

# The SCRIPTURE STANDARD

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

VOL. 29. No. 8.

AUGUST, 1962

## *The Lost Cord.*

WE TRUST our readers will forgive the feeble pun which heads this article. We are aware that Sir Arthur Sullivan composed the music to the lovely song "The Lost Chord," with its altogether different meaning from the *Cord* of which we are writing. But our justification for the title is that it sounds the same.

### **Eyes Down**

Every Friday, in the "Wigan Observer" on its front page, appears an advertisement worded somewhat as follows: "Empire Bingo Club: Every Tuesday and Thursday, in the Empire Picture Palace. Prizes . . . eyes down 8.30 p.m."

It would be difficult to think of a more soul-deadening, even soul-destroying, pastime than this game of Bingo. No initiative is called for, no exercise of thought, no use of brain. All that is necessary is to keep one's eyes glued to the card in front, and to cover any number the caller announces which is on your card. "You pays your money and you takes your chance": that is just it, for there is no element of skill in the game: all is pure chance. You stake your money; everything else is out of your control, win or lose. It is pure gambling.

Perhaps the game of Bingo is a "sign of the times." It seems to represent the emptiness of much of our civilisation, its boredom, and its desire to get rich quick by any means except good, hard work. To earn money is regarded as somehow something to be ashamed of, and work an evil to be avoided at all costs. How often we have heard it expressed, "If once I come up on the pools, that's an end of work for me." The sooner they are released from the necessity of making a living by working, the better. So, people choose to trust to luck and chance, in the constant hope of winning much or little, although they know that the chances are negligible, and that almost everything is against them. But the dim hope that "it might be me next" spurs them on. So much-needed money is squandered; and if and when a little is won it is an incentive to stake greater sums. With a little thought, it would be realised that the winnings are only a tiny fraction of what has been lost previously.

### **No Place for God**

It may sound ridiculous, but it is true, that this gambling craze is a symptom, among others, of disbelief in God. G. K. Chesterton said that when men cease to believe in God, it is not that they believe nothing, but that they will believe anything. Trust or hope are placed in omens, black cats, which shoe is put on first, which side of the bed one gets out of; or, on the contrary, the smashing of a mirror, spilling of salt, the putting of new shoes on a table, the crossing of knives, walking under a ladder, etc. So one's life is entrusted and committed to these meaningless happenings, because there is no realisation of or trust in the God who orders the steps of His children.

A few weeks ago, in reading the advertisement referred to, we were impressed by those words "eyes down." Surely, we thought, those words express the philosophy of the times. Men have their eyes turned downwards, to materialistic and earthly things, not upwards, to spiritual and heavenly concerns. The whole attention is given to the making of money and the enjoyment of so-called pleasures. Even in national and international affairs the materialistic outlook rules. In the name of

realism, practical politics, the finer and nobler virtues are set aside, to make way for what is essentially, when analysed, simple the doctrine that "might is right." We are told that we cannot regulate nations by the Sermon on the Mount. Yet for 1900 years the world's kingdoms have been governed by the philosophy of force and military power, with the results we see all over the world today. But men do not learn their lessons, and still trust to the strength of their own arm, though they sing "Sufficient is Thine arm alone, And our defence is sure."

### "The Things of Earth have Filled our Thought"

John Bunyan was a genius in illustrating the desires and motives and practices of men. In the second part of his "Pilgrim's Progress," he tells of the pilgrims being shown and having explained to them some things in the house of Interpreter. Bunyan writes:

"Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head, with a celestial crown in His hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

"Then said Christian, I persuade myself I know somewhat the meaning of this; for this is a figure of a man of this world, is it not, good Sir?

"Thou hast said the right, said he, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says that calls to him from above with the celestial crown in His hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the men could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

"Then said Christian, Oh, deliver me from this muck-rake!

"That prayer, said the interpreter, has lain by until it is almost rusty. Give me not riches' is scarce the prayer of one of ten thousand. Straws, and sticks, and dust, with most, are the great things now looked after."

But let us not, as Christians, be complacent about this situation, as though we were free from its evils. We are not guiltless ourselves. The world has its sense of values wrong. It means nothing to them that men are exhorted to "seek the things that are above"; "not to lay up treasures on earth, but in heaven"; "that we have here no abiding city, but we seek the city which has foundations, whose builder and maker is God." But do we Christians take as much notice as we should of these searching scriptures? Are not our own ties linked too closely with the world; our own interests too deeply concerned in its affairs? Are we as careful in preparing our heavenly home as in seeing to those we dwell in on earth? Are we not more diligent in serving our earthly masters and carrying on our daily business than in serving the Lord Christ and being about our Father's business.

In Shakespeare's play, "Henry the Eighth," the former Chancellor, Wolsey, exclaims to his successor, Thomas Cromwell, "Oh, Cromwell, Cromwell: had I but served my God with half the zeal I served my King, He would not in mine age have left me naked to mine enemies!"

It is true to say that, even in doing the work of the Lord, our own eyes have been down too much, and too little raised towards God. We have trusted too much to our own devices, our organising abilities, our advertising, our methods of approach to people with the gospel. "These ought we to have done, and not have left the other undone." For all too often we have been content with "doing our part," without realising that we have left God out of account. We may prepare an evangelistic campaign to the last detail, as we think, but how often have we prepared ourselves that God may do His will and make His glory manifest through us? We have proved time after time that our own efforts are not sufficient to accomplish God's purposes. Our own eyes have been turned downward, with the result that we have missed the blessing God is waiting to pour upon us, if we look to Him.

