish his blessings unto all. Your brethren in the Lord, D. N. Elangwe, B. T. Kuhtsu.

A suggestion: Why not send these brethren a letter of good wishes and encouragement? At their request free supplies of "Truth in Love" will be sent regularly to six churches in the Cameroons.—A.E.W.

VACATION BIBLE SCHOOL

July 28th — August 11th At the George Hostel, Bangor, North Wales.

Saturday, July 28th, 6 p.m. Preacher: Eric Winter.

Sunday, July 29th—

9.30 a.m. Lord's Table. Exhorter: Harold Baines.

1.30 p.m. Children's Meeting. Speaker: Alex Allan.

1.30 p.m. Adults' Bible Study.

6.00 p.m. Gospel Meeting. Preacher: Tom McDonald.

Monday, July 30th—

9.15 a.m. Problems of Relationship: (1) Companionships—Alex Allan.

10.15 a.m. Men's Class. Sermon Preparation: (1) Selecting a text or topic.

10.15 a.m. Women's Class. Led by Pam McDonald.

6.00 p.m. Gospel Meeting. Preacher: Tom McDonald.

Tuesday, July 31st. No meetings.

Wednesday, August 1st—

9.15 a.m. Any Questions?

10.15 a.m. Men's Class. Sermon Preparation: (2) How to prepare an Outline.

10.15 a.m. Women's Class Led by Beatrice Eccles.

6.00 p.m. Gospel Meeting. Preacher: Tom McDonald.

Thursday, August 2nd. No meetings.

Friday, August 3rd—

9.15 a.m. Problems of Relationships: (2) Marriage—Alfred Marsden.

10.15 a.m. Men's Class. Sermon Preparation: (3) Charts and Object Lessons.

10.15 a.m. Women's Class Led by Dorothy Parker.

6.00 p.m. Gospel Meeting. Preacher: Tom McDonald.

Saturday, August 4th, 6 p.m. Preacher: Barry Sharpe.

Sunday, August 5th—

9.30 a.m. Lord's Table. Exhorter: John Breakell.

1.30 p.m. Children's Meeting. Speaker: Harry Holden.

1.30 p.m. Adults' Bible Study.

6.00 p.m. Gospel Meeting. Preacher: Philip Partington.

Monday, August 6th—

9.15 a.m. Problems of Relationships: (3) Children—Roy Renshaw.

10.15 a.m. Men's Class. Sermon Preparation: (4) Gathering Material.

10.15 a.m. Women's Class. Led by Beatrice Partington.

6.00 p.m. Gospel Meeting. Preacher: Philip Partington.

Tuesday, August 7th. No meetings.

Wednesday, August 8th—

9.15 a.m. Any Questions?

10.15 a.m. Men's Class. Sermon Preparation: (5) General Discussion on "Spiritual Preparation."

10.15 a.m. Women's Class. Led by Miriam Partington.

6.00 p.m. Gospel Meeting. Preacher: Philip Partington.

Thursday: August 9th. No Meetings.

Friday, August 10th—

9.15 a.m. Problems of Relationships: (4) Work—A. E. Winstanley.

10.15 a.m. Men's Class. Open discussion on "Teenagers' Problems."

10.15 a.m. Women's Class. Led by Mary Breakell.

6.00 p.m. Gospel Meeting. Preacher: Philip Partington.

Saturday, August 11th. Dispersal after breakfast.

Prices: For adults: £5 15s. per week. Children (under 14 years) £3 per week.

Deposits: £1 per adult, 10/- per child, regardless of period.

Bookings, etc.: A. E. Winstanley, 43a Church Road, Tunbridge Wells, Kent.



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

WHY BE AN APE?

(Specially for "Teenagers")

IN my "teens," I was often puzzled by things I met in school which did not fit with what I had been taught at home and in the church. One recurring problem was the theory of evolution. One phrase I remember hearing (and it really sounded something) was this: "Man has an ancient simian lineage." It made me feel rather important, but I looked it up in the dictionary, and that spoiled everything. I found that *simian* comes from the Latin *simia*, meaning (you've guessed, of course) "an ape." I didn't like that. It is hardly good for one's self-respect to be told he is no more than an advanced ape!

Quite a Contrast

This particular theory has many variations, but however you look at it you cannot square it with the Bible. It asks you to believe that life began in the slime and came up through ascending forms or levels of life to where he is today. Presumably, he ought to be "going up" still and changing into something else too! The Bible states that "God made man in his [God's] own image."

