

# The SCRIPTURE STANDARD

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

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## AN OPEN LETTER TO CHRISTIANS CONCERNED ABOUT EVANGELISTIC CO-OPERATION

*The article below was received in mid-June. The delay in publishing is due to its being received after Bro. Wood's reply to the "Open Letter . . . about Evangelistic Co-operation," and Bro. Makin's reply to Bro. Wood. The printed version omits two or three points raised by Bro. Boland.*

AFTER reading the June leader "An open letter to Christians Concerned about Evangelistic Co-operation" I was . . . amazed to find how far the Lord's Church in Britain has drifted away from The Scripture Standard's plea "for a complete return to Christianity as it was in the beginning." It is time we all woke up and that each one of us examined our faith to ensure we are not standing on shifting sand. I would ask each of you to examine the following points carefully and slowly. I have nothing personal against the writers of the article in question and I am sure they write it in good faith, desiring only to extend the Lord's Kingdom in Britain, but I sincerely believe they have acted in their own wisdom and not that of the Lord's.

I. The article is wrong because it makes an appeal to tradition instead of to our source book—the Bible. Whilst lengthy quotations from Thomas and Alexander Campbell may be of historical interest they are no base to start "a positive beginning." We can get more understanding than our teachers by meditation on God's word and understand more than these fathers by being obedient to God's command (Ps. 119:99-100). We are in danger of having the same condemnation thrown at us as the Israelites had by Amos: "I will not turn away my punishment because they have rejected my Law . . . and their lies caused them to walk after which their fathers did walk."

There is for some reason, in all of us, the idea that people who lived outside living memory had powers that we do not possess. This is not the case, and one usually finds that people quote "Fathers" because the point cannot be proved by Scripture. Let us always be sure to get back to the true starting point and not to an intermediate who was no wiser than we. The teaching by the Campbells in the passages quoted was the foundation of the American Christian Missionary Society in 1829. Other Societies followed. Eventually the Christian Church was formed. Is this what we want to happen here in the next two decades?

II. The article is wrong because it lays emphasis on numbers. The desire to court strength in terms of numbers is inherent in man, yet numbers have no place in God's reckoning. From the beginning of time those that seek to do God's will have been in

a minority. Remember that only one family out of the whole world was saved in the Ark. Yet this small number of dedicated people have made, and can make, a real impression. One weak stripling of a boy defeated the champion of the Philistines; Gideon's few men put to flight the enemy. Being small in number . . . is a normal characteristic of Christianity—"and few there be that find it" (Mt. 7:14; 22:14). Let us always hope but never expect that great numbers will come running into our churches. Numbers can easily be got by watering down the Gospel. Don't offend anyone, then all will come, as Billy Graham and others have found out.

III. The article is wrong because it gives "all honour" to methods of proclaiming the gospel which are non-scriptural. Once we accept the premise that we may do things in the work of the Church without scriptural precedence we open the door to do practically anything we like. How do we know what is anti-scriptural if we don't define it safely as non-scriptural? Moses was not told not to strike the rock (Num. 20:11) to get water, yet this simple addition to God's command excluded him from the Promised Land. How do we know what God feels about our additions to His word? Might they exclude us out of the Promised Land? The only sure way to please God is to do just what He has commanded or has given an approved example to do, and no more.

IV. The article is wrong because it lays claim to our commonsense. In God's eyes we have no "commonsense," "for your thoughts are not my thoughts nor your ways my way" (Isa. 55:8). It is for this reason that we have to give implicit obedience to God's commands.

V. The article is wrong because it has a "realistic nature." Christianity should always be striving to be like Jesus. This ideal can never be reached, but by ever looking upward to this ideal we put any realistic doctrine behind us. Idealistic and realist doctrines cannot be compatible.

VI. The article is wrong because it invokes a plea for expediency. The shorter Oxford English Dictionary gives as a definition of "expedient" "suitability to the conditions, fitness, an advantage, the consideration of what is expedient as a rule of action; *what is politic as distinct from what is just and right.*" This definition should make us realise that expediency is not a thing to be glossed over. Expediency is another blank cheque for people to do what they like. Uzzah probably thought it expedient to put a hand forward to stop the ark of the covenant from falling to ground, but he was killed for his assumption. If it was not expedient to stop the ark of God falling, how do we know what is expedient in God's Kingdom today? The article's writers were concerned that the law of expediency will offend the conscience of many brethren, but the thing we should be concerned about is—does it offend the Lord?