### Looking Upward

For our surest hope and guarantee are in looking to God. The psalmist, in Psalm 121 says: "I will lift up my eyes to the hills. From whence comes my help. My help comes from the Lord." Isaiah, in the magnificent words at the close of the 40th chapter of his prophecy, assures us that "they who wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; shall run and not be weary; shall walk and not faint." Not only during the "mountain-top" experiences, nor even when running, shall we make progress; but when, as so often, we are simply walking, doggedly, slowly carrying on; when nothing spectacular is happening, when we cannot see anything for all our efforts, when it is so easy to

give up. Then, says the prophet, "we shall walk and not faint." Paul puts it in another way when he says, "Do not be weary in well-doing; for you shall reap if you do not faint."

We must look up more, lift up our eyes more, to God from whom comes our help and strength. This does not mean seeking Him as a last resort, when we are at the end of our tether, when all other means have failed. It means seeking His face and His guidance on all we do in His church, and in His wider service in the world, seeking Him first, that we may know we are in the will of God and can therefore look for His blessing. Prayer must play a much larger part in our lives as individuals and as churches. We must confess we have largely lost the practice. It is the "lost cord," the cord which binds us to God. A hymn expresses it thus: "Whose ever-lengthening cords to us can reach from the white choir around Thy heavenly shrine."

Let that cord be renewed. Let there be a fervent outpouring of prayer from His people to God. We have yet to prove the blessings that God has prepared for them that love Him. Surely we can then claim God's promise, "Prove me now, and see if I will not open to you the window of heaven, and pour you out such a blessing as there shall not be room to contain it."

EDITOR.

## *Denominations Tested by Scripture.*

### III: THE CHURCH AND THE WORLD

BEFORE we proceed to consider the many changes in doctrine and practice which followed the departure from the New Testament principle of church government, which gave birth to the Church of Rome as we know it today, it is necessary for us to consider another change which occurred in the year 312 and which had far-reaching consequences for Christianity.

Prior to this date, Christians within the Roman world had been treated like animals and made the victims of vicious cruelties. Periodic outbursts of public sentiment against them brought terrible persecutions. But in 312, whilst in the midst of a military campaign which he hoped would bring him the throne of the Roman Empire, Constantine professed Christianity.

A very doubtful tradition relates that it happened when he saw a vision of the cross, with the words, "By this conquer." The fact remains that in 313, Constantine published an Edict of Toleration, bringing the persecution of Christians to an end for ever.

Constantine, however, did not give complete recognition to Christianity at once. For political reasons, he very discreetly waited until he had disposed of his rivals and firmly seated himself on the throne as the sole ruler of the Roman world.

In 324, he declared Christianity to be the official religion of his empire. The following year, 325, he convened the council which both Roman and Greek Catholics regard as the First General Council of the Church. This was held at Nice and Constantine himself presided over it. It was during this council that the Nicene Creed was composed and published.

Understandably, the "conversion" of the Emperor was regarded by the church's leaders as a glorious victory. In point of fact, it was nothing short of a tragedy, which could only produce dire consequences for pure Christianity.

#### **Christianity in favour**

Without delay, Constantine set about the task of turning his pagan Republic into the "Holy Roman Empire," as history calls it. In his efforts to "Christianise" his subjects, he offered money and a change of clothing to all who would be baptised. Not unnaturally, they did not wish to displease their Emperor, particularly when this added inducement made it so convenient to fall in with his desires. People clamoured for baptism. Thousands who were still pagan and unconverted in heart, professed Christianity. The Christians who but a short time before had been hated and despised, suddenly awoke to find themselves both popular and respected. Their meeting-places, which during periods of persecution had been closed or damaged, were now reopened and repaired. Where they had been destroyed, the city authorities paid compensation to have them rebuilt. Not only did new meeting-places make their appearance, but, since the pagan temples had hitherto been maintained at public expense, these also were seized and handed over to the church's leaders. Christianity was truly in favour! The ambitious clergy felt that they had come into their own at last, and, taking advantage of the changed times and the new approval, they allowed their love of show to run riot. In this

they received support from the pagan element which had entered the fellowship of the Christians.

Just as, when the Israelites left Egypt, a mixed multitude went along with them, which was a source of trouble throughout the journey, so the influence of the pagan religions, whose place Christianity now filled, began to make itself felt.

#### **The use of Images and "Holy" pictures**

From about the year 495 so-called images of the saints and martyrs and "holy" pictures began to appear in the church-buildings. At first there was a mere trickle, but before long there came a veritable flood of these objects. The claims made for them became more and more fantastic. Some were said to be the handiwork of Luke, "the beloved physician" himself. Others were claimed to have fallen down from heaven. The manufacture of such images and pictures became a very lucrative business, employing an army of artists and craftsmen. At first these objects were said only to serve as memorials to those who had died for the faith, but it was not long before paganism won the victory and they became the objects of idolatrous worship. People prayed to them, kissed them and prostrated themselves before them. The worship of Mary was substituted for the worship of Venus and Diana. It remained for a worldly, warlike Emperor to launch the first attack on this idolatry.