Yes, it's quite a contrast. The idea we're asked to accept is that life came into being out of nothing. There was a time when there was no life, then suddenly life was there. Then through countless ages there was an evolving of one species into another, and so came man. Absolutely contrary to this view is the Bible teaching that God—the source of all life—has always existed, and He created the first human pair.

Mules!

The common mule stands against the theory of evolution and kicks it to pieces! The theory demands that there was change from one species of life to another—in ascending scale, so to speak. The mule is a hybrid (mongrel), being the offspring of ass and mare. But the process stops with the mule—no new species can be produced. Which takes us back to Genesis 1. God instituted his law of procreation. Every form of life—animal, vegetable, human—was to bring forth "after its kind." It is illustrated by the apostle's words thus:

"Whatsoever a man soweth, that shall he also reap." (Gal. 6:7). Strawberries do not grow on apple trees!

Mother of All Living

Anthropologists (those who study the history of the human species) are more and more taking the view that the human race sprang from a common stock—one original pair. It is not surprising, is it? "And Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20). We are all descendants of a first pair—and there is not one established scientific fact which conflicts with this.

All Out Of One

Paul, at Athens, said that God "made of one" (Authorised Version, "of one blood") all nations of men . . ." (Acts 17:26). Years ago, a friend and I visited the headquarters of the F.B.I. in Washington, D.C., U.S.A. We were fascinated by the laboratories where blood analysis, etc., took place. We put this question to the official who was explaining things to us: "Is a man's colour shown by his blood?" The answer: "No. The human race has only one blood—with the varying groups running consistently through them all." We next asked "Does the blood of man differ from the blood of the monkey (or ape)?" The answer: "There are fundamental differences." Next: "Would it be possible to confuse monkey blood with human blood?" The reply: "No, the difference between the two is great." We ended with this query: "On the basis of the theory of evolution, how can that difference be accounted for?" And the answer was: "It cannot."

Obviously, if man and monkey have a common ancestor you'd expect at least great similarity of blood. But between the two there is "an unbridgeable gap." The Bible stands!

Offspring of God

If man is just a developed beast there is probably much justification for beastly behaviour. But he isn't. His origin is not in the slime. He came into being by the creative activity of God. As Paul said (quoting a Greek poet) "We are his (God's) offspring." Man was made to be God's friend. Sin separated man from God. But in Jesus Christ we can find our true selves; we can be

God's true children; we can bear the image of God. "God made man . . ." in the beginning. He can make us "a new creation" in Christ. Why be an ape? Be a "man—or a woman—in Christ."

ANSWERS TO LAST MONTH'S QUESTIONS

1. Pharaoh's magicians (Exodus 8:19).
2. Rehoboam (1 Kings 12:10).
3. The ten commandments (Exodus 31:18).
4. At Belshazzar's feast (Daniel 5:5).
5. Jesus (John 8:6).
6. The rich man (Luke 16:24).
7. Jesus to Thomas (John 20:27).

WHO IS IT?

A Bible character without a name, whose body never to corruption came; who died a death never known before; whose shroud is in every household store.

Who is it? Answer next month.

SOMETHING TO DO

MOST of you young folks read children's papers or periodicals—maybe comics. What do you do with them when you have read them? Throw them away? That's a pity. Most hospitals are really glad to have them for their children's wards. Why not take a bundle to your nearest hospital next time you are "sorting them out"? And make sure they are clean, won't you?

UNCLE ALBERT.

NEWS FROM THE CHURCHES

Rose Street, Kirkcaldy.—We rejoice to report that John Fraser, son of our Brother and Sister Fraser, and a member of our Bible Class, made the good confession and was baptised on 13th May. It was grand to see this young man stand out for his Saviour, thus giving evidence that the gospel is the power of God unto salvation.

Peterhead.—At the close of a month's mission conducted by Bro. Tom Nisbet, of Haddington, we had the joy of witnessing the immersion of Maureen Nicholson. We have had good attendances at all our meetings. Bro. Nisbet's ministry confirmed the saints and presented a Saviour whom to know is life eternal. The seed has been faithfully sown, and, in due time, if the ground is fertile will produce a harvest. To God be the glory. James Buchan.