VII. The article is wrong because it claims that co-operation is part of the economy of heaven: "The necessity for co-operation is felt everywhere and in all associations of men." This statement cannot be doubted, as *men* everywhere feel that co-operation can achieve great things. The old days of the British Commonwealth have shown that all that happens is that the blessings gravitate to the stronger partner and the weaker ones suffer in consequence. Are the association Churches making any more ground than we because they have co-operation? Are the Methodists and Congregationalists better off for having a group activity? Let us realise that co-operation does not solve the problems of the individual. If co-operation is part of the economy of heaven where is this taught? To say that drops of water make an ocean is hardly proof enough.

VIII. The article is wrong because it calls for men's opinions. Making statements of what men want, desire, like, is of no value, as this brings Christianity down to some form of democracy. Touting around for opinions and taking a vote on what we think is not the way. We have been given a Law: it is up to us to observe it and teach others so to do (Mt. 28:20).

IX. The article is wrong because it assumes that the economy of heaven can be determined without reference to God's word to man. The only way we know of anything of heaven is through God's word. It is deceitful to give the impression that we can ascertain heavenly things without reference to God's book.

X. The article is wrong because it likens the church to an army of individual men. It is true we are soldiers, that we are fighting a battle; we have our armour and weapons (Eph. 6:10). But there the parallel must end: we are aliens in a foreign land (1 Pet. 2:11). The organization of the church is set up like an underground movement, a fifth column. Each local group works independently of the others, the only co-operation being in the task to bring down the enemy. The system worked well during the war in occupied countries. Whilst some groups were infiltrated by the foe, and destroyed, the main body of the movement remained functional. So it is with us: if one church wanders away from the truth the others can still fight for the faith, providing no strong links exist between them. This is the sort of army that we are in today. We are in a minority surrounded by the enemy. Let us fight in the way that has been laid down for us.

XI. The article is wrong because it calls attention to recent history as the basis of future action—"one method working marvellously well in the first half of the century." What is wrong with the method adopted in the N.T.? This method spread the gospel from twelve men to the whole world (Col. 1:23) in less than one lifetime. Let us copy this example and none other. Christ is the source of all wisdom and knowledge (Col. 2:3). Why should we be beguiled by enticing words (Col. 2:4) that other systems are better than the one laid down for us to follow? Let all our doings be with reference to the Lord Jesus (Williams, Col. 3:17). God will then open the door and we will not have to make one (Col. 4:3).

XII. The article is wrong because it suggests that "we have inefficient, inadequate, wasteful methods of preaching the gospel." How do we measure efficiency? Were Noah's methods no good because the world refused to listen to him? How many acorns are formed to make one oak tree? How many tadpoles produce one frog? We cannot measure success as a salesman would in selling soap powder. Look at the record of all the O.T. prophets. By man's standard few were successful. All we can do is to sow the seed everywhere we can. We are given no limitation in preaching the gospel other than that we must not cast our "pearls before swine." Otherwise we should go into the whole world. "We can plant and water, but it is God that gives the increase" (1 Cor. 3:6). The "efficiency" depends on Him, the recipient and our obedience to God's will, not on any peculiar system of propagating the gospel.

XIII. The article is wrong because it assumes there are racial differences amongst Christians. The spectrum of thought amongst the American Churches is extremely wide, (though the spectrum is quite narrow amongst those evangelising the British Isles at the moment). It must be readily accepted that what we need most is "their" real zeal and energy, but we do not need "their" dollars or expertise or organization. Let us examine each Christian as an individual and accept or reject them only in the light of Biblical examination, and no other. Whether they come from Australia, U.S.A., Persia or Africa should be of no concern to anyone. The only question we should ask is are they preaching the Truth? To attempt to group people arbitrarily then to suggest that these groups get acquainted, is fundamentally wrong; but this is what happens as soon as something larger than the local congregation (church) is accepted. Discussions of practice could take place between the elders of one church and another as man to man, but not as formal negotiations of church to church, as neither elder has the right to dictate to the other.

The only group acceptable is the local church. Do not let us invent racial, geographical or functional groupings.

XIV. The article is wrong because it claims that we must organize. If there is a need for organization today, surely the need was much greater when Christianity was being proclaimed for the first time. How did Paul manage to do so much for the Lord without being organized? He didn't even manage to see the disciples for three years (Gal. 1:18). Our work is being organized in Heaven; Jesus is directing operations (Eph. 4:16). Do we know better than He? Organization basically only improves communications between places and individuals. Each of us has direct communication with God, which no amount of organization can improve. Our only duty is to speak to those we are

in contact with; no organization can improve that. So where is the need for us to organize?