Leo 3rd, appalled by the extent of the ignorance and superstition that he saw in his capital, Constantinople, commanded that all images and pictures be placed out of the reach of the people, so that they could not kiss them. This was in the year 726. The opposition from priests and monks which this decree provoked only served to make Leo more determined than ever. His next order was that all images should be removed from the church buildings and all "holy" pictures should be whitewashed. This was too much for the priests. With their fanatical followers they swept down on the city in defence of their painted gods, until, as one writer quaintly expresses it, the Eastern Roman Empire "was filled with broken gods and broken heads." In 754, despite blustering protests from the Pope of Rome, a council was convened at Constantinople and the use of images and pictures in the church was declared "pagan and anti-Christian." This decree was repudiated by the Pope and his Western clergy, and the 2nd Council of Nice in 787 actually reversed the decision and proclaimed the use of images to be good. Since that time the Church of Rome has continued to use them, their use also being endorsed by the Council of Trent, after 1546.

#### **The Foundation of Roman Catholicism**

Upon this superstitious, heathen practice, the Church of Rome has built a very complex doctrine, involving not only the worship of images but also the veneration of relics and the worship of and prayers to saints, angels and spirits. This doctrine is called the "Communion of Saints." It is one which is very dear to the Roman Church and which might even be said to be the true foundation of the Roman system, for it is only the acceptance of this doctrine that gives meaning to other Roman ideas.

Stated briefly, this is the doctrine. The Church is divided into three parts. These are (1) the Triumphant Church, consisting of the saints in heaven, who have gained the victory over sin and have entered into their glory. Then (2) there is the Militant Church, so called because it consists of the "saints on earth" who are still fighting against the enemies of their salvation. Thirdly, the Suffering Church, composed of all the saints in "Purgatory," who are experiencing pain to atone for the sins committed on earth, for which they offered inadequate satisfaction to God.

Between these three—the theory says—exists a bond, or fellowship known as the "Communion of Saints," and its value lies in the help that one group can render to another.

The saints in heaven are said to be able to intercede with God on behalf of their brethren on earth, since they have special influence with God. And, because they are so much closer to Him, their intercession is bound to be much more effective than any prayer uttered by those on earth.

This being so, the saints on earth ought to seek the favour of these members of the Church Triumphant, by worshipping their images and relics. They should pray to them, because the saints in heaven are pleased by such adoration and it makes them more disposed to give consideration to the needs of those who adore them.

The saints on earth also have a duty towards the saints in purgatory, and can be of great assistance to them by performing good works, saying prayers to obtain indulgences and paying money to have Masses said for the souls of the dead—all of which produce a balance of "satisfaction" which can be applied to the credit of those in purgatory, thus shortening their stay there.

Thus it can be seen why it is that this theory is the ligament which binds the body of the Church of Rome together. It makes the soul in purgatory to depend upon the saints on earth, whilst they, for their part, cannot do without the help of the saints in heaven. And the effect of this doctrine is to keep poor deluded souls running to Mass, either to work for the release of those who are supposed to be suffering in purgatory, or to obtain the favour of some particular saint whose help they think they need. We shall have more to say about the Mass and Purgatory later on; but meanwhile, let it be noticed that the Church of Rome makes little attempt to defend this theory on the grounds of Scripture. On the contrary, some Catholic writers have even confessed, with Dr. Bernard Bartmann, professor of theology in the Vatican, that "One can hardly cite direct attestation from the Scriptures concerning the worship of saints." Regarding the worship of relics and images he writes, "In the New Testament, one does not find any allusion to image worship"; and, "The Scriptures cannot be alleged to demonstrate the worship of relics." The only "proof" text used in the "Handbook for Catholic Religious Instruction," which lies before me, to support praying to saints is Romans 15:30, which records how Paul asked the Christians at Rome to join in prayer to God!

This doctrine is not merely unscriptural. It is also anti-scriptural. The second commandment continues to be a source of embarrassment to the Church of Rome. For this reason we find that, in quoting the Ten Commandments, Catholic writers either say as little as possible about the second commandment, or they omit it entirely. It is omitted from several Catholic Catechisms. It is left out of Butler's "Irish Catechism," for example, even as it is omitted from the "Handbook" to which I have referred above. To make up for the cast-off commandment, the tenth commandment is divided into two: the ninth commandment becomes "Thou shalt not covet thy neighbour's wife," and the tenth becomes "Thou shalt not covet thy neighbour's goods . . ." This deception escapes most Catholics, many of whom actually deny that images and relics are worshipped. We might refer them to their own prayer-book, the "Roman Missal," which contains the following:

#### "Adoration of the Cross"

"After these prayers, the unveiling and adoration of the Cross follows.

"First the upper portion of the Cross is uncovered, then the right arm, then the entire Cross. During these partial unveilings the Priest walks from the Epistle corner to the centre of the Altar, chanting each time, and in a higher tone as he advances: Behold the wood of the Cross, on which hung the Saviour of the world. To this the response is given each time, all kneeling. Come let us adore." (Service for Good Friday).

As for the New Testament, its silence on the subject of image-worship is doubtless due to the fact that, among the early Christians, such heathen idolatry was held in so great abhorrence that to teach against it was superfluous. With reference to prayers to saints and angels, consider these passages: 1 Timothy 2:5; Revelation 22:8-9; Colossians 2:18, and 1 John 5:21.