Piltown.—On Whit-Monday, 1846, the chapel at Piltown, Sussex (then without windows) was first opened for an

Adventist Church of immersed believers. About 1850, Bro. David King (then living in London) was asked to serve the Church, it being then without a minister. After consideration he went, and continued there several Lord's Days, after which he tested the members' convictions and loyalty to N.T. Christianity. "The Church unanimously affirmed its convictions, and a Church of over 150 members came over to primitive faith and practice with one consent." ("Life of David King": "Jubilee Conference, 1892").

On Whit-Monday, 1962, over 30 sat down to tea in this same chapel, and afterwards heard the gospel faithfully proclaimed by Bro. Harold Baines (Aylesbury), and were also reminded that men like David King and Robert Black often occupied this same platform, and that such men as J. B. Rotherham (translator of "The Emphasised Bible") were numbered with the saints in this place.

For a short time, the Church in Piltown ceased to exist and the meeting-house fell into disrepair, until recent efforts started a revival, and renovations were made to the chapel. There is, however, a serious setback, owing to lack of brethren to carry on the meetings. This is a twofold challenge: (1) To help conduct meetings on Sundays; and (2) For brethren (old or young) who are prepared to move to this area, to strengthen the Church, and re-establish the cause while growing in strength themselves, by being active in the work. Any who can help are asked to write to me, Derek L. Daniell, 38 Hopwood Gardens, Tunbridge Wells, Kent.

Tranent.—Dean Inverarity (son of Bro. and Sis. Alan Inverarity) and Patricia Hart, a member of the Bible Class, made the good confession, and put on their Lord in baptism. We thank our Heavenly Father for this further proof of the gospel of our Lord unto salvation, and pray that this is but the beginning of a fruitful harvest. We pray that our young brother and sister shall be shining lights in the kingdom of our Lord. D. Scott.

OBITUARY

Rose Street, Kirkcaldy.—We regret to report the passing of our aged Sister Fernie, on May 19th. She has been a member of this church since 1924, and was always present at the services until failing health prevented her from meeting with her brethren during the last few years. Our deepest sympathy goes out to the family who mourn her passing.

COMING EVENTS

Blackburn, Hamilton Street. — The church contemplates conducting a six weeks' mission, from June 2nd to July 9th inclusive (with the exception of Saturday, June 9th), with Bro. Tom Nisbet as missionary. Brethren in Wigan and district are invited to come over and join with us once more. Lord's days, Saturdays, Tuesdays and Thursdays, all commencing at 7.30 p.m. Light refreshments for all visitors. H.W.

Kirkby-in-Ashfield (Beulah Road).—We repeat our invitation to all brethren who can possibly join with us, to come along and enjoy the fellowship of our Anniversary Meetings. As per last month's notice, we have changed the date to July 15th and 16th this year and (D.V.) will keep to this time of the year in future, having reverted to the date of the opening of our meeting room. We shall hold a tea in the Labour Hall on Beulah Road at 4.15 p.m. and the social meeting in the evening will commence at 6 o'clock. Bro. David Dougall, the evangelist from Scotland, will be the speaker at this meeting. We assure all our brethren of a very warm welcome among us.

"TAKE TIME TO BE HOLY"

Be not too busy with thy work and care
To look to God, to clasp thy hand
in His;
Miss thou all else, but fail not thou
in this.
Thou needest not alone thy burden
bear:
Listen and wait, obey and learn His
will;
His love and service all thy life can
fill.

NEVER LONELY

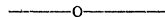
You'll never be lonely while Jesus is
near,
His comforting presence casts out every
fear;
And all through life's journey, whate'er
may betide,
You'll never be lonely with Him by your
side.

You'll never be lonely when you realise
That the King of all Glory, who built
earth and skies,
Is your constant companion, so loving,
so true,
You'll never be lonely while He walks
with you.

You'll never be lonely, though sorrows
oppress,
You'll never be lonely in pain or distress;
If Jesus is with you, your Saviour and
Friend,
You'll never be lonely right on to the
end.

You'll never be lonely because Jesus
cares,
In Mansions of Glory a home He pre-
pares,
And there, reunited with loved ones
above,
You'll never be lonely, redeemed by His
love.

F. E. LEWIS.



It is unthinkable to expect a child to listen to your advice and ignore your example.

It is only when we worry about tomorrow that we find ourselves dissatisfied with today.

Remember this when things look dark:
When you are flat on your back, the only way you can look is up.

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