XV. The article is wrong because it looks for support from a "climate of opinion." Once again an appeal is made to man's ideas and general census of opinion. Christ was crucified because "justice" was based on the "climate of opinion." We can do the same today by applying the same methods.

XVI. The article is wrong because it is "not concerned about the establishment of a central authority." The feeling is given that by recognizing a danger one can get closer to it. Surely if there is a danger and it is recognized we should keep as far away from it as we can. The danger is very near indeed and in the next paragraph a plea is made for "one man with enough sense to set the wheels moving." Here is the plea for a "pope," someone to provide a "very high order of leadership." This is just what we don't want. Let the elders wake up and do the job that is theirs.

XVII. The article is wrong because it seeks to prevent any action being made against co-operation of churches. Each church has the right to decide its own actions. At the same time we should all be examining our own and our brethren's actions in the light of scripture. None of us is infallible and it is for us to listen to any criticism being generated.

XVIII. The article is wrong because it seeks to unite ten churches, "for the sake of the gospel." Next there will be a plea to unite the British Groups with the American ones and the Australian and . . . etc. If it is right to unite ten why is it not right to unite every church over the world?

XIX. The article is wrong because it makes an appeal to money. Why should £1,600 be a minimum? Since when has money been a barrier to proclaiming the gospel? Did Jesus have £1,600? (Lu. 9:58). Did the disciples on the limited commission hang around till some money was at hand? (Mt. 10:9). "Do not accept gold or silver, or even copper money." Did Paul need money? Full time paid preachers may be desirable for building up the church members and spreading the news to virgin territory, but it is certainly not essential for proclaiming the gospel to those outside the church. For how long was Paul paid a wholly supporting salary? It is our duty as Christians to provide for those that serve the Lord. But this should not be used as an excuse for not playing our part in extending the Kingdom (Mic. 3:11).

XX. The article is wrong because it wishes co-operation matters to have a "precedent claim to matters of great local importance." The local authority of the church is destroyed; the wishes of the majority take over. The small churches will lose their identity. This is what the writer says co-operation will do!

XXI. The article is wrong because it says co-operation will modify the local churches' operations as their priorities "should be established in the context of co-operative activity." Who says so? Where is the Scripture?

XXII. The article is wrong because it is a human plea—"Listen to *our* plea, consider *our* plea, pray for *our* plea." We have someone to listen to (Heb. 2:1; 3:7). We have something to consider (Psa. 119:95). We have something to pray for (Mt. 9:38). If we all can get closer to the Lord of the Harvest we then may perhaps have a harvest. We certainly won't get one, a true one that is, by appealing for attention to our own pleas.

XXIII. The article is wrong because it makes a false analogy to the church in Jerusalem. The church in Jerusalem had an urgent need in the famine. But even in this case the authority of the local church was maintained. We have no record that the Jerusalem church asked for help. The help was sent *to the saints* only through the elders. The need for preaching the gospel has always been urgent (Eph. 5:16) even in those days in Jerusalem. Yet there is no record of co-operation as it is advocated by the writers of the article. Don't let's distort N.T. examples to find justification for our own acting. (Look closely at the example 1 Cor. 16:1-4; 2 Cor. 8-9; Rom. 15:25-28).

XXIV. The article is wrong because it appeals to existing non-scriptural parties. Because some are supporting non-scriptural organizations, like the Conference Committee, Evangelist Fund, Nyasaland Mission, etc., does not prove that additional similar societies, by whatever name we give to them, are scriptural.

XXV. The article is wrong because it does not look for N.T. cures for our troubles. Let us keep the message of Christ in our lives (Col. 3:16) and, whatever we do, do it with all our heart (Col. 3:23). Let us get strange things out of our midst (Josh. 7:13; Rev. 2:20); practise occupying our minds with the things above and not things on earth (Col. 3:2). Let all be with reference to the Lord Jesus (Col. 4:17). Ensure we are not coming to Bethel to transgress (Amos 5:21-26; Amos 4:4). When we really believe that the arguing of the wise is useless (1 Cor. 3:20) and when we rend our hearts (Joel 2:13) then we will be ready to revive the church in Britain, providing we have no lack of knowledge (Hos. 4:6).

In conclusion I would request that if any finds scriptural fault with anything that has been said please let me know.

"They have set up kings, but not by me. They have made princes and I knew it not" (Hos. 8:4). Have we?

"Except the Lord build the house, they labour in vain that built it" (Ps. 127).