F. WORGAN

## *Lest We Forget.*

"THE BRIDGE was half destroyed, and hung in flames into the river. So I ran to the iron railway bridge, a hundred yards downstream. The wooden sleepers were burning here too, but I ran along the red-hot metal rails. On the far side crowds of maddened people were running like demented lemmings, trying to get across the river. They were screaming, and it sounded like one enormous voice. In the middle of the bridge lay four or five bodies, unrecognisable as human beings, but still moving. Their skins hung from them like strands of dark seaweed. Instead of noses, holes! Their ears and hands were so swollen as to be shapeless. One of them falls off the bridge. Now another. And then one after the other they tumble into the river, helplessly exhausted. They drowned, and made no attempt to save themselves. But there were still fifty or sixty clinging to the red-hot rails. In their terror of dying they clawed their way over one another, their eyes hanging from their sockets, pushing one another into the river, and screaming all the time.

"Somehow I got across the railway bridge, but on the far bank there were mountains of corpses blocking the way forward. These people must have been chased by the roaring tongues of flame that caught them here. They were still burning. I thought that they were all dead, but now they began to whimper. A woman was calling for her husband, a mother for her child. And the flames sprang to life again and gripped them pitilessly. My own eyebrows were singed, my hands and my face burning. My only thought was that I must get out of here, somehow,

anyhow. I must fight my way through the corpses. I pushed them aside, pulling on a head to clear a passage... This contact with my hands was loathsome. The skin on the face stuck to my palms. Beneath the skin was something yellowish. I was trembling all over, and I dropped the dead man's head, tried to push his hand aside on order that I might get through ... and that hand was nothing but bones beneath charred flesh, and the skin off his face still stuck to me.

"I climbed on top of a pile of corpses, layer on layer of them. Some were still moving, still alive. I had to get over them. I had to climb over. There was no way of getting through. I can still hear the cracking of their bones. At last the mountain of the dead lay behind me... An open water tank, against air raids. I buried my face in it. The water was boiling hot. I began to feel faint. And thirst, such a thirst. There was no drop of sweat on my desiccated body, but it was covered in blood and bits of strangers' skin... Now the wounds began to bleed again from horrible black gashes... Up to then I had at least been able to breathe and moan and shout. But now my throat was so parched that I could scarcely utter a sound. When I tried to shout it was as though my throat was pierced by a thousand needles being driven into an open wound..."

(From "Children of the Ashes," by Robert Jungk; Heinemann, 1961, pp. 207-8).

THE above quotation is not from a work of horror fiction, such as Edgar Allan Poe might have written. Nor is it a product of Science Fiction, so popular with the reading public. It is not a literary fantasy. Were it not for its mention of the railway we might be justified in opining that it is an extract from Dante's "Inferno," depicting the torments of hell. For the quotation is probably as vivid a description of hell as has ever been written.

The extract is so horrifying because it is no work of imagination at all. It is plain, sober fact, described by an eyewitness. What the writer describes is not the result of some volcanic eruption or earthquake, or other convulsion of nature or "act of God." No! It was inflicted by men upon their fellow-men. And it occurred not in the Dark Ages, before the gospel had spread among the nations, in "those hard and cruel days when human flesh was cheap." The dreadful suffering described occurred in the days of our refined civilisation. To be exact, on August 6th, 1945, when the first atomic bomb was dropped on Hiroshima, to be followed three days later by one dropped on Nagasaki.

These two messengers of death were delivered to a non-Christian nation (Japan) by the most religious nation in the world—the United States, and with the full connivance of her "Christian" ally, Great Britain. In that second World War, our declared aims were to ensure that Christian civilisation should not perish from the world. We were defending freedom, decent standards of conduct, "our way of life," bringing into existence a "new order." And that is how we assured these freedoms; not by taking them the gospel, but by delivering these instruments of death, causing from these two bombs alone 200,000 deaths and an incalculable train of appalling suffering worse than death.

The dropping of the bombs has been defended and justified on the grounds that they ended the war and saved countless lives and further suffering. But what fearful uncertainty and sense of insecurity that action has let loose in the world since! Compared with those bombs dropped in 1945, bombs thousands of times more destructive have been manufactured and perfected since, able to annihilate all life in the world several times over. All this at a colossal cost in money, the holding back of projects for the benefit of mankind, and while two-thirds of the world's population are permanently underfed, and millions of refugees without homes. When the American forces entered Japan, huge amounts of money were devoted to the erection of research stations to explore the workings of radioactivity generated by the atomic bombs. Yet for some years no attempt was made to treat the effects on human bodies of these weapons. The money was devoted to the scientific inquiries into the results achieved by the bombs, but not to the treatment and healing of the awful injuries and monstrous outgrowth caused by their use.

One of the saddest things in all this is that not only materialists and politicians explain away the reasons for the dropping of the bomb, but that many Christians make the same stand. If not openly justifying such action, by a "conspiracy of silence" some Christians are tacitly giving consent to what they know cannot possibly be according to the will of God or the example and teaching of Jesus Christ. How any Christian can attempt to justify the taking up of arms in such warfare passes comprehension. All the noble talk about "just wars," "defending one's country" or "way of life" is shown in its true light in the blinding flash of those nuclear weapons. How fitting is the title of another book by Robert Jungk: "Brighter than a Thousand Suns." If the knowledge of such suffering does not cause us to renounce all war with all its weapons, surely "the light of the

knowledge of God in the face of Jesus Christ" should. We insist that the Germans were guilty of the atrocities committed by their rulers because they were silent concerning them. Equally so, we are guilty if we remain silent on this matter of nuclear warfare.

