

The SCRIPTURE STANDARD

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

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PERSONAL OR SOCIAL SALVATION?

IN THE "British Weekly" of June 8th appears an article "I can't go to Earl's Court this Year" by Brian Cooper, a Baptist. The article concerns Billy Graham's "All Britain Crusade" in June of this year. The writer in it explains his reasons for his resolve not to support the Graham campaign, hence its title.

Mr. Cooper writes that he owed his "original Christian commitment to Billy Graham's 1954 Harringay ministry." The writer renounces Graham's methods of "mass conversion" and his theology. He criticises the "massed choir, sickly electronic organs, narrowly personal conversion to Christ." He compares these unfavourably with "the 'serving church' and its outreach in terms of community relations, neighbourhood projects, housing schemes and involvement in war on world poverty." Mr. Cooper goes on: "Steadily and painfully we are learning that the only gospel meaningful in modern society is one that takes it fully seriously, **serving within it without preaching at it**" [Cooper's stress]. Dr. Graham does not proclaim this kind of gospel . . . Personal commitment to God in Christ is only complete if it includes commitment to the world.

"The highly personal definition of the Gospel preached by Graham is too limited either to explicitly include, or implicitly result in, such a wider Christian concern for man in his secular need."

The above quotations reveal the aim of the writer of the article. It is that the preaching of personal salvation is not the message the church has for the modern world, but that all it will accept is on the secular, material, worldly level.

WHERE WE AGREE

We agree even more with much that Mr. Cooper says of the message and confess that so far as regards us in churches of Christ we are not nearly as interested and concerned as we should be with feeding the hungry, clothing the naked and helping the handicapped, the sick, the weary, the aged and the struggling.

We agree even more with much that Mr. Cooper says of the message and methods of Billy Graham. He preaches a conversion and salvation unknown to the New Testament. He teaches men and women that they are "saved" when he has no New Testament authority for doing so. He tells them to join the church of their choice. The consequence is, that when these people desire to identify themselves with those who consciously strive to carry out the will of God relating to salvation they have to begin where Billy Graham leaves off. These misguided folk have never been added to the church, and are shocked when they are told and shown from scripture that they need to be baptised.

Some eighty years ago G. Y. Tickle wrote a poem to the great "revivalist" D. L. Moody—"O thou great evangelist." In the poem he stressed the power over audiences of that great preacher, and the still greater power he would have if he told his hearers the way of salvation as laid down in the New Testament. We remember once reading of an old lady who went to Moody after the evangelist had preached on Peter's sermon at Pentecost. She reminded him that, when the people had cried out "What shall we do?" Moody had not given them Peter's answer, "Repent and be baptised." On one occasion we heard a radio sermon from Billy Graham on the same passage of scripture. Believe it or not, Graham suc-

ceeded in getting through the chapter without mentioning baptism! This is downright dishonest treatment of the word of God, a wresting of scripture to, it may be, the destruction of many. To write to Billy Graham on these matters has been proved to be in vain, for the reply is that he never preaches anything controversial, politically, socially or theologically.

WHERE WE DISAGREE

But we see a fundamental fallacy in Mr. Cooper's argument. He writes as though the seeking of "personal salvation" excludes the carrying out of responsibilities to one's fellow creatures; as though it is a case of "either-or," one or the other. This reasoning we often meet with: for instance, one who keeps apart from all that pertains to war is asked "Would you like an enemy soldier to break into your home and kill your wife and family?"; one who stands against colour bar is asked "Would you like your sister to marry a black man?"; one who opposes blood sports or the inflicting of cruelty upon animals in vivisection is asked "Wouldn't it be better to show more concern in opposing cruelty to children?" As though to stand for what is right and good in one case means that you are in favour of wrong and evil in the other. Surely no such choice needs to be made. It is not either this or that, but both this and that. In other words one can be a Christian in the Bible way without withdrawing from one's service to the needy. The ten commandments consisted first of the responsibilities of God's people to God, and second of their responsibilities towards their fellows. And nine of the commandments are re-enacted in the New Testament as applying to Christians.

The teaching of the Bible as to the Christian's service to the world is quite as clear and insistent as its teaching concerning salvation. A perfect balance is maintained between these two aspects of love to God. But we are seeing an over-stress upon social service by the church and a lack of stress upon the need for personal salvation and consecration of life to Jesus Christ. Mr. Cooper sees it as the church's duty to the world "to serve within it without preaching at it." It is clear that the former is taking the place of the latter—that the church is rapidly becoming a means of social and secular service, and is losing both the desire and the power to "preach the word." We cannot but feel that this unbalance is because the church (as Mr. Cooper means it) has lost any confidence and conviction she ever had in the power of the gospel preached to the world, and is concerned to justify her existence by changing her approach to a social one. In changing the approach she has changed her message. Read religious magazines, listen to the radio and you will realise that as often as not these articles and talks could equally well be made by a politician or a social worker as by a minister of the gospel. The plain fact is that the church no longer speaks with authority, as having a message from God. She no longer has any confidence in the Bible as the unique word of God. She has rejected the miraculous and supernatural and has come down to the level of the natural and worldly. She must seek, therefore, to justify her existence in political and social service.

Instead of the pure and meaningful terms of the New Testament, such as salvation, consecration, eternal life, we hear much from the church about "mission", "commitment", "involvement"—whatever these terms may mean.

The choice, if such there must be, is not between Billy Graham's gospel and the social gospel, but between the way of God as plainly shown in the Bible and the way of men as displayed in the present approach of the church to men. The one holds out hope of better and more assured life in this world, feeding and housing men better. But an animal is perfectly satisfied if it has comfortable living conditions and ample food. Surely men need something further than these. The other, God's way, is to give men new joy in life by living as children of God, and the assurance, the guarantee, of "rejoicing in the glory of God" throughout eternity. Jesus showed His disciples that in this life they would experience abundant blessing, and "in the world to come everlasting life." "Choose you this day whom you will serve."

EDITOR

In God I have put my trust.

(Psalm 56, 11.)

—Casting all your care upon Him, does not imply such concerns as the natural intellect may decide on as fit occasions for faith and prayer. It necessarily includes whatsoever can burden, or tempt, or grieve a child of that Father who declares that the very hairs of our head are numbered. Prove the blessed truth of complete faith in Jesus.

INTERCESSORY PRAYER

ACCORDING to Luke 22:31-32, the conversion of Simon Peter was largely a result of the intercessory prayer of Christ on his behalf. It would be hard for me to explain to all those reading this how deeply I long for their prayers. I cannot tell you how much I would appreciate it if you would pray for me daily. Give me as much time as you can spare. I know that you have your own needs to pray for, and your loved ones, and the sick, and the rulers of nations. Pray for them first, but then if you can spare me but thirty seconds, pray for me that half minute. Pray that I may become more perfect in love, more diligent in prayer, more humble, more self denied, more self controlled. Pray that I may be closer to God, more submissive, more surrendered. Pray that I may be freed from the grievous faults that others see in me which I have overlooked or excused simply because they are mine. Pray that when I preach God may speak through me and I may give myself as a channel for His word to touch lost souls rather than as a lecturer interested in my own reputation as a preacher.

Am I being selfish in pleading for so much prayer? Probably so. Do I want more than my fair share? Perhaps so. If you haven't time to pray for me then leave me out. But be sure that your lack of time arises from the fact that there are so many others you must pray for; not from the fact that there are so many games you have to play, so many newspapers you have to read, so much money you have to make, so many hours you have to sleep, so much smart conversation you have to indulge in, so much scheming you have to do, so much high sounding trash you have to read, so many television programmes you have to watch, so many gossip sessions you have to engage in. In other words, if you can't find time for me in your prayers because you can't find an hour a day for prayer then you are just not praying enough.

Jesus went out to the mountains to pray (as His custom was). Prayer was an habitual thing with Jesus. On one occasion he prayed all night. Some of you have fished all night, played all night, worked all night, read all night, sat up and talked all night, tossed and tumbled on your bed all night; but have you ever prayed all night?

You have awakened early in the morning to go to work, to take a walk, to make a trip; have you ever got up early to pray?

Do You Believe In Prayer?

Do you believe in intercessory prayer? Do you think it really will accomplish something? I have said it was Christ's prayer for Peter that made a major difference in his conversion. It was the prayer of Moses that saved Israel in the wilderness. It was the prayer of Abraham that saved Lot from Sodom.

If you could, by working just two extra hours a day, make hundreds of pounds more this year and give it all to the Lord, you would still serve the Lord better by spending that two extra hours in prayer. Money without prayer will destroy a church; so will high pressure programmes and scholarly preaching, and entertaining social events. Without prayer all these things will become corruptive.

How To Find Time To Pray

If you want your life to be filled with such power and glory and radiance as you never dreamed possible, start wresting from unessential activities time for more prayer. If you have been sleeping seven hours, start sleeping six and a half and use the half hour gained in prayer. If you have been reading whatever you read an hour a day, take a half hour of this time for prayer. Sacrifice a half hour of your television time for prayer. It will amaze you how quickly you can pick up a couple of extra hours a day for intercessory prayer. That extra time will change your life and everything that touches your life. You will discover more unessentials that can be sacrificed. Within a few months you may discover that you have as much as three hours a day for prayer. Make a prayer list. Put your loved ones down first. Then put down the names of your church leaders and the rulers of nations, of any sick or otherwise unfortunate people you know; of those preaching the gospel; of harassed mothers with problems; of young people you know who are facing the crisis that youth must face. Save space for people who request your prayers and when they do request them put them at the top of your list.

What Prayer Would Do For Us

If all who are reading this would follow the above suggestion, the church within a year would have undergone a change past believing. If just a few would do it there is hope. Whenever you pray for anyone pray that they may learn to love prayer and to take time for it.

When you start praying like this, people are probably going to call you a fanatic. They are going to argue that you should spend more time doing and less time praying. They are wrong. I have done more in fifteen minutes after an hour of prayer than I have done in five hours after five minutes of prayer. If I try to do personal work without prayer, I can work hard all day, make ten calls, and nothing of lasting value comes of it. But I have spent an hour in prayer and then made one fifteen minute call and seen a soul saved. I have studied three days on one sermon and then it has been a flop, but I have prayed two days and got up a sermon the third and seen men really moved by the preaching. I have met with church leaders and argued for two hours with nothing accomplished. But I have met with them and prayed for one hour and seen things accomplished without any argument at all.

Is there something wrong with the church today? Yes, I think there is. We are just not praying enough. If the church ever gets to praying as it should nothing will be impossible.

N. E. RHODES Jr. in "Gospel Tidings."

STUDIES ON THE TABERNACLE

No. 4: The Worship

FOR this study we refer the reader to Exod. 29 and 30. It will greatly help in understanding the type of worship followed in the times of the tabernacle, and the infinite detail that had to be observed under penalty of death, (e.g. Exod. 30: 20). The reader will appreciate that it is not possible or even needful to go into all the elaborate ceremonies associated with the consecration of the priests to their high office: the scriptures do it far better.

THE PRIESTS AND THEIR DUTIES

Briefly there were four types of sacrifices in connection with the tabernacle: 1, Sacrifices of sin offering; 2, Sacrifices of burnt offerings; 3, Sacrifices of atonements; 4, Ordination of priests. These services were all conducted by priests drawn from the tribe of Levi, for only Levites could be priests under the old dispensation; the reason is given in Exod. 32—only the tribe of Levi came to Moses's side during the great golden calf sin, and they were used by God to punish the Israelites for their gross sin (see verses 26-28).

Let us now turn to the **GARMENTS** the priests had to wear in the performance of their duties (Exod. 28). First the priests had to wash at the laver after offering sacrifices, and then don the priestly garments before proceeding into the tabernacle proper, these garments consisted of, 1, a holy linen coat; 2, linen breeches; 3, a linen girdle; 4, a linen mitre; finally a breast-plate of twelve precious stones representing the twelve tribes. The reader will see the details entered into, and the importance of carrying out the instructions. We to-day ought to see the importance of attending to what was said concerning the New Testament Tabernacle—the church—in regard to its worship. In this day of grace we are not under pain of instant death for disobedience; but we must not take advantage of an indulgent God by so neglecting His simple ordinances.

Only after sacrifices and washings at the laver, were the priests allowed inside the Tabernacle to perform their other duties.

In the tabernacle itself three **ORDERS OF SERVICE** were followed:—the replenishing of the oil in the lampstand every day as this, the only illumination in the tabernacle, had to burn night and day; the priests also offered incense at the altar of incense night and morning; and once a week, on the sabbath day they must eat of the shewbread.

There was also a special duty of the High Priest of great significance: once a year he was to go into the Holy of Holies to offer sacrifices to the Lord, and Exod. 39 gives us great detail of the special garments Aaron had to wear before he went into the presence of the Lord on this awe-inspiring occasion, with special reference to the bells and pomegranates he wore round the hem of his garments, "that he die not" (Exod. 28: 33-35) and to the golden crown engraved with the words "Holiness to the Lord."

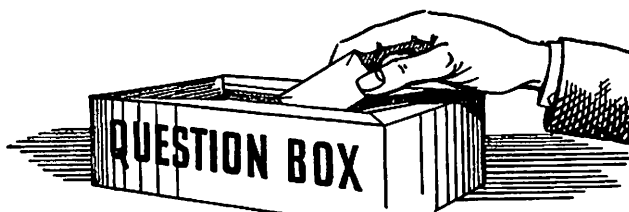
The pomegranates were believed by the ancient Hebrews to be symbolic of fertility, and the purpose of the bells was to enable Aaron to be heard as he moved about in his sacred duties, thus conveying to the people outside that all was well with Aaron inside the Holy of Holies.

In these lighthearted days when so much is taken for granted in church life, the lesson is thus conveyed of the anxiety of the worshippers in the tabernacle as

Aaron ventured into that sacred place, and the great care that would be taken to ensure that all was as the Lord required before the High Priest entered beyond the veil into the presence of God.

Our own worship would be conducted far more reverently if we remembered that when we meet we too are in the presence of God and ought to conduct ourselves accordingly. Worship would be far richer and achieve more for our spiritual life if we did just that. We express the hope that one result of these studies will be to give us a deeper consciousness of our responsibilities to God and to see that we are suitably clad in the spiritual garments of humility and obedience when we go before His presence in worship.

HAROLD BAINES.



Conducted by
James Gardiner

Can a "born again" Christian become a bad one? If so please explain 1st John 3: 9. PERHAPS the observation ought to be made at the outset that the term "Christian" was, and is, only applicable to persons who have been "born again." In other words the New Testament does not lead us to suppose that people who have not been born again, of water and the Spirit, can be properly referred to as "Christians." There are no other kinds of Christians than "born again" ones.

NEW TESTAMENT EXHORTATIONS

I suppose it has been said many times that the New Testament would not exhort us so often to remain steadfast and faithful if it were impossible for us to become "bad Christians" (to use the questioner's terminology), or to fall from grace. Satan was the first to suggest that fears of man's falling from grace were groundless, when in the garden of Eden he reassured Eve by assuring her that "Ye shall not surely die." Satan's words deceived Eve. Let us not likewise be deceived by the Satanic doctrine of "once saved, always saved." I suggest that consideration be given to Heb. 3: 12: "Take heed brethren, lest haply there shall be in any of you an evil heart of unbelief, in falling away from the living God"; 1st Cor. 10: 12: "Wherefore let him that thinketh he standeth take heed lest he fall;" 2nd Peter 1: 10: "Wherefore brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never fall."

It is sometimes suggested that, if a disciple is overtaken by sin and falls away from the faith, this merely shows that he could not have been a true disciple in the first place. The above three quotations were addressed to all the saints and are applicable to all of Christ's disciples today. How can a man fall from a position he never occupied in the first place? If there should still be a lingering doubt about this then surely the following statement refers to "true" disciples (i.e. those who had escaped the defilements of the world through the knowledge of the Lord and saviour Jesus Christ): 2nd Peter 2: 20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." Many of Christ's parables emphasise this truth. Paul personally appreciated man's proneness to fall and said, "But I keep under (or buffet) my body, and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9: 27).

MEANING OF 1 JOHN 3: 9

The explanation of 1st John 3: 9 hinges, I believe, on two words in the verse—"commit" and "cannot." The verse does not, and indeed cannot, mean that God in some special way prevents "born again" disciples from sinning. The first part of the verse would better read, "Whosoever is born of God is not committed to sin . . .", or does not make a practice of sin, or does not live a life of sin. It cannot be claimed, however, that the Christian is without sin (indeed if he claims

it he is a liar) but he does not willingly commit it, and avoids it strongly. Paul speaks in Rom. 7 of the continual warfare going on inside each of Christ's disciples between good and evil, and in verse 19 says, "For the good that I would I do not; but the evil which I would not, that I do." The disciple, therefore, is occasionally guilty of sin and in this sense, has committed a sin, but is not, like Satan's disciples, committed to a lifetime of ungodliness.

The word "cannot" in the verse refers to moral restraint rather than physical incapability. It does not mean that the disciple is incapable of sin, because in this same 1st epistle John says, in Chap. 1: 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; and V.9. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and V.10. "If we say that we have not sinned, we make him a liar, and his word is not in us." In Chap. 2: 12, John says, "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We see then that this word "cannot" is not used in the sense of its being impossible for a "born again" disciple to sin. He that is "born of God" has been bought with a price and he is not his own—there are certain places that he cannot now frequent and certain things that he cannot now do. He is still physically capable of frequenting such places and doing such things, but his love for his Saviour restrains him. This is the sense of the word "cannot" in this verse. A Christian cannot tell a lie—is the unvarnished truth always told? A Christian cannot absent himself from the Lord's table—has it ever happened? A Christian cannot neglect an opportunity to confess Christ—does he ever? A Christian cannot ever fail to preach the gospel—does he always? A disciple of Christ may be asked to assist in committing a crime, perhaps by a stranger, and his answer would be, "I cannot do such a thing." Of course he could do it in the physical sense, and no-one apart from the police would try to stop him (certainly God would not physically interfere to stop him). "Cannot" then in this sense, and in the verse under discussion, refers to moral and conscientious restraints that the disciple places upon himself, because of his relationship to Christ as a disciple, and not because of the intervention of God in some special or supernatural way.

Yes, a "born again" person can fall from grace and be overtaken by sin, but as John also says, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

NEGATIVE PREACHING

THERE seems to have developed an attitude in the church today that to say anything about anyone, to say someone is preaching or practising error, is wrong. That to do so is to adopt a "Holier than thou" attitude and is un-Christian. Whilst the scriptures allegedly supporting such an attitude are well quoted the words teaching on the necessity for straight speaking are being ignored. I believe it is time that we looked at the other side for awhile, in order that we may obtain a more balanced view of things. This article is a humble attempt to do this. I have confined myself to the New Testament teaching on the subject, although there is ample support for similar teaching in the Old Testament.

"Hypocrites, Hypocrites, Hypocrites, Hypocrites, blind guides, fools and blind. Hypocrites, blind guides, full of hypocrisy and iniquity, hypocrites, serpents, generation of vipers" (Matt. 23:13-33). So does the Lord's tongue condemn in a few minutes' speech those who do not accept him. There is here no holding back, no pulling of punches, no soft mushy love that we are told was Christ's way. Jesus right through the gospels was a blunt speaking man, calling men by what he knew they were: "generation of vipers" (Matt. 12: 34); "false prophets" (Matt. 7: 15); "faithless and perverse" (Matt. 17: 17); "fox" (Luke 12: 32); "born of fornication" (John 8: 41); "children of the devil" (John 8: 44); "thieves" (Matt. 21: 13); "ravening wolves" (Matt. 7: 15). It is small wonder that those who received such condemnation should have sought to kill him. Jesus came not to bring peace (Luke 12: 51) amongst men but to give peace in men (1 Cor. 7: 15). This frankness was by no means confined to Christ. John the Baptist was equally as outspoken (Luke 3) and the disciples followed in their Master's footsteps (Acts 5: 3; Acts 7: 51; Acts 8: 2). Isn't it time we followed in them too?

This "negative" preaching, as it is sometimes called, was not only addressed to people outside the church, as in Matt. 23, but also to those in the church (Rev. 2: 7); not only to groups of people (Rev. 2: 15) but also to individuals (Gal. 2: 14).

Whenever N.T. writers found any person teaching error they lost no time in bringing this to the attention of the individual and to the church. Where the

error was one of unknowing ignorance a quiet talk set the matter right (Acts 18: 26). But where false doctrine originated in spite of knowledge of the truth, the exponents were soon brought under the searchlight as Hymeneus and Alexander (1 Tim. 1: 19), Phygelus and Hermogenes (2 Tim. 1: 15), Philetus (2 Tim. 2: 17), Demas (2 Tim. 4: 9), Diotrefes (3 John 9), Ananias (Acts 5: 3), Simon (Acts 8: 23), Elymas (Acts 13: 10). Even the apostles themselves could not escape this self-cleansing nature of the early church, as Paul was forced publically to denounce Peter (Gal. 2: 14). What has happened to our fight for truth today? Are we still trying to "purge out the old leaven" as we ought? (1 Cor. 5: 7).

The concern for truth in those early days was very great; those who failed to weed out error or remained silent whilst error was being taught were severely reprimanded. See our Lord's rebuke to the church at Pergamos (Rev. 2: 14-16) and to the church at Thyatira (Rev. 2: 20). Paul adds his rebuke to the Corinthians (2 Cor. 11: 3; 1 Cor. 5: 12). Let us try to ensure that we do not have a similar charge levelled against us. Let us not give way to the purveyors of false doctrine "an inch" (Gal. 2: 5, Phillips). In Christian warfare we cannot stay on the fence: either we are fighting for truth or we are assisting Satan, merely by keeping silent when our voice should be heard. There can be no pact of non-aggression with the devil.

With so much exhortation in general for us to be on our guard against heresy in any form, it is strange that this has been glossed over in the cause of "peace and unity." Look at Matt. 24: 4, Rom. 16: 17, 2 Cor. 6: 14, 2 Cor. 11: 13-15, Gal. 2: 4, Phil. 3: 2, Col. 2: 8, Col. 2: 18, 2 Thes. 3: 6, 1 Tim. 4: 6, 1 Tim. 6: 3, 2 Tim. 2: 16, Tit. 1: 11, 2 Pet. 2: 1, 2 John 10, Jude 17. It is time we heeded these exhortations without caring for those against us (Phil. 1: 28), not shrinking from rebuking those who disobey the truth (2 Cor. 10: 6).

Having demonstrated that we all have freedom to ensure that we all are walking in truth (1 Tim. 4: 6, Phillips) let us ensure that "Our battle is to bring down every deceptive fantasy and every imposing defence that men erect against the true knowledge of God" (2 Cor. 10: 6, Phillips), for "they must be silenced" (Tit. 1: 10, Phillips), being careful that we do not "tear each other to pieces and destroy our fellowship altogether" (Gal. 5: 15, Phillips). If we can examine ourselves (2 Cor. 13: 5) carefully, prayerfully and in love and humility challenge any deviation from the truth, then we can ensure that we do not share the Lord's condemnation of the Pergamos church, but receive the commendation of the Ephesians "ensuring also that we are good ministers of Jesus Christ" (1 Tim. 4: 6).

BRIAN J. BOLAND

SCRIPTURE READINGS

JULY 1967

2—1 Samuel 2:12-26

2 Timothy 3

9—1 Samuel 3

2 Timothy 4

16—Ezekiel 33:1-20

Titus 1

22—Ezekiel 33:21-33

Titus 2

30—Ezekiel 34:1-16

Titus 3

TITUS: A MAN OF GOD

WE are considering this man and his work as we read Paul's letter to him. The title we have applied to him in our heading is used over 40 times in the Old Testament, mostly in the books of history—Samuel, Kings and Chronicles. It is applied to Moses and to many messengers of God. It occurs only twice in the New Testament, once to Timothy (1 Tim. 6:11) and then surely to every Christian (2 Tim. 3:17). It can certainly be applied rightly to the subject of our study, and we should all be endeavouring to live up to it. We have a message from God.

It seems strange to us that Titus is not mentioned by Luke in Acts. It is certain that he was with Paul and Barnabas when they went from Antioch in Syria to Jerusalem as recorded in chapter 15. The facts related there to the church and elders about the conversion of the Gentiles were accepted and approved with minor restrictions. Paul records the presence of Titus in Galatians (2:1-10). Evidently in spite of the apostolic and church decision, some Judaizing Christians tried to insist on the circumcision of Titus—and we learn of course he was a Gentile by birth ("being a Greek," verse 3).

The case of Timothy was different, on account of his mother being a Jewess, which could have made an excuse for misunderstanding Paul's own position (Acts 16:3). Paul had no disrespect for Moses or the Law, although he regarded himself and all Christians as under law to Christ—not to Moses. Entrance into Jewish company (and Jewish hearts) could hardly be won by one regarded as encouraging disrespect for Moses. So in the case of Timothy he showed both respect and obedience, and at Jerusalem accepted the advice given to him in relation to vows (Acts 21:20-28). Timothy

would be able to get a hearing by being a circumcised man, where otherwise doors would be shut,

No compromise of any kind was possible in the case of Titus. Probably he was among those Gentiles who heard the preaching of Paul either before or after he was brought to Antioch by Barnabas (Acts 11:25 & 26). "My true child after a common faith" (Titus 1:4) surely tells us that it was through Paul that Titus came to know our Saviour. We note he calls him also "my brother" (2 Cor. 2:13). So the relationship became very close. They worked together, whether actually in one another's immediate company or otherwise. It is certain Titus was known to the Galatians and possibly he was the bearer of that letter, in which he is mentioned so casually (2:3). He had had some work with the Corinthians, and it looks as though he was in some sense the originator of the collection among the Gentile Christians for the Jewish Christians (2 Cor. 8:6)—"the upshot is that we have asked Titus, who began it all, to visit you and bring this work of generosity also to completion" (N.E.B.). He had certainly introduced it to the Corinthian brethren, and with them he had a close bond. He was as concerned as was Paul himself that the first letter should be humbly received and accepted. Please read references in 2 Cor. 7:5-16 and 8:16 & 17. He had probably taken the first letter from Ephesus during Paul's stay there, and was the bearer also of the second. What a commendation is in the words "Did Titus take any advantage of you? Walked we not in the same steps?" (2 Cor. 12:18), or "my partner and my fellow-worker" (2 Cor. 8:23)!

Some time after his release from Rome Paul and Titus worked in Crete. It may be, of course, that there were already Christians there, for Cretans were present in Jerusalem when the gospel was first preached (Acts 2:11) about thirty years before this evangelistic effort. Evidently churches in every city needed further instruction and "setting in order" (Titus 1:5). The apostle had other urgent work to do. His time was short, and "the care of all the churches" was his care (2 Cor. 11:28). Having full confidence in Titus he leaves him with a really difficult task and the letter is written to give help and encouragement.

A brief survey of the letter will show what Titus faced and how he was to handle the situation. The people of Crete had a bad reputation, and the preachers could confirm it (1:12 & 13). False teachers of Jewish origin leading some astray from the truth had to be dealt with, and were to be directly and openly rebuked by Titus himself, and their mischievous work was to be countered by the appointment of outstandingly Christian men. The qualifications

are quite hard to meet today. What must they have meant in that time of entirely heathen morality? Experience and good reputation were to be combined with ability to teach truth and refute error—two constant needs to maintain the cause.

Titus must exhibit the Christian virtues in full measure, and thus by example as well as by precept uplift the life of the church. Specific instructions are given for four separate types—the old men, the old women, the young women and the young men. The solution of social troubles inside and out of the church lies in good behaviour, with the overall thought of facing life with sober thought and care for one another. Those who were slaves might be disposed to feel elevated by their new life in Christ, and are therefore given special instruction for good behaviour. They are transfigured by the new life. The general need for submission to authority is emphasised, for a new outlook on life might lead to contempt for rulers whose standards were low, in some cases contemptible. The controlling restraint must be the realisation that our salvation is not ours because we deserve it but because "the kingdom of God our Saviour and His love towards man appeared" (3:4 & 5). It is not ours to condemn others but to look to ourselves "lest we also be tempted." The behaviour of Christians under unjust persecution has made Christ visible in them.

R. B. SCOTT

GOLDEN RULES FOR PARENTS

- 1 Keep your children in school during school hours.
- 2 Know where they are after school hours.
- 3 Help them to choose the right kind of companions and amusements.
- 4 Discipline them when necessary.
- 5 Bring, do not send, them to Bible school and church services.
- 6 Provide daily study and prayer in the home.
- 7 Give your financial and active support to the work of the church.
- 8 Take time for your children—give them the sympathy, instruction and guidance they need.—F. J. Dunn.

THE CHRISTIAN'S PLATFORM

(Eph. 4:4-6)

- 1 Unity of worship—One God.
- 2 Unity of authority—One Lord.
- 3 Unity of organisation—One Body.
- 4 Unity of life—One Spirit.
- 5 Unity of teaching—One Faith.
- 6 Unity of practise—One Baptism.
- 7 Unity of purpose—One Hope.

NEWS FROM THE CHURCHES

Bedminster, Bristol.—On the weekend of May 21st we had the great joy of hearing the good confession of three young men and of witnessing them obey their Lord in baptism. We pray they may be kept faithful and a means of much blessing to the church. Our joy was also shared with Bro. C. Melling who was with us for the occasion of our church anniversary, to whom we extend our thanks for faithful service.

Len Daniell.

DEBATE

Belfast.—After months of meticulous preparation the debate between Mr. D. P. Kingdon, M.A., B.D., Principal of the Baptist College in Ireland, and Bro. Frank Worgan got under way at the Ulster Hall on Friday and Saturday, June 2nd and 3rd. An audience of nearly 900 listened each night with rapt attention as the two men sought to show what was the will of God in our salvation.

Bro. Worgan affirmed Proposition 1 on the first night—"The scriptures teach that the penitent believer must be baptised in order to receive remission of his sins." On the second night, Mr. Kingdon affirmed Proposition 2—"The scriptures teach that remission of sins is obtained by faith alone before and without baptism.

Using an overhead projector Bro. Worgan demonstrated his points with telling effect. These charts will be incorporated in the book which is now in the hands of the printers and will help to show how invincible was the position Bro. Worgan took.

It would be true to say that to all but the most prejudiced, Mr. Kingdon eminently failed to answer the charts, especially the one on Mark 16:16. Indeed, on the second night Bro. Worgan showed in the most irrefutable way the weakness of the Baptist position, when he invited Mr. Kingdon before the packed assembly to show whether or not he believed the words of Jesus contained in that verse by deleting on the chart either "He that believeth and is baptised shall be saved" or "He that believeth and is not baptised shall be

saved." This Mr. Kingdon repeatedly and pointedly refused to do.

Time after time during the first night Bro. Worgan called on Mr. Kingdon to tell the audience what baptism does for a person if it does not save, and again all through the evening Mr. Kingdon chose not to reply. His difficulty was apparent, and against the evidence that Bro. Worgan piled up from the scriptures and from his own Baptist scholars Mr. Kingdon was impotent.

While Bro. Worgan was very competent on the Friday night, he really excelled himself on the Saturday night, when he was in the attacking position. Mr. Kingdon did his best to justify the untenable doctrine of salvation by faith only, basing his reasons mainly on Romans 4. The volatile Irish audience became restive when point by point was demolished of Mr. Kingdon's reasoning and once or twice the moderator had to call for order. The debate was a signal victory for truth, and has thrust the Church of the Lord into the forefront of the Irish religious scene.

The book will be published early in July, and we would urge every Christian to obtain a copy by writing to Church of Christ Information Centre, 276 Newtonards Road, Belfast 4, Northern Ireland. Orders are pouring in; secure your copy now.

Joe Nisbet.

East Ardsley, Morley and Dewsbury.

The above three churches have just concluded a united mission effort, which has been a great success.

Meetings have been held in Ambler's Mill Canteen at Ardsley from June 5th to 11th, and Brethren A. E. Winstanley and P. Partington did the preaching.

The meetings have been very well attended, well over 100 being present on a number of evenings. The large attendance of friends was a great encouragement to us all, reaching to over 20 on a number of evenings. Some very useful contacts have been made, and we feel that some are near to decision. After going to his bed on Wednesday, June 7th, 18-year-old Harry Hardy, son of Bro. and Sis. Tom Hardy, of East Ardsley, came downstairs to tell his parents that he had decided to accept Christ as his Saviour, and obey Him in baptism. He was immersed the following evening at Morley. We give God the glory!

If, what we have witnessed, is a sample of what can be done when Christians work together, it is time that we, along with others, did more of his kind of work.

The management of Ambler's Mill have been most helpful in making the canteen available to us, in an area which has displayed an interest in our work.

Hindley.—We have been greatly encouraged by the addition of Terry Welsby to our number. He has attended quite a number of our meetings, through the influence of his fiancée Sis. Ann Whittle, and as a result became impressed with the simplicity and truth of the gospel and became obedient to that "mould of doctrine" and was added by the Lord to His church.

We pray our new brother may "grow in grace and in the knowledge of our Lord Jesus" and be the means of the enrichment of the lives of his friends.

Peterhead.—We were happy to have Brother Andrew Gardiner for two weeks. We were refreshed by his teaching and visits. We also had Brother Claude Parrish for two weeks. Both brethren are from the church at Broomhouse, Edinburgh. Our hearts rejoiced when Sister Betty Wedderburn from Corby was restored to her Master. The same evening at eleven o'clock our Brother Frank McCurrach also visiting from Corby obeyed Him in baptism. Four car loads of brethren from the church at Corby worshipped with us. We pray that the church in Corby will grow in strength. An uplifting experience was felt by all.

May our Lord walk close with His church at Peterhead.

Alexander E. Strachan (Secy.).

Slamannan District.—On Saturday, May 20th a large number of brethren met again for mutual benefit at Dalmellington, to discuss the subjects "Is the Church complete without Elders?" and "Elders and their Authority." The discussion was led by Bro. Ian Davidson, Motherwell, and Bro. William Allan, Newtongrange, and was presided over by Bro. William Black, Dalmellington.

Both speakers gave excellent outlines of the themes, and an interesting discussion followed which we trust was beneficial to all present.

God willing, we hope to meet next at Newtongrange on Saturday, September 9th, 1937, to discuss "Women's Place in the Church." led by Bro. William Black and Bro. H. McGinn, both of Dalmellington, presided over by Bro. Jack Nisbet, Haddington.

We thank the brethren at Dalmellington for inviting us and all who helped in the catering arrangements.

Hugh Davidson

Tunbridge Wells.—The church has been built up during the recent campaign with Albert Winstanley (May 20th-28th). Though we are not able to report any addition as yet, we are con-

fidant that we shall reap in due season as has been the case before. Altogether we had 46 visits from non-members during the eight nights, with some of these returning on several nights. On the last Saturday of the campaign (27th) we were all thrilled to have the meeting-house filled for both the films in the afternoon (shown by D. Hardy) and in the evening when a maximum of 14 non-members attended. Please pray with us that we may have joy in future days of many coming to the Lord, and that this outpost for Christ may be strengthened.

Derek L. Daniell.

OBITUARY

Brighton.—With a keen sense of loss the church reports the passing of Ernest Cole on May 8th, at the age of 48. He came to Brighton about 16 years ago, to assist with pastoral work, but was eventually to give valuable service in preaching the gospel and teaching, being also entirely self-supporting. Baptised as a youth, he took a course of study under Walter Crosthwaite and became a zealous worker in the service of the Lord. His kind, considerate nature endeared him to all who knew him, and many have grateful thoughts of his help in getting to know their Saviour. He had been quite recently appointed as church secretary, but was unable to take up this work before he was called to his rest by his Master. We give thanks for a life faithfully spent in the service of the Lord.

W. J. Ascough

THANKS

Bro. Harry Holden of Blackburn is making good progress after his serious illness and his stay in hospital for a few weeks. Now that he is home again he asks that his deepest thanks be given through the "S.S." to all those brethren, relatives and friends who visited him, inquired about him or sent letters, greetings or "Get well" cards; and for the prayers of those who remembered him at the throne of grace. He cannot write his thanks to all, but please accept this note of his gratitude.

CHANGE OF MEETING PLACE

Cleveleys: Visiting brethren please note that the church now meets in the Labour Hall, Dorset Avenue, Thornton Gate. The hall is easy to find, backing on to the tracks at the Thornton Gate tram-stop. As always, we look forward to welcoming any brethren holidaying in our area. Breaking of Bread 10.30 a.m., gospel 6.30 p.m.

SLICES FROM THE BREAD OF LIFE

To start your day

July 1	Ezra.	1 & 2.
July 2	Ezra.	3 & 4.
July 3	Ezra.	5 & 6.
July 4	Ezra.	7 & 8.
July 5	Ezra.	9 & 10.
July 6	Neh.	1 & 2.
July 7	Neh.	3 & 4.
July 8	Neh.	5 & 6.
July 9	Neh.	7 & 8.
July 10	Neh.	9 & 10.
July 11	Neh.	11 & 12: to verse 21.
July 12	Neh.	12 v. 22: to 13.
July 13	Esther,	1 & 2.
July 14	Esther,	3 & 4.
July 15	Esther,	5 & 6.
July 16	Esther,	7 & 8.
July 17	Esther,	9 & 10.
July 18	Job	1 & 2.
July 19	Job	3 & 4.
July 20	Job	5 & 6.
July 21	Job	7 & 8.
July 22	Job	9 & 10.
July 23	Job	11 & 12.
July 24	Job	13 & 14.
July 25	Job	15, 16, 17.
July 26	Job	18 & 19.
July 27	Job	20 & 21.
July 28	Job	22 & 23.
July 29	Job	24, 25, 26.
July 30	Job	27 & 28.
July 31	Job	29 & 30.

For your evening's meditation

Psa.	146 & 147
Psa.	148, 149, 150.
Matt.	1 & 2.
Matt.	3 & 4.
Matt.	5 & 6.
Matt.	7 & 8.
Matt.	9 & 10.
Matt.	11 & 12.
Matt.	13 & 14.
Matt.	15 & 16.
Matt.	17 & 18.
Matt.	19 & 20.
Matt.	21 & 22.
Matt.	23 & 24.
Matt.	25 & 26.
Matt.	27 & 28.
Mark	1 & 2.
Mark	3 & 4.
Mark	5 & 6.
Mark	7 & 8.
Mark	9 & 10.
Mark	11 & 12.
Mark	13 & 14.
Mark	15 & 16.
Luke	1.
Luke	2 & 3.
Luke	4 & 5.
Luke	6 & 7.
Luke	8 & 9.
Luke	10 & 11.
Luke	12 & 13.
Luke	14 & 15.
Luke	16 & 17.
Luke	18 & 19.
Luke	20 & 21.
Luke	22 & 23: to verse 26.
Luke	23: verse 27 to chap. 24.
John	1 & 2.
John	3 & 4.
John	5 & 6.
John	7 & 8.
John	9 & 10.
John	11 & 12.
John	13 & 14.
John	15 & 16.
John	17 & 18.
John	19 & 20.
John	21 & Acts 1.
Acts	2 & 3.
Acts	4 & 5.
Acts	6 & 7.
Acts	8 & 9.
Acts	10 & 11.
Acts	12 & 13.
Acts	14 & 15.
Acts	16 & 17.
Acts	18 & 19.
Acts	20 & 21.
Acts	22 & 23.
Acts	24 & 25.
Acts	26 & 27: to verse 20.
Acts	27: from verse 21 and chap. 28.

Aug. 1	Job	31 & 32.
Aug. 2	Job	33 & 34.
Aug. 3	Job	35 & 36.
Aug. 4	Job	37 & 38.
Aug. 5	Job	39 & 40.
Aug. 6	Job	41 & 42.
Aug. 7	Prov.	1 & 2.
Aug. 8	Prov.	3 & 4.
Aug. 9	Prov.	5 & 6.
Aug. 10	Prov.	7 & 8.
Aug. 11	Prov.	9 & 10.
Aug. 12	Prov.	11 & 12.
Aug. 13	Prov.	13 & 14.
Aug. 14	Prov.	15 & 16.
Aug. 15	Prov.	17 & 18.
Aug. 16	Prov.	19 & 20.
Aug. 17	Prov.	21 & 22.
Aug. 18	Prov.	23 & 24.
Aug. 19	Prov.	25 & 26.
Aug. 20	Prov.	27 & 28.
Aug. 21	Prov.	29, 30, 31.
Aug. 22	Eccles.	1 & 2.
Aug. 23	Eccles.	3 & 4.
Aug. 24	Eccles.	5 & 6.
Aug. 25	Eccles.	7 & 8.
Aug. 26	Eccles.	9 & 10.
Aug. 27	Eccles.	11 & 12.
Aug. 28	S. of Sol.	1 & 2.
Aug. 29	S. of Sol.	3 & 4.
Aug. 30	S. of Sol.	5 & 6.
Aug. 31	S. of Sol.	7 & 8.

COMING EVENTS

Loughborough (Oxford Street). — Gospel Mission and Vacation Bible School, August 5th-13th. As last year, the V.B.S. will be from Monday to Friday inclusive, 7th-11th, with classes for all age groups (including an adult Bible Class) each morning.

An outing to Warwick and Stratford-on-Avon is being arranged for Saturday, August 12th.

Full details of meetings, times etc., will be announced later.

Accommodation: Any brethren desiring to be with us for this period should inform me as soon as possible: A. E. Winstanley, 59 Frederick Street, Loughborough, Leicestershire.

Boulah Road, Kirkby-in-Ashfield. — The church will be holding anniversary meetings on Saturday and Lord's Day, July 16th and 17th, Saturday, 4 p.m. in the meeting-room; evening meeting 6 p.m. The speaker for Saturday evening and for Lord's Day will be Bro. Leonard Morgan of the Hindley church. We extend a warm welcome to all who can come and join with us in making the occasion yet another time to be remembered. "when friend holds fellowship with friend." T. Woodhouse (Sec.).

Birmingham.—The church at Summer Lane, Birmingham hope to hold their 102nd Anniversary on Saturday and Sunday 26th and 27th August. Tea will be at 4 p.m. on Saturday and the evening meeting will commence at 6 o'clock.

We give a cordial invitation to all who can be with us and feel sure the time will be well spent. This is the Bank Holiday weekend and anyone who would like to spend the whole week-

end in Birmingham should contact Brother H. Hardy, 67 Broomhill Road, Perry Common, Birmingham, 23 straight away, as accommodations will be rather limited.

There will be a ramble arranged for the Monday if the weather is fine.

CHANGE OF SECRETARY

Wallacestone: Gerry Fox, "Hillcrest," Mary Street, Laurieston, Falkirk, Stirlingshire.

Birmingham: Summer Lane. — Bro. Paul Jones, former secretary, is leaving to become evangelist in the Slamannan District of Scotland. Please address correspondence to the Birmingham Church to Marc M. Mountford, 175 Foden Road, Birmingham 22A.

FROM THE TREASURER

Due to taking up work in Scotland there will be a further change of address for subscriptions, gifts, etc. to the "Scripture Standard":—

Paul Jones, 7 The Marches,
Armadae, West Lothian,
Scotland.

This will take effect from all postings made after July 8th, 1967.

All matters relating to DISTRIBUTION should be addressed direct to Brother Ron Maiden, 41 Camberton Park Road, Kidderminster, Worcs.

Please remember brethren that this paper is in urgent need of your support. I look forward to hearing from you in the near future.

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