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## BIBLE STUDY

### V: BY WORDS

I REMEMBER reading in hospital almost nineteen years ago R. C. Trench's book "Study of Words." What a book to read in hospital! you may say. But I enjoyed it as much as anything I have ever read. In the book Trench makes words appear to be living and thrilling and beautiful things. Their history is shown, and their eloquence and exactness for their purpose is demonstrated.

I remember, too, the incredulous snigger that ran through our class in school when one of our masters told us that "a dictionary can be the most exciting book in the world." We could hardly imagine a duller or more unexciting book. The dictionary we would only turn to as a last resort when we couldn't guess a word's meaning. Once we had found the definition, that was sufficient: we didn't trouble to look any farther. I was once told of one of our brethren (I think it was) who had shown someone round his private library. Before he left the friend asked "And have you read all your books, Mr. . . . ?" "Read them? Of course not. Do you read your dictionary? These books are my dictionary, to which I turn when I want to find something."

### Importance of Words

All the foregoing about dictionaries, books and libraries is dealing with *words*. Words are vital and powerful things. Perhaps the accomplishment that most lifts man above the level of the beast, upon which his highest civilisation has been built, is that we speak to each other, make ourselves understood, through *words*. May it not be that this is one of the things in which "God made man in his own image"? For even God has made Himself known through words. His highest revelation, Jesus Christ, is termed The Word. And what can we know of that revelation long ago except through words—the words of scripture?

The Bible is made up of words, words meant to be understood. Paul's preaching of the gospel (1 Cor. 1:17) was in words: "My speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power" (1 Cor. 2:4). Later (1 Cor. 2:13) he says, "and we impart this in words not taught by human wisdom, but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit."

Do not think we are being irreverent or ridiculous if we quote "Alice in Wonderland," for that book contains much sound philosophy and teaching. Humpty Dumpty sitting on his wall says to Alice, "When I use a word it means just what I choose it to mean—no more nor less." So often we act like that with words, giving them a meaning we wish them to have, but which they will not bear. This is playing fast and loose with words and can bring about only confusion. Paul instructs Timothy to "hold fast the form of sound words."

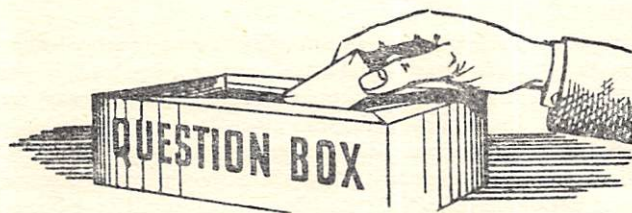
God does not use words loosely. He means what He says and uses the words which express His meaning, His thoughts and His will. So vital are the words of God that men live by them, and it follows that without them they die. In Deut. 8:3 Moses says that the children of Israel were tested, provided for and delivered by God "that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of God." And this great truth is emphasised by Jesus Christ in His temptations in the wilderness.

The importance of words is solemnly stressed by Christ when He says, "... on the day of judgement men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned" (Matt. 12:36-7). Older ones remember the poster displayed during the Second World War—"Careless Talk Costs Lives."

Study of scripture from its words is not hair-splitting or being finicky. It is necessary to understand the meanings of scripture words if we are to understand scripture. Invaluable works in this connection, which give to us the meanings of these great scripture words are, for example, W. E. Vine's "Expository Dictionary of N.T. words"; W. Barclay's "N.T. Words"; and R. C. Trench's "N.T. Synonyms." Any efforts or expense you go to in obtaining these works will be amply repaid by the help and insight into the Bible, the words and word of God.

C. MELLING

Next month's study: BIBLE STUDY BY SUBJECT




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Conducted by  
James Gardiner

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'Is a brother or sister allowed to divorce'—Matt. 19:9—'except it be for fornication?' If so, can he or she get married again? These cases invite some withdrawal, but some argue that no one is entitled to withdraw from anyone.'

Jesus sometimes referred His Jewish questioners to what their law said and then immediately supplanted the teaching in the law with His own ruling on the matter. This occurs quite often (for instance in the sermon on the mount). In Matt. 5:31, 32, with reference to this question of divorce, Jesus says, "It hath been said [in the law], whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

In Matt. 19:3-12 the same teaching is given, this time to the Pharisees. The Pharisees were not sincerely seeking information but were merely tempting Jesus. They had probably heard of his statement made on the mount and wanted him either to

retract it or to contradict Moses. Towards a better understanding of this discourse it should be remembered that under the Mosaic law a man could put away his wife for virtually any cause and the man and the woman could marry again. (See Deut. 24:1-4).