C. MELLING.

## *Spiritual Cosmetics.*

MANY of the primitive saints were slaves. The apostle Paul, recognising this fact, urged Titus to exhort them to avoid those temptations common to persons in such a relationship. They were to obey their masters, to please them well and not to speak against, or contradict them (Titus 2:9, 10). They were to be trustworthy and not to pilfer or steal. The word rendered "purling" (*nosphizo*) means "setting apart for oneself" and may refer to keeping back a choice portion of food when serving the master. It is the word translated "kept back" and "keep back" (Acts 5:2, 3). The conduct of the slave was to be above reproach so that he could "adorn the doctrine of God in all things."

The word "adorn" is from *kosmeo* from which we get our English word "cosmetics." This term, which has come to be used almost exclusively in connection with beautifying the person, originally meant to arrange in orderly fashion, and later, to ornament. It was employed to describe a room which was swept and *garnished* (Luke 11:25) as well as the temple which was *decorated* with precious stones and gifts (Luke 21:5). That it early came to have a meaning related to adornment of the person is obvious from certain scripture references. It is used in connection with bridal attire (Rev. 21:2), and was applied to the modest and meek behaviour of the holy women among the ancients (1 Peter 3:5). It is also employed in the admonition to women in the communities of the saints. These are encouraged to "adorn themselves in modest apparel" (1 Timothy 2:9).

In view of the general usage of the word it would appear that to "adorn the doctrine of God" one needs to arrange his life in such a manner as to attract others to that which he professes. We hardly think of the word "beautiful" in connection with doctrine, but when we consider the implications of the word "grace" it is not incongruous to do so. Beauty is defined as that which "pleasurably exalts the mind or spirit" as well as that which "gives pleasure to the senses."

We have not always "adorned the doctrine" by our behaviour. For instance, many have no doubt been driven away by our attitude toward each other. The dogmatic and arbitrary spirit which confuses conformity with community, the wilful and arrogant disposition which confounds fidelity with Pharisaism—these have operated in some instances to the disgust of sincere seekers after truth. It will be difficult to unite the world in Christ while divided among ourselves. Peter declares that "the meek and quiet spirit" is an ornament of great value in the sight of God. Such an ornament displayed in our lives would avoid many of the frictions and schisms which beset us. Here are some of the characteristics which will make the doctrine scintillate and glow in our lives:—

1. "Have equal regard for one another. Do not be haughty but go about with humble folk. Do not keep thinking how wise you are" (Rom. 12:16). The most attractive feature of the Good News was that it made it possible for master and slave to sit down together at a common table, not the master's table or the slaves' table, but at the Lord's table. There is no place for a caste system among those of whom it is affirmed, "There is no difference."

2. "Have nothing to do with foolish and ignorant speculations. You know they breed quarrels, and the servant of the Lord must not be quarrelsome but kindly toward all" (2 Tim. 2:23, 24). Strong animosity is often substituted for weak argument. It is amazing how much valuable time is consumed by theorising about conjectures.

3. "Maintain these rules, and never pre-judge the issue, but act with strict impartiality" (1 Tim. 5:21). This solemn charge made "before God and Christ Jesus and the angels who are his chosen" probably provides one of the most difficult tests of our faith. Concerning those who are partial, James says, "Do you not see that you are inconsistent and judge by false standards?" (2:4). Someone has defined prejudice as being down on what you are not up on. Another says it is "a vagrant opinion without visible means of support." We do not ornament the doctrine of God by showing prejudice; we only reveal the shallowness of our thinking.

4. "Show yourselves guileless and above reproach, faultless children of God in a warped and crooked generation, in which you shine like stars in a dark world and proffer the word of life." The straight appears better in contrast with the warped and crooked. The star gleams all the brighter in the darkest night. Let us glow as ornaments of the doctrine we profess.

W. CARL KETCHERSIDE.

## The Revelation of God to Man and of Man to Himself

(The first of three short studies on God's revelation, given at the Conference at Ulverston, April 20th, 1962.)

**REVELATION!** What joy is experienced when something long-awaited is revealed! How icy the fingers that clutch the breast when some secretly held fear is turned into certainty by revelation! In our mind's eye we see the archaeologist poised to uncover some relic of a bygone age as he carefully removes the remaining layers of earth. We feel the mounting excitement as the "find" is brought to light, and then, joy supreme, the final bringing forth! The past, present and future seem to be suspended in one moment of pure ecstasy. Conversely, we see the bewildered and dejected patient leaving the consulting room of the specialist. The penetrating X-ray, and the exploratory skill of the surgeon's fingers, have revealed some feared malignancy. Yes, revelation, in its dualism, can bring joy or grief; hope or despair.

But what of the revelation of God? Surely this is the most excellent revelation of all, for here the mystery of Heaven is uncovered for the benefit and salvation of man. It is my task to guide our minds so that we may explore the ways in which God has made known His will. What better starting point can we find than the sublime statement recorded in Heb. 1:1-2: "In many and various ways, God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son."

In order that some of the "various ways" may be understood, it is my intention to give sundry definitions of words used in both the Old and New Testaments.

1. In the Hebrew, *Galah Ozen* means "to uncover the ear"; consequently we find recorded in 2 Sam. 7, that God "spoke" to David through Nathan. In acknowledgement of the message so delivered, David is recorded as saying to God, "for thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house" (verse 27).

2. Again in the Hebrew, *Galah* signifies, "to be revealed, uncovered." In Gen. 28 we read of Jacob sleeping in a certain place, and as he sleeps, he dreams. In his dream he sees a ladder set up to heaven and the Lord standing above it. Later, as recorded in Gen. 35:7, Jacob comes to the same place, Bethel; there "he built an altar, and called the place *El-Bethel*: because there God appeared (R.V. revealed) unto him"

3. In the N.T. we find the Greek word *Apokalupto* which signifies to uncover, unveil, disclose. In Luke 12:2 we read, "For there is nothing covered that shall not be revealed; neither hid, that shall not be known." Here we are told that the hidden things, those which are covered up, shall be revealed, uncovered. The N.T. occurrences of this word fall under two heads, subjective and objective.

The subjective use is that in which something is presented to the mind directly, as, the meaning of the acts of God, Matt. 11:25. The verb *Apokrupto* (didst hide) is used metaphorically in Matt. 16:17: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Here there is an uncovering of the secret of the Person of the Lord Jesus.

The objective use is that in which something is presented to the senses, sight or hearing, as, the truth declared to men in the gospel, Rom. 1:17: "For in it (the gospel), the righteousness of God is revealed through faith, for faith" (in order to produce faith in the hearer). (See also 1 Cor. 2:10, Gal. 3:23.)

4. *Apokalupsis* (revelation, an uncovering) signifying the drawing away by Christ of the veil of darkness covering the Gentiles (Luke 2:32) "a light for revelation to the Gentiles, and for glory to thy people Israel." It is also used of the symbolic forecast of the final judgment of God, Rev. 1:1 (Hence the Greek title of the book, transliterated "Apocalypse," and translated "Revelation").

### Summary

God has revealed His will in many ways: (a) He has uncovered the ear; (b) He has made Himself known by visions; (c) He has revealed His will prophetically (see 1 Pet. 1:10-12); (d) He has uncovered the hidden things, and given revelation by His Son.

Now let me indicate, briefly, the beginning of revelation. The justice and the severity of God are made clear in Eden. God curses Satan and reveals his (Satan's) ultimate eclipse. Later, we see God's revelation to Noah of the impending doom of the world because of sin. The writer to the Hebrews says, "By faith, Noah, being warned by God concerning events as yet unseen" (Heb. 11:7). As regards Abraham, God makes His promise to him and reveals to him His plans for covenant relationship with Israel. Significantly, perhaps, we find also in these beginnings of revelation that the efficacy of the blood, as a covering, is revealed. The nation of Israel is taught that only in pursuance of, and obedience to, Jehovah's will can they find safety.

We could go on, but suffice it for me to echo the words of Moses, "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29:29.)

A. MARSDEN.



# SCRIPTURE READINGS

FOR AUGUST 1962

5—Zechariah 13.	John 21:1-14.
12—Ezekiel 33:1-20.	" 21:15-25.
19—Isaiah 29:13-24.	James 1.
26—Genesis 22:1-19.	" 2.

## James's letter

Scripture itself does not give us any certain identification of the writer of this letter. It seems unlikely that the apostle, the son of Zebedee, who was murdered by Herod so early in the church's history (Acts 12:1, 2) is the author though that is not impossible. Generally it is thought that the Lord's brother wrote it, and this may well be the case, seeing he occupied a prominent place in the Jerusalem church—read for connection Gal. 1:19; 2:12 and Acts 12:17; 15:13; 21:18. It would be natural for him to write to the scattered Jewish Christians, and he would understand their spiritual needs, knowing their background well and being greatly respected by them. This is interesting but not of the greatest importance.

There is something quite unique in both the style and substance of the letter, and yet it falls into line beautifully and harmoniously with "the other scriptures" (2 Pet. 3:16). Even though Luther called it an "epistle of straw" we can most heartily accept its message as the message of God, and have no qualms whatever about its inclusion in the sacred writings with divine as well as human authorship.

James is our brother and says so very positively. He takes the right attitude of loving, but very frank, exhortation. The writer of the letter to the Hebrews for whom in particular this letter is also intended, bids his readers "Suffer the word of exhortation," and we must take this letter to heart if we are to be helped by it, and not "shy" from its straight talking. Note the brotherliness in these verses: 1:2, 16, 19; 2:1, 14; 3:1; 4:11; 5:7, 10, 12, 19. Repetition is here with deep meaning, for he also terms them, by implication and otherwise, doubters, snobs, hypocrites, jealous, covetous, unfaithful (spiritual adulteresses), proud, slanderers and swindlers—and so may we be when we consider the royal law (1:25) and its perfect standard of holiness, by which the slightest inclination to sin stands condemned.

The opening verses call for joy in times of trial, give the reason for such an attitude—our spiritual progress, the building of Christian character—and

point to the remedy for weakness. If we fail we know why—not a short supply, but a failure to ask in faith. The wrong and the right ambitions are set forth by contrasting the passing nature of earthly conditions with the reward of faithfulness—"the crown of life" (1:12).

We find his severity in condemnation of wrong thinking, wrong speaking, and wrong doing strikes at those faults in our human nature which are so common and yet so hard to conquer. It is all so right. Our consciences approve his strictures and our love for the Saviour makes us earnestly long to come into closer harmony with Him by developing purity of thought and holiness of character right along the lines of this letter, which bears some striking resemblances to the "sermon" on the mount. It is idealistic and yet so practical. Every difficulty is matched with a remedy and a reward. Are we inclined to blame God for our giving way to temptations? We are reminded that God does not tempt, that every good gift comes from Him, and that we have been saved by the truth of the gospel revealed to us by Him (1:13, 8). Do we speak hastily and get angry? That never helps, so we must do better. To "receive with meekness the implanted word" is the remedy, and that means following its instructions; a positive work is required (1:19-27).