### Cause for Divorce

The question put by the Pharisees was "Is it lawful for a man to put away his wife for every cause?" It is important to note that the Pharisees were thinking in terms of the law, and thus due emphasis must be placed on the phrase "for every cause." By way of an answer Jesus points out that God's intention always was, and still is, that the procreation of the human family should be by the coming together of male and female (singular). God did not make us sexless but distinctive, male and female. "For this cause" male and female were to become one flesh in marriage—no more twain, but one flesh. The bond to the spouse was to be stronger than the parental ties. In God's eyes they are one flesh, and "what God has put together let no man put asunder." What God joins *God* can put asunder, of course, by prescribing conditions of lawful divorce, but man has nothing to do in the matter except to conform to God's laws. The "one flesh" principle cuts across the practice of polygamy as well as of divorce. The State or "Church" may legislate on divorce, as indeed they do, but in doing so they greatly endanger themselves at the hands of God and their rulings are worse than worthless.

Jesus' answer suited well the purpose of the Pharisees and they triumphantly asked "Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Jesus states more accurately their citation of Moses—Moses did not *command* them so much as he *suffered* them to do so (there is a great difference between the two). This was on account of their low moral state—"because of the hardness of their hearts." However divorce was never God's wish, intention or desire, and to show that God had not abdicated his original "one flesh" concept of marriage Jesus, in the next verse, restores the principle again for all time: "And I say unto you whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and whoso marieth her which is put away doth commit adultery." And so a man cannot, as under the law, put away his wife "for every cause," but can put his wife away for but one cause—fornication. Fornication destroys the "one flesh" relationship and this is doubtless why it constitutes the one permitted cause for divorce. Death also destroys the "one flesh" relationship and thereby permits remarriage. To say that divorce is not permitted under any circumstances is surely to contradict what Jesus has just said in Matt. 5:32 and 19:9—He specifies one exception to the general rule—on the grounds of fornication.

### Remarrying after Divorce

The second part of the question refers to remarriage and while it may be true to say that many brethren concede the possibility of divorce on the grounds referred to, a lesser number accept the possibility of remarriage thereafter. In Matt. 5:32 remarriage is doubtless implied. How could a man who put away his wife be guilty of *causing her to commit adultery* unless her subsequent remarriage to someone else was envisaged? Jesus is, in effect, saying that if one puts one's wife away (for a cause other than fornication) one is guilty of causing her to commit adultery (by reason of her remarriage). However, when one puts her away because of fornication one is not guilty of causing her to commit adultery (by reason of her remarriage) because apparently the first marriage no longer stands. Matt. 19:9 is saying the same thing but is dealing not only with the remarriage of those put away, but also with the remarriage of those who do the putting away. And the converse of Matt. 19:9 again seems to be that whosoever putteth away his wife because of fornication and marieth another doth not commit adultery. Divorce and remarriage is therefore adulterous in every case, except where the grounds are those of fornication—the only exception.

It may be thought that Jesus has been generous to the wrongdoer here in that the guilty person is allowed to remarry. In the world at large divorces are often connived by the deliberate act of fornication, and cases are certainly not unknown where murders have been committed in order that a person may be free to marry someone else. The desired second marriage is certainly achieved but at a terrible cost to the guilty. There is little profit obtained in the second marriage when guilt of fornication and murder has attached itself to the wrongdoers. Of course Jesus' laws apply to His disciples and not to the world at large, but perhaps the illustration of unprofitability is useful.

There are references to this subject (divorce) in Luke 16:18; Mark 10:11-12; Rom. 7:1-3; 1 Cor. 7:10-16; and 27-28, 39, to which the attention of the reader is drawn. The excepting cause of fornication is not mentioned in those portions of scripture, but that fact alone obviously does not detract from the strength of the references in Matthew. The portion in Romans 7:1-3 is thought to teach that death and death only can break the marriage bond. It appears to me that here Paul is not legislating upon the divorce subject at all but is drawing a general analogy between the binding effect of the marriage bond and the binding effect the law had over those subject to it. The death of a spouse allows us to marry another, and the death of the law allows us to marry another, *i.e.* Christ.

#### Withdrawal and Restoration

I am not quite sure what the questioner means by withdrawal, but discipline in the church is often necessary and is neglected. Paul says in 2 Thess. 3:6 "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." Withdrawal is therefore commanded in certain circumstances. "But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat" (1 Cor. 5:11-13); "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17; see also 2 John 9-10; Titus 3:10-11). So there is a very strong case for ultimate withdrawal. However, restoration, after repentance, should be sought and encouraged: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy but admonish him as a brother" (2 Thess. 3:14-15). Those who err should be prayed for (1 John 5:16) and admonished (1 Thess. 5:14) and "converted" (James 5:19-20) and only as a last resort withdrawn from; even then the way of return should always be kept open.