The Authorised Version gives us quite often in the New Testament the word "conversation" where we would now say "behaviour" or "manner of life." It is instructive that these are closely related and James deals very much with what we say. His warnings about the use of the tongue are perhaps the most-quoted of his words, and deservedly so, but again and again the question of talk crops up. We have already mentioned 1:19, but we have the treatment of the rich as against the poor (2:1-7), saying and acting inconsistently (2:12, 14:16), teaching (when we all make mistakes, 3:1, 2 etc.), boasting (3:14), wars and fightings with words (4:1), speaking evil of one another (4:11), rash future promises (4:13-17) and swearing (5:12). This reminds us that the Saviour said, "Out of the abundance of the heart the mouth speaketh" (Matt.12:34). So our speech reflects our inward condition, and this is fully recognised in the letter. "By his good life let him show his works in the meekness of wisdom" (3:13).

It will be good indeed if our readings in this letter get us all on our knees in both the spiritual and the physical sense, seeking the wisdom we need in these difficult days, and renewing longings for that holiness of life which will lift us out of any desire for the friendship of the world (4:4), and draw us nearer to God (4:4).

R. B. SCOTT.



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

### WHAT DO YOU KNOW?

WHAT do you know about the effects of alcohol on the human body? And the mind? The following scientific facts are on the basis of drops of alcohol per 1,000 drops of blood:

**Up to one drop.**—A person becomes less inhibited, friendly and self-assured. His judgment and skill are slightly decreased.

**One to two drops.**—He over-acts, talks excessively and is "funny." He is careless. Both will and skill are much reduced.

**Two to three drops.**—His vision is double. He walks unsteadily, talks incoherently, and fumbles in his movements.

**Three to four drops.**—He now breathes with difficulty and moves only slowly. He staggers and mutters, and is only semi-conscious.

**Four to five drops.**—He passes out and is "dead drunk."

**Over five drops.**—HE IS PROBABLY dead!

Beer, ale, stout, whisky, gin, cider, brandy—these are some of the "drinks" that contain alcohol, and alcohol is a killer. There is only one sensible thing to do with alcoholic drinks—don't drink them.

### DID YOU KNOW....?

(1.) That a few mischief-makers have the power (but never the moral right), to disturb the peace of God's people; to work havoc with the church and to subvert the souls of men? (Prov. 6:19).

(2.) That all difficulties and misunderstandings that arise in the body of Christ should be referred to the New Testament? A plain statement from the Word of the Lord should be the end of all controversy (Jn. 17:20).

(3.) That rites, ceremonies and customs have no place in the Christian system and should not be bound upon Christians? Do not allow any person to bind upon you any precept or command not mentioned in the New Testament (Col. 2:14).

(4.) That the necessary things are those things enjoined upon us in the

New Testament? Beware of the traditions of men; in them God is worshipped in vain (Mk. 7:7).

### WHO AM I?

I LIVED where no man lived,  
Yet man did live in me.  
I died where men do die,  
Yet no man died in me.  
I never knew human thought or wish,  
Or uttered human cry;  
Yet thoughts and wishes rose  
from me  
To the throne of God on high.

(Answer next month.)

### WHO IS IT?

The answer to last month's puzzle verse: Lot's wife. See Genesis 19:26.

### A NEW VERSION

A little girl began to recite Psalm 23 like this: "The Lord is my shepherd, that is all I want . . ." Although she made a mistake in the words she had the right thought. If we have the Lord as our shepherd—the One to guide and lead us—we have all we need. Jesus said: "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life."

### PRAISE HIM!

THE birds upon the treetops sing their song;  
The angels chant their chorus all day long;  
The flowers in the garden blend their hue,  
So why shouldn't I, why shouldn't you,  
Praise God too?

### PEN PALS

Attention, boys and girls overseas! I often get requests for "pen pals" and have decided to start a list of these requests. If you would like to write to a boy or girl in Britain, send me your address—and tell me your requirements.

Boys and girls in Britain! If you would like to correspond with someone overseas, write and tell me.

## NEWS FROM THE CHURCHES

**Adelaide, South Australia.**—We rejoice to record the baptism on Lord's Day, June 17th, of Audrey Matthews. Friends of Bro. and Sis. Matthews will rejoice with them and with the church where they are now working in Adelaide.

R. B. Scott.

**Blackburn (Hamilton St.)**—We have just concluded a wonderful five weeks' mission, with our Bro. Tom Nisbet as missionary. Though the ground was hard and stony, some of the seed fell on good ground, and sprang up to bear fruit to the saving of a young soul intelligent enough to receive the engrafted Word, so ably and interestingly put over by our brother. Shirley (her name) completes a family circle of four, a sister, father and mother, who within the past three months have joined our assembly. We are also made glad that two of our late members, Arthur and Bertha Bibby, have been restored to fellowship.

H.W.

**Blackburn (Park Rd.)**—The church here has had cause for rejecting once again in witnessing the power of the gospel. Tom McFarlane (whose wife became a Christian earlier in the year) confessed Jesus as his Saviour and was immersed into the ever-blessed Name on Lord's Day evening, July 1st. Tom obeyed the requirements of the Word as a result of the faithful teaching given both in the home by our sister and in our assembly. Our prayer is that he will remain faithful and, with God's help, be the means of proclaiming to others the word of truth.

The church at Park Road appreciate the kindness of their brethren at Hamilton Street, who loaned them use of the baptistery.