Gal. 6:1, 2 is, I think, a fitting scripture with which to close: "Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye also one another's burdens, and so fulfil the law of Christ."

(The question of divorce and remarriage is a very grave and important matter and everybody should be persuaded in his own mind. The above answers represent only this writer's point of view and should be regarded only as such. They may however provide a starting point for discussion or further study. Please continue to send in questions, as this column depends upon it, to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian).

#### BOOK REVIEWS

**G. W. TARGET: "Evangelism Inc."**

Allen Lane, Penguin Press. 1968. 42/-  
ONLY rarely are books reviewed in the "S.S." Still less rarely can it be claimed that we are the first with a review! But in the case of this book I can truly say that, so far as I have seen, no review of

it has appeared in any paper — daily, weekly or monthly.

I wonder if there is any deliberate reason for this. Certainly the so-called "Evangelical Press" will not welcome the book, nor be eager to advance its sale. For it is surely the most scathing and devastating exposure (we do not say



"attack") ever made of high-pressure evangelism, especially of Billy Graham, his associates and his methods, that has ever appeared.

Ten years ago I read a novel "The Evangelists" by G. W. Target. At the time the name of Billy Graham was one of the most widely known in the world. He had conducted in 1954 his first evangelistic "Crusade" in this country and in the years immediately following had travelled across the world with spectacular "success." It seemed to me that "The Evangelists" was an adverse commentary by its author upon the "personality cult" centring upon Billy Graham and his methods and demagoguery. In passing, we may mention that about that time, when so many were glamourised and swept away by this phenomenon, we took the unpopular course of publishing an article by Bro. Jack Nadeau of the United States on "What Billy Graham Failed to Preach."

This present book, "Evangelism Inc.," is now an open and uncompromising exposure of the man and his work. It begins with a survey of some aggressively evangelistic societies, denominations and sects such as Seventh Day Adventism, Jehovah's Witnesses, Mormons and Christian Scientists—do you notice how so many of these fantastic religions originate in the United States? These are examined in the light of their own methods and teachings. Accurate quotations are made, with little commentary from the author, which demonstrate the dubious aims and claims of these groups.

But this section only leads up to the main theme of the book. Fearlessly, relentlessly and without bitterness the author plays his searchlight upon that masterpiece of careful, detailed organisation, the Billy Graham Evangelistic Association Inc. As he has done with the other religious associations so, in much greater detail and with much more telling effect, does the author deal with Billy Graham's organisation. He quotes profusely from its literature and from statements by Billy Graham and his associates. He thus lets them speak for themselves. By personal contact with those attending the Crusades we are made acquainted with the "atmosphere" of

these gatherings and the questionable shifts adopted and the skilful application of psychology to bring about "decision." The finances and other activities are shown to be open to question, and certainly unworthy of the claims of the Association to be "a work of God, blessed by God."

Mr. Target has suffered much ill speaking, and even foul speaking, because of his attitude in opposing and questioning what is so widely accepted. There is an assurance, a self righteousness, a conceit about such movements which resents any questionings, doubts or criticism. To be guilty of these is in their eyes tantamount to "fighting against God," when the results show abundantly that the movement is not of man but of God. Mr. Target has experienced all this. He has known what it means to be treated as a child of the Devil and to be consigned to the flames of hell; he has been termed an enemy of God. But he is never bitter, allowing statements and facts to tell their own story. He does not descend to abuse or accusations. He does not need to, for the facts he sets out seem incontrovertible. That is why I mentioned at the beginning of this review that "Evangelism Inc." is the book that hasn't been reviewed, so far as I know at the time of writing. I shall look eagerly for and be interested to read such reviews.

C. MELLING

## SCRIPTURE READINGS

SEPTEMBER 1968

1—1 Samuel 26	Matthew 18:15-35
8—Isaiah 11:1-9	Matthew 19:1-15
15—Genesis 15:1-18	Matthew 19:16-30
22—Leviticus 19:1-18	Matthew 20:1-16
29—Genesis 27:1-19	Matthew 20:17-34

### "TELL IT TO THE CHURCH"

Here is the second occurrence of the word, "church" in our New Testament. The Greek for which it stands would recall to original readers of the gospels in Greek, first, its use in the Old Testament in the Septuagint for the people of God, generally rendered by the English

words "assembly" and "congregation"; and secondly, its use in Greek politics for the assembly of free citizens, to which belonged the judicial and legislative power and from which aliens and slaves were excluded. Jesus of course spoke in Aramaic, but by inspiration the writers of the scriptures of the New Covenant conveyed His meaning by "ecclesia." Most of our English translators have used "church." Earlier English translators, however (Tyndale for instance) used "congregation." Rowley used "assembly."

It is unfortunate that "church" like so many other words is ambiguous, having come to be applied to the material building as well as to the congregation using it. It has been used also to indicate the Anglican and Roman Catholic communities as distinct from the nonconformist bodies, whose meeting-places have been called "chapels." This distinction is perhaps dying out. The word as used in the New Testament has no connection with a material building except that it involves a place to meet at or in. Church buildings were unknown for about a century after the inception of the church. Homes and hired halls or schools were used when persecution did not drive the movement underground. Similar conditions apply now in some parts of the communist world.

If we are to have a better translation of "ecclesia" we must use a different word. Neither "assembly" nor "congregation" is suitable, for they indicate rather a physical gathering together of folk, whereas I am equally a member of the church while I am at home, at work, or at a meeting. The church has too long had this appearance and reputation simply of a meeting while it is essentially a body of people who have identified themselves with Christ by faith, repentance and immersion, and who are welded together in a community to represent Christ in the world both individually and collectively. We have got the idea of isolated units, sometimes families, sometimes individuals only, who get together once, twice or three times in a week to worship, to sing and to pray. It is very necessary to do this of course, but the bond should produce much closer relationship, both physical, intellectual and spiritual. There should be a close working together for

the good of the community in which we live, and still more urgently for the winning of souls for Christ by the gospel. It is indeed good to have preachers, but it is much more necessary to have those who are living the truth. To produce these by the power of the Spirit of God is the preacher's hope and duty, and he above all must be the finest example of purity of motive and holiness of practice—"an example of the believers" (1 Tim. 4:12).

Our text pictures the close-knit type of community which can hear a complaint of one brother against another when necessity demands it, and use its united effort to close a breach and restore mutual love, or exclude a wrongdoer. The close, and CLOSED community only can act in this way, and how many can bear this responsibility? The sectarian set-up of church buildings, pews, choirs, ministers and formal observances does not properly represent the New Testament set-up, which must be something simple, natural and unsophisticated—a reverent, solemn and almost ecstatically joyful gathering with one common thought of consecration, worship and gratitude, issuing in lives of loving concern, first for every fellow-member, then for salvation for all outside the Christian community.

The lives of the members will speak without a word, but the words of the gospel will be often on their lips with prayerful longing in the heart for the souls of men. We recognise this to be an ideal to be attained now.

The Lord's instructions for the removal of differences and grievances and victory over sin are very simple and so obviously sensible as to need no comment; but what supplies of divine grace are needed to carry them out! It will be recognised that bishops, deacons and evangelists may play a part in the initial and final steps as being the most respected members of the local Christian community, but the "telling" is "to the church" (the community, the society), every member available being involved. What frankness combined with a calm spirit of love, compassion and kindness must be exercised by everyone if the outcome is to be pleasing to God, and right before men.

Exclusion is the right of any community, and this is the treatment required

if other efforts fail. We remember however that Jesus ate with publicans and sinners, so the exclusion would not mean an unkind hostility, but a very reluctant severing of the Christian fellowship.

R. B. SCOTT

## NEWS FROM THE CHURCHES

**Haddington (East Lothian).**—The following is a glad news item from the church in Haddington.

Mrs. Sarah Hay, of Linthouse, Glasgow, was baptised at Tranent on Monday, 29th July.

While on holiday in Haddington she had come to the morning meeting and had accepted our invitation to the gospel meeting at night. After hearing the gospel she decided to put on her Lord in baptism, and with the generous help of the brethren in Tranent, who gave us the use of their baptistery, her wish was carried out the following evening.

To God be the glory.

J. Nisbet

**South Africa.**—Living testimony to the words "Remember now thy Creator in the days of thy youth" (Ecc. 12:1) was witnessed when young Joseph Tejada and Denvil Willie of Bridgetown were baptised into Christ on June 30th.

Baptised together with them also was Richard Barrow of Bonteheuvel. Indeed it was an evening of great rejoicing, not only among the angels in heaven but within the families concerned (Lk. 15:10).

Our prayers are, that God might bless and use these precious souls . . . to guide their friends to Christ (Psalm 145:3).

**Tranent.**—We are glad to report that on 7th July a young woman made known her decision for Christ and was baptised on 9th July. We pray Sister Black may be kept faithful and that she may be the means of winning others for Christ.

Frank Plain

**Ulverston.**—The church thanks the "Old Path Brethren" for the service of Bro. John Dodsley, who gave his faithful service to the church in visiting and preaching.

Times of meetings (in St. John's Ambulance Room): Breaking of Bread at 11 a.m., Evening Gospel Meeting at 6.15 p.m., Children's Sunday School at 10 a.m.

J. McF. Black

## CAMEROONS EVANGELISATION FUND

News from the Cameroons remains very good and reflects great credit on the brethren labouring there. There is much false doctrine being circulated by denominational bodies, but with the help of two printing presses in operation the truth of the New Testament is being given an airing as well, and is having the effect we have learned to expect. New, although small, congregations are springing up in the villages throughout the Cameroons and many immersions are taking place each week. This is taxing the time and resources of the experienced brethren to visit regularly these new congregations, to give teaching and instruction, but the endeavours are being made.

It will be gratifying to all subscribers to the fund to know that great quantities of excellently produced gospel literature, of completely sound content, are being printed by brother Elangwe and (what is more important) distributed amongst the people, and read. In one village alone, eleven immersions took place last week. Please remember this work, especially in your prayers.—James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian.

## THANKS

Bro. and Sis. James Melling offer warmest thanks for prayers, visits and remembrances during his operation, stay in hospital and return home. These have been a source of strength and blessing.

2 Pyke Street, Wigan, Lancs.

## WANTED

Cups (two handles, four handles or goblet type), with or without pourer.

Price, etc., to: Edmund Hill, 221 Derby Road, Loughborough, Leicestershire.

## ADDENDA

**Change of Address.**— "S.S.," August, p. 96, Allan and Gretchen Ashurst. Add after address postal code M32 8PT.

## COMING EVENTS

**Conference.** Kirkby-in-Ashfield, Notts., Saturday, 14th September, 1968.

Subject: Machinery for inter-community co-operation in the furtherance of the gospel. Training for preaching; voluntary preacher, paid preacher, support, allocation of services, literature, magazine. 2.0 to 5.0 p.m.

Tea: 5.0 to 6.0 p.m.

The Need for the Gospel: 6.0—7.0 p.m.  
Address: Graham Gorton (Ince).

Hospitality. Write T. Woodhouse, 8 Shoulder of Mutton Hill, Kirkby-in-Ashfield, Notts.

NOTE.—At the last two conferences a call was made to modify the personnel of the conference committee, without success. Since the employment of Bro. John Dodsley by the committee in October, 1967, financial support has been quite inadequate.

**Hindley (Argyle Street).** — Mission, Saturday, September 21st to Lord's Day, September 29th, 1968. Also week-night meetings Tuesday and Thursday. All meetings 7.30 p.m. Speaker: Bro. David Dougall, Scotland.

Help us to help others.

Please note in August issue dates were inadvertently given incorrectly should read 21st to 29th September.

**Kentish Town.** — Anniversary meetings Saturday, October 5th, 3 p.m. and 6.30, followed by mission with Bro. A. E. Winstanley for two weeks.

**Birmingham.** — The church at Summer Lane, Birmingham, hope to hold their 103rd Anniversary on Saturday and Sunday, 12th & 13th October. Tea will be at 4 p.m. on Saturday and the evening meeting will commence at 5.30 p.m.

We give a cordial invitation to all who can be with us and feel sure the time will be well spent. Anyone who would like to spend the whole week-end in Birmingham should contact Bro. H. Hardy, 67 Broomhill Road, Perry Common, Birmingham 23.

The speakers on Saturday, 12th, at 5.30 p.m. will be Bro. Joe Nisbet from the church in Belfast and Bro. J. Wilkinson from the United States of America, D.V.

M. M. Mountford

**Nelson (Southfield Street).**—50th Anniversary, November 16th and 17th. Golden Jubilee: Visit of A. E. Winstanley, evangelist; Saturday, tea at 4.30; evening at 6.0. Thanksgiving and Re-dedication. Sunday: Communion, 10.30 a.m.; Scripture School, 12 noon; Gospel Proclamation, 6.0 p.m. All welcome. Please let us know by October 31st how many will be coming for tea and how much overnight accommodation will be required.—S. B. Sykes, 26 Ethersall Road, Nelson, Lancs.

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