R.R.

**Ilkeston.**—We thank God for uplifting times experienced at the eighty-second anniversary held on Saturday and Lord's Day, June 2nd and 3rd.

Saturday, tea was served, to which over a hundred and twenty brethren from churches far and near partook. At 5.45, Bro. Edward Gregory presided over a gospel service, addressed by Brethren Paul Jones (Birmingham) and A. E.

Winstanley (Tunbridge Wells). Both speakers gave inspiring addresses much appreciated by the large number present. A report of the church activities was given by the secretary.

Lord's Day gatherings were likewise enjoyed, as Bro. Winstanley continued his ministrations in the Word. Sixty members gathered around the Lord's Table. Afternoon and evening, the children of the Lord's Day school gave of their best in recitation and song. Bro. Winstanley preached from the theme, "He that believeth and is baptised shall be saved." He got his message over to the people with power and conviction.

Sis. Gwen Smith and Sis. Marjorie Brown trained the children in singing. Sis. E. Wells was in charge of recitations. Afternoon and evening offerings, in aid of Famine Relief, realised the sum of £14 7s.

F. Gregory.

\* \* \*

Light is the task when many share the toil.

## OBITUARY

**Doncaster.**—The church at Doncaster has suffered a further loss, in the death, on June 25th, of Sister Mrs. Street. Sister Street had reached a good age, and had been in failing health for some time: In her early life she was associated with the church at Selston, moving to Bentley with her husband, the late Bro. J. Street, almost fifty years ago. Later Bro. and Sis. Street joined the Doncaster church.

Sister Street has been a very devoted and consistent Christian, and a faithful and loyal member of the church. She was very definite in her adherence to the plea and principles of the Churches of Christ, and deplored any departures from what she regarded as our plea, as a people. Her interest and support of the work of the church was maintained almost to the end.

We mourn these broken ties with those we have loved and had fellowship with, but we have the memory of one who faithfully served her Lord, and now is forever with the Lord. Our sincere Christian sympathy is extended to the family in the loss they have sustained.

J. Garnett.

## COMING EVENTS

CHURCH OF CHRIST, SUMMER  
LANE, BIRMINGHAM

..... "She called together her friends and neighbours, saying, Rejoice with me for I have found that which was lost."

In November, 1940, we lost our building and since then we have been looking for a replacement.

The Lord has richly blessed us, and very soon we will be meeting in our own place again.

Like the woman in the parable, we want you all to come and rejoice with us, and have arranged a tea and social meeting for this purpose.

On Saturday, August 25th, 1962, tea will be served from 4 p.m.

The meeting will commence at 5.30. Speakers invited are Brethren Albert Winstanley and Frank Worgan.

Should anyone need overnight accommodation, please write to Brother H. Hardy, 67 Broomhill Road, Birmingham, 23.

## AUTUMN RALLY

**Kentish Town.**—Saturday, September 8th. Afternoon session 3 p.m., evening 6.30. Tea in the chapel at 5. Bro. Winstanley and others speaking. Brethren from all parts expected and welcome.

**Kentish Town.**—Anniversary meeting: Saturday, October 6th. Meetings as for the Rally. Further details next month.

## LIST OF CHURCHES

The "Scripture Standard" List of Churches is now available. Sixpence in stamps will cover cost and postage. Send to Paul Jones, 41 Pendragon Road, Birmingham, 22b.

## A NEW ADDRESS

We are asked to publish the new address of Bro. and Sister Percy and Hilda Street, which is 59 Church Street, Barrow-in-Furness, Lancashire.

## NOTICE

Italian young lady, aged 18; wants to stay Sept./Nov. with a Christian English family to improve her English. Would serve as nursemaid in exchange for board.—Write in first case to R. B. Scott, 96 Chetwynd Rd., London, N.W.5.

## TO MAKE YOU THINK

THE population of the world is *three thousand million* people. Hard to grasp, isn't it? But here's a shocking fact: one person in every three faces death ~~through malnutrition—a polite way of~~ saying that these people do not have enough to eat! It seems hard for us to realise it, but it is true. Multitudes of babies in lands like India and Africa will never grow up. The reason? Lack of food. In this country we are well blessed. If we really belong to Jesus then we *must* do whatever we can to help those in need. Remember please, always, that Jesus "went about doing good." Let's be like Him.

**THE SCRIPTURE STANDARD** is published monthly. Prices: Home, one copy for one year, 10/; two copies 18/6; three copies 26/6 post free. Canada and U.S.A.: one copy, one dollar 50 cents. All orders and payments to the 'S.S.' Agent and Treasurer: **PAUL JONES, 41 Pendragon Road, Birmingham 22B.** Tel. Birchfield 5559.

Articles, letters, appeals etc. for insertion must be sent before the 10th of the month to the Editor, **C. MELLING, 133 Long Lane, Hindley, Lancs.** News items, obituaries, coming events, personal notices, change of address, etc., to **W. BARKER, Station Road, Langley Mill, Nottm.** Payments to **PAUL JONES**, as above.

**EVANGELIST FUND:** Contributions to **R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.**

Secretary of Conference Committee: **A. HOOD, 45 Park Road, Hindley, nr. Wigan.**  
**NYASALAND Mission:** Contributions to **W. STEELE, 21 Niddrie Road, Portobello, Edinburgh, Mid Lothian.**

Hymn Book Agent and Treasurer: **FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire.** Tel. Morley 255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill.