

# The SCRIPTURE STANDARD

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

---

VOL.40 . No. 5

MAY, 1973

---

## THE BIBLE AND THE MODERN WORLD

### VI: WORK

WE don't hear or read much these days about what used to be called "the dignity of work". Especially in the nineteenth century books were written, thoughts expressed and homilies uttered setting forth the nobility of work and the working man. Many of these sentiments were hypocritical humbug, for they were expressed to justify the appalling conditions under which adults and children worked, and the starvation wages paid for the intolerably long hours. That aspect of the "good old days" was a disgrace to any civilised country, not to speak of one supposedly Christian. We must be ashamed that such conditions ever obtained in our own land.

Surely we have learned the lesson which the sufferings of the poor and oppressed taught us, so that all must be determined that these sufferings shall never return. We are told by politicians and social scientists that those evil conditions have been abolished by the agitation of enlightened men (and women) who were concerned and determined to set right the wrongs in society. The idea is ridiculed that it was largely the influence of men of compassion whose consciences were aroused by the teaching of the Bible. How could this be so when some of the chief oppressors were those who paraded their religion and piety, and who even tried to justify the distinctions in social classes by the teaching of the Bible? Yet even to glance at the teaching of scripture, Old Testament and New, demonstrates that its writers burn in indignation and condemnation of the cruel injustices and exploitation of men towards other men, for their selfish aims and love of money. Amos inveighs against the lust for money (8:4-7): "Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying 'When will the new moon be over that we may sell grain? And the sabbath, that we may offer wheat for sale...and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat? 'The Lord has sworn..? Surely I will never forget any of their deeds'." And that man of righteousness, James, in his epistle (5:1-6) is equally terrible in his insistence that the Lord will bring to judgement those who oppress their fellows: "Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and

## NEWS FROM THE CHURCHES

**Kentish Town:** We praise God for the decision and obedience in baptism of two young men — John Dashwood and Philip McKay.

**Nelson, Lancs:** The Lord continues to bless the faithful preaching of His word. On Lord's Day morning, April 8th, Mrs. Florence Williams, a formerly baptised believer who had been attending our services for several weeks, was given the right hand of fellowship into our assembly.

On April 15th at the close of the evening service, two young people, Kevin Hughes and Philip Martin, obeyed their Lord's command in baptism. Our youth membership is growing steadily stronger. To God be the glory.

**South Africa, Woodstock (Cape):** "There was rejoicing among the angels in heaven" when we witnessed the baptism of Mrs. Olga Judd on 4th March 1973.

Our first series of gospel meetings for 1973 had attendances as follows:— 48, 37, 35, 68, 54; Lord's Day morning 94, evening 78. While there were no immediate results we pray that the Lord might undertake accordingly.

We express our appreciation to our Bro. Jones, of the Plumstead congregation (our guest speaker) for the encouraging and uplifting lessons he presented; to those congregations who gave their support by attending; to our visitors; to those who shared transport; to the sisters who arranged the "get-together" after our final meeting; and to all who, in whatever manner, helped to make these meetings a success.

**Wigan, Scholes:** On Saturday, April 14th, the church resumed the practice of having different brethren to outline various aspects of scripture topics. On this occasion three young brethren spoke on THE CHURCH under three headings:—

1. In the Old Testament

(Douglas Melling, Scholes).

2. In the New Testament

(John Morgan, Hindley).

3. In the Twentieth Century

(Ian Parker, Albert Street, Wigan).

In about fifteen minutes allotted to each these brethren opened to us the scriptures on this vital subject, succinctly and clearly setting out THE CHURCH as the Body of Christ, the community called Christians. At the same time the glory and beauty of THE CHURCH as God wants it to be were brought out. Everyone who attended was impressed by the mature use of the scriptures these brethren showed, and all were richly blessed by the high spiritual level of the meeting.

The talks were interspersed with the fervent singing of the grand hymns on THE CHURCH and the gospel. Bro Tom King (Kirby-in-Ashfield) was a chairman who gave an inspiring lead to the meeting.

Attendance far exceeded the highest hopes of the church in Scholes:— about 110 were present from at least nine congregations other than Scholes:— Albert Street (Wigan); Blackburn (both Hamilton St. and New Wellington St.); Cleveleys; Hindley; Ince; Loughborough; Skelmersdale and Sretford (we beg forgiveness if any have been inadvertently omitted.) In this way fellowship was resumed with those who regularly support us and with a good number of those who through distance have been unable to share this fellowship with us.

This was a gathering which took the minds of many back to the Hindley Bible School gatherings of twenty years ago — and even beyond those times — a meeting long to be remembered. We thank God that He revealed to us something of the glory of His presence, and we pray that He will use us in deeper, closer fellowship to show to the world the beauty of HIS CHURCH, for which His Son shed His blood and gave His life.

We thank everyone, young and old, members and non-members, the speakers, the chairman and all who in any way joined to make this experience so rich a blessing.

C. MELLING

silver have rusted and their rust will be evidence against you and will eat your flesh like fire, You have laid up your treasure for the last days. Behold, the wages of the labourers ... which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and pleasure; you have fattened your hearts in a day of slaughter. You have condemned, you have killed the righteous man; he does not resist you."

No social reformer or crusading politician ever spoke stronger than those words of God in scripture. Similarly the laws given to the Jews in the Old Testament, the Psalms of David, the denunciations of the great prophets and above all, the teaching of Jesus Christ unite in proclaiming that God's perfect hatred of oppression is made known against those who are guilty, and that it is not the will of God that His loved ones should be so treated. No matter that the oppressors for a pretence "attend church", "appear righteous before men" and seek to buy the favour of God with their wealth. The very words of God are their chief condemnation, far more than the most denunciatory and indignant condemnations of any books or tracts written or speeches made by men themselves. It matters not that the oppressors had the reputation of being "holy" men: they stand condemned by the word of God which they profess to follow.

So we can with justice claim that above all else it is the power of the Bible that has brought about the transformation in industry, work and wages over the past century. But in every revolution, even in every improvement, lies the danger of swinging from one extreme to the other. In this matter of work we are tending towards adopting the wrong attitude, as though work is a curse, something to be avoided. If one can get a living, or support one's family without working why should one work? We have discarded any idea of the "dignity of work". That sort of talk is ridiculous nonsense; what is there uplifting in work? What to be proud of? It has come to sound reactionary to talk about "a fair day's work for a fair day's wage". The attitude is all too often "a fair day's wage for little or no work". The eye is all too often on the pay-packet, and all too rarely on the efficiency or honesty of the work done.

In his work the Christian rubs shoulders most regularly with his fellows. Here we meet in our everyday lives. And if anywhere the Christian's life, character and influence should be seen by others it is in his work and his attitude towards it. If we are not too ashamed, we may tell our workmates of the grand meetings and glorious times we had in the service of God last Sunday. But of what avail is all that if our lives are just the same as theirs, if we are ready to talk of the same things they do; to go to the same places; to have the same standards (or lack of them)? Our religion then becomes meaningless, an empty sham. They must see a difference in us — a difference that speaks of Jesus, Whom we serve. Our workmates will not read the Gospel of Matthew, of Mark, Luke or John; but "Say, what is the Gospel according to YOU?" At his work the Christian must be diligent, efficient, trustworthy, "not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men" (Eph. 6:5-7). No higher standard can be set than this, and there can be no better guarantee of proficient workmanship.

EDITOR

(We hope in our next article to consider further the application of Bible teaching and example to the Christian's daily work).

# GREAT DOCTRINES OF SCRIPTURE

## V: THE HUMILITY OF GOD

“MIGHT is right”, or so the world says. Conquests are made by force and mankind is kept in subjection by the strength of the victor. Pride and arrogance are the hallmarks of the conqueror and to be humble is to be weak and of no account.

When God would conquer the world, when He would win men and women for Himself, He used none of these ways. Instead

### He Stooped To Conquer

To understand the Humility of God it is necessary to see God in the Lord Jesus. The Apostle Paul paints a very clear picture for us in Phil. 2:6-8. Consider how God is here revealed in Jesus. “Immanuel” is another name for the Son of God, and it means “God with man”. We speak of the Incarnation; when God, a Spirit, became a fleshly being. It is not possible for us to understand how this was effected, but scripture records that it was so: “In the beginning was the Word, and the Word was with God and the Word was God.” John is speaking of Jesus, for he goes on to say, “And the Word became flesh and dwelt among us.” When time began Jesus, the Word, was there. So very close to God; indeed, an integral part of God, so we might interpret John 1:1. Many have attempted to explain the Godhead — Father, Son and Holy Spirit. To do so fully one would need to be as God: To help our understanding someone has suggested that we consider the matter thus:— God .. the Mind; Jesus .. the Expression; the Holy Spirit .. the Power. Jesus, the Word, was indispensable in the creation, for he was the channel of life itself.

### What He Was

is shown by Phil. 2:6. “In the form of God...” The same nature, the same power, the same glory; fully equal with God. Jesus claimed God’s glory (John 17:5). All the attributes of God were His, Omnipotence, Omnipresent. No honest Bible student can doubt that Jesus was literally God manifested in the flesh. See again the Apostle Paul’s words (2 Cor. 5:18-19): “God was in Christ, reconciling the world unto Himself.” So we have the most amazing phenomenon of all time; GOD, the Creator and Sustainer of man, living as one of His own creation. This must be the greatest act of humility ever witnessed. The extent of the Humility of God is more clearly seen when we realise

### What He Became

“Of no reputation”, says Paul to the Philippians: a mere nobody! The friend of sinners, a man despised (Matt. 13:54-57). When God came to live on the earth He wore no halo round His head; there was no publicity build-up for Him; His fanfare was restricted to a handful of shepherds in the fields around the village of Bethlehem; and they found Him, a baby, just born and in such stark poverty as to be cradled in a manger in a public shelter.

He came to conquer the world, but He took the form of a servant: He was thus able to say, “The Son of Man came, not to be ministered unto, but to minister...” Furthermore, He not only came as a servant, but the very lowest of that class — HE BECAME A SLAVE. It has been estimated that there were possibly about 70,000,000 people on the Earth when Jesus was born. Is not this a significant sign of the Humility of God when we consider that the creator became but one insignificant fraction of that which He had created?

Our wonder is increased at the Humility of God when we realise that He who was Almighty, Omnipotent, Omniscient, Omnipresent, willingly subjected Himself to the laws which He had placed upon His creation. When God came to live as a man

on earth He was subject to the physical laws which govern mankind. He was tired, hungry, sad, pleased, and He loved. Even more than this God placed Himself under the spiritual laws which govern His creation. He made it possible for Satan to tempt Him; Ezekiel 18:20 applies with equal strength to "God in Christ Jesus" for "The soul that sins, it shall die.", is a statement of fact, and without a recognition of this condition Matt. 4:1-10 has neither meaning nor value. It is because this is true that the writer to the Hebrews states so distinctly, "He was tempted and tried in all points such as we; yet without sin." Here again we must recognise that the reverse of Ezek. 18:20 also applies: "The soul which *does not sin shall not die.*" Jesus was not doomed to die because of sin: death had no call or claim over Him. Yet we read "He humbled Himself and became obedient unto death." Such depths of humility did God express that He came and suffered the ultimate penalty of sinful man — the one event which all mankind dreads — the death of the body. God so humbled Himself as to die. He who gave life to every man allowed man to take that life from Him.

But still we have not plumbed the full depths of the Humility of God, for in wonder and amazement Paul says, "even the death of the cross". Time and space will not permit that we consider all the humiliation inflicted by crucifixion. It was the most painful and degrading way in which a person could die, and God chose to subject Himself to this death in order to conquer the world.

Not by might, not by strength, not by power, but by infinite love has God sought to conquer and subdue His rebellious creation and still with that same love He stands pointing back to Calvary, and He says, "Oh, why will ye die?"

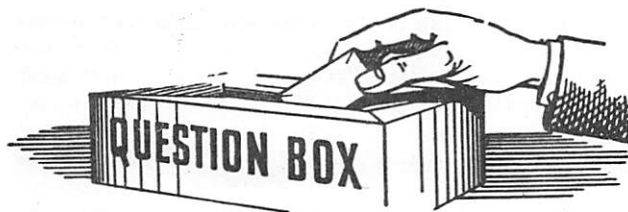
"Thou didst leave Thy throne and Thy kingly crown  
When Thou camest to earth for me:  
But in Bethlehem's home was there found no room  
For Thy holy nativity.

Heaven's arches rang when the angels sang  
Proclaiming Thy royal degree;  
But of lowly birth cam'st Thou, Lord, on earth,  
And in great humility.

Thou camest, Lord, with the living word,  
That should set Thy children free;  
But with mocking scorn, and with crown of thorn,  
They bore Thee to Calvary.  
O come to my heart, Lord Jesus  
There is room in my heart for Thee.

When heaven's arch shall ring and her choirs shall sing  
At Thy coming to victory,  
Let Thy voice call me home, saying 'Yet there is room,  
There is room at My side for thee':  
And my heart shall rejoice, Lord Jesus,  
When Thou comest and callest for me."

PAUL JONES




---

Conducted by  
James Gardiner

---

**"How literally ought we to take the words recorded in Matthew 5:38-42?"**

"THESE words of our Lord to his disciples are: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also, And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

I am sure that as young disciples of the Lord these verses puzzled us, and we wondered, and perhaps still do, just how literally they were to be interpreted. Each generation in turn is confronted with our Lord's words, and must come to a conclusion as to what exactly He meant by them. It is one thing to quote what Jesus said, it is sometimes quite another thing to say precisely what He meant. It is not that Jesus was vague: He was just extremely profound. By the time some commentators are finished with what Jesus said, one is left wondering if He said anything at all! It is therefore possible for us to water down and dilute the strength of what Jesus said; and it is equally possible to read too much into what He said.

#### The Old Law Yields To The New

In the chapter before us (Matt. 5) Jesus, in fairly rapid succession, presented to His disciples the then current understanding of parts of the law of Moses, and then immediately supplanted it with His own teaching and instructions. He was preparing His disciples for the time when Moses' law would be completely abrogated on the cross, and His law, of liberty replace it.

In v.38 He refers them to the Mosaic law of retribution for personal damages and injury, *i.e.* "An eye for an eye and a tooth for a tooth." This law is contained in Ex. 21:22-25; Deut. 19:17-21; Lev. 24:18-20. In these places it was given to regulate the decisions of the judges. They were to take eye for eye, and tooth for tooth, and even to inflict burning for burning. It is said that the Jews generally did not confine themselves to this judicial system of legal retributions, but carried it into their private conduct and *personally* took revenge on those who had caused them injury. Be this as it may. Jesus says that all this is to change and, at least as far as His disciples are concerned, an attitude of non-retaliation and forbearance is to be cultivated. Rather than seek eye for eye, burning for burning, hand for hand and foot for foot we are to "Resist not evil".

#### Resisting Evil

This requires qualification, of course, because in another sense we have to resist evil with all the power that we possess. We are to resist the forces of evil constantly.

When Jesus says, "Resist not evil", He means, of course, "Resist not the *evil treatment* which may befall us at the hands of others". He then proceeds to cite three examples which are to serve by way of illustration:

- (1) "Whosoever shall smite thee on thy right cheek turn to him the other also". Physically, this is fairly well self-explanatory.

- (2) "If any man will sue thee at the law, and take away thy coat let him have thy cloak also."

The Jews wore mainly two garments, an inner one called the "coat" (tunic or shirt) and an outer one called the "cloak". The outer one was the more important, especially at night. Under the Mosaic law it was forbidden to keep a poor man's garment from him at night, even if it had been taken in pledge (Ex. 22:26,27).

- (3) "Whosoever shall compel thee to go a mile, go with him twain."

The allusion here is apparently to the practice of the impressing of men and women into temporary service by the authorities. Post offices were unknown, and government and royal communiques were sent by official messengers. Such had the power to impress any person to assist the passage of these messages, and could also seize horse, ship or boat. The practice is said to have originated with Cyrus, king of Persia, and copied by the occupational armies of the Romans. The exercise of this power by the Romans was exceedingly distasteful to the Jews.

#### How Literally?

(1) In connection with turning the other cheek I suppose we could say that it is eminently unlikely that we shall ever be struck on the cheek. The sermon on the mount was more of an enunciation of general principles rather than a set of specific instructions to be followed in unlikely situations. The spirit of the Lord's words here is that we should ever adopt a policy of non-retaliation. Instead of turning on those who injure us and becoming party to personal feuds, we should take the injury with meek dignity. We should not meet violence with violence. In the unlikely event of our having our cheek slapped it is equally unlikely that we would literally invite our assailant to slap the other cheek. We would merely walk away without offering any retaliation. In John 18:22 we read that Jesus was literally smitten on the cheek. It is not recorded that Jesus invited His assailant to smite His other cheek also. He accepted the assault and mildly remarked "If I have spoken evil, bear witness of the evil; but if well why do ye smite me?" In Acts 23:3 the apostle Paul came close to being struck on the face, and gave a stern rebuke to the so-called high priest.

Obviously it is always possible that we may be physically assaulted and be required *literally* to implement our Lord's words; but in the main the application of them would be in a *figurative* sense. We can be assaulted in many ways; very often by words rather than by blows. We should turn the other cheek to slander and misrepresentation. I feel quite sure that the insults and verbal vilification which Jesus received were much harder to bear than the blow He received on the face. I feel sure, too, that any petty differences between brethren because of remarks made of a personal nature, would vanish at once if we could all learn to turn the other cheek.

Having said these things perhaps I should add that it is my personal view (no doubt not shared by all) that there are times when a *controlled amount* of physical violence is necessary — for instance when we need physically to chastise our children (or a teacher in school requires to wield the strap). If one is standing at a bus stop with his wife, or mother, and she is accosted by a drunk or bag snatcher is one expected to stand motionless and observe the incident or should he do something about it? If one sees a child being attacked by some sex criminal does one go to the child's aid or does he stand back at a safe distance? What would Jesus expect us to do? When Jesus said that we should turn the other cheek I do not think that He wanted us to be the doormat of all and sundry, and that we should let people walk all over us. Christ cleared the temple in no uncertain manner. Turning the other cheek does not mean that if a man steals my wallet I should give him my watch also. "Turning the other cheek" has, in my view, to do with *revenge*. We should not seek

revenge for evil done to us. If someone tries to rob me I will try to prevent him from doing so. If I *have been* robbed, however, or mistreated in some other way, I should *not seek revenge* by robbing the robber.

"Turning the other cheek" then *can* have a literal application but mostly would have a figurative use in situations other than those involving physical assault. We should patiently accept physical and mental injury from those around us, without endeavouring to retaliate by inflicting similar injury upon them. "Vengeance is mine, I will repay saith the Lord". (Rom. 12:19)

#### "Going To Law"

(2) Similarly, we can be sure that seldom would anyone be likely to sue us at law for our coats (mine is rather threadbare at the cuffs!) We therefore conclude that the mention of the coat (and the cloak) is but an illustration of the principle that we should try to exhibit great reluctance to dispute at law over material things. If sued at law for one unit, rather than contend at law, give our adversary that unit — plus another. In short we should be quick to reconcile ourselves with the adversary and shun contention. The only thing we should be contentious about is the faith — we should "contend earnestly for the faith" (Jude 3). The situation of suing at law should be unknown amongst the disciples of Christ. Paul makes this abundantly clear in 1st Cor. 6:1-9 where (v.7) he says "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?... suffer yourselves to be defrauded?"

It is not unknown these days for brethren to go to law with brethren, but it is very wrong. Paul's words are surely a perfect commentary on Christ's words that if sued for our coat we should give our cloak also. It applies *literally*, and also figuratively, to situations outside the law courts.

(3) It is again very unlikely these days that anyone would want to compel us to go a mile. The principle, however, still obtains, i.e. that we should cheerfully acquiesce to the demands upon us of those secular powers (where those demands do not conflict with the commands of Christ) no matter how irksome these may be. This is the *literal* application. The principle has a wider application, however, and means that when a request is made of us, from whatever source, we should be quick and ready to provide twice the amount requested.

#### Guiding Principles

These are the ways, then, in which Jesus says we are to "resist not evil" or the evil demands and circumstances which may come upon us. They have, obviously, a literal application as suggested by the questioner, but they have also a much wider application, and are principles which can be applied every day to even the most trivial incidents.

I close with the words of Paul (Rom. 12:14-21) which to my mind sum up the matter very beautifully: "Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things but condescend to men of low state. Be not wise in your own conceits. Recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieh in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

(Questions please to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland.)



# SCRIPTURE READINGS

MAY 1973

6—Exodus 3:1-15	Mark 12:13-27
13—Psalms 110 & 111	Mark 12:28-44
20—Daniel 12	Mark 13:1-23
27—Ezekiel 3:15-27	Mark 13:24-37

## QUESTIONS AND ANSWERS

OUR readings during May present us with a series of questions and answers. Some aimed at trapping Jesus into unpopular or dangerous answers, one asked by Jesus Himself, two asked by His disciples. We must bear in mind that the time is very short. It is Tuesday, probably, and only Wednesday and Thursday are left in His earthly ministry. We have seen Him hailed with tumultuous joy and praise, riding in kingly majesty into the Holy City, supported by the people in the vigorous expulsion of the traders from the Temple courts (otherwise it could not have been done) faced with implacable hostility by the Rulers and highest authorities of the Jews. They had been openly put to shame and publicly rebuked by word and action. For three years Jesus had preached and worked among the people with unassailable personal authority. Disciples had crowded around Him in spite of continued open and covert opposition by those who claimed both political and religious authority in the nation. The power of God had been manifested so obviously that it was impossible to deny it. Later this thought was expressed in relation to the apostles: "Seeing the man who was healed standing with them, they could say nothing against it" (Acts 4:14). A multitude of such evidences was there in their presence—and they knew well about Lazarus (John 11:47-50).

It is not surprising that at this juncture some attempts would be made to destroy Him, not of course because He was wrong, but because their authority with the nation was at stake. If they could find some occasion against Him like the enemies of Daniel (Dan. 6:5) perhaps they could set

the people against Him. So we see three irreconcilable parties combine to discredit Him—the Sadducees, the wealthy ruling class; the Pharisees, the religious zealots; and the Herodians, supporters of political subjection to Rome.

### 1. Tribute Money

Flattery is a weapon of deceivers, and sometimes effective. It is a human weakness to be pleased by praise, but in this case a warning of the design behind the question. A declaration against tribute would be popular with the zealous Jews, while one in favour of it would offend them. Any popular preacher likes to please his audience! The flatterer only spoke the truth, but the dilemma they anticipated, recoiled upon themselves. They paid the tribute themselves in the Roman coinage for their own material benefit, thus acknowledging an authority which they hated but dare not defy. They acknowledged the authority of God with their lips but were rejecting and defying God Himself in thought and action.

### 2. The Resurrection

The Sadducees denied any future life, likewise angels and spirits (Acts 23:8), and sought to use against the Saviour what they thought was a "watertight" argument. They would make "resurrection" look ridiculous. Even to us their argument seems ridiculous but that is because we are used to the idea of a future perfect and spiritual life, rather than to another life of the same sort as this. The answer must have astonished them in two ways. First the very positive rejection of continued material existence, and secondly the interpretation from the Pentateuch which they prided themselves as understanding and following. Jesus does teach us that there is life after death, and that God presides over the departed—just exactly where and how He does not reveal.

### 3. The First Commandment

Here we appear to have a question from an honest heart. This man was a Pharisee, and the defeat of the Sadducees may have pleased him because it confirmed his own teaching. Again his question may appear ridiculous to us, but there were arguments among the

Rabbis and their scribes upon this subject. They had classified 248 affirmative and 365 negative precepts, varying in importance. So the scribe perhaps thought he was testing the knowledge of Jesus about the Law. The answer of Jesus made him see that it was not the detailed rules, upon which such stress was laid by the Rabbis and their scribes, but the great basic principles that were important. This may have come as a revelation opening his eyes to the failing of the Jews of that and earlier ages, of observing the outward rites without the heart obedience without which observance is useless. This has been one mark of apostasy through the ages. Pray that we may escape it!

#### 4. Son and Lord

This is the question of Jesus. He had put to shame his questioners but here is one for them. He did not come to fulfil David's ambition of earthly extension, which they shared — an extension of Jewish material power. His kingship is over the hearts of humankind, a spiritual kingdom of heavenly extent.

#### 5. Giving

This is not a question put or answered but a comment of the Saviour on an important subject. In the Court of the Women in the Temple were thirteen collecting boxes called "The Trumpets" from their shape. Money was cast in for various Temple expenses (Wm. Barclay: Daily Study Bible). Jesus, seated nearby, taught a lesson to His disciples. They could see some rich, some of moderate means and some poor making their offerings. The penniless widow provided His lesson that in God's sight what matters is the spirit which prompts the giver. "Let each of us give as he has purposed in his heart" (2 Cor. 9:7).

#### 6 & 7 Prophecy

When shall these things be, and what shall be the sign? We can only point the general lesson of Jesus that we are to be ready at any time. Some warnings and instructions undoubtedly refer to the siege of Jerusalem, and some listening saw their fulfilment. What prompted the

questions was the magnificence of the Temple buildings. How impossible must the fulfilment have seemed at the time. With modern means of destruction one bomb would be enough, and Peter writes "The day of the Lord will come as a thief... What manner of persons ought ye to be?" (2 Peter 3:10-12).

ONLY ONE THING IS PERMANENT  
—"THE WORD OF THE LORD ABIDETH  
FOR EVER" (1 Peter 1:25).

R.B. SCOTT

#### WANTED

WE have received the following request. If readers can supply any of the missing parts or bound volumes please inform the editor.

March 16, 1973

Dear Mr. Melling,

Here in the library of Harding Graduate School we would very much like to have a complete file of **SCRIPTURE STANDARD** for the use of our students now and for those students who will come later. At this time we lack the following volumes:

v. 1-22	1934-1956
v.25-28	1959-1962
v. 31	1964

Would you please insert a notice in your paper of our needs, asking that any readers who hold these issues and who would be willing to help us complete our holdings write to Annie May Alston, lib'n Harding Graduate School of Religion, 1000 Cherry Road, Memphis, Tennessee, U.S.A. 38117.

We will greatly appreciate your help in our efforts to collect a complete set of **SCRIPTURE STANDARD**.

sincerely yours,  
Annie May Alston, librarian.

#### "LET YOUR LIGHT SHINE"

LAMPS do not talk, but they shine. A lighthouse sounds no drums, but far over the water its friendly spark is seen. So let your actions reveal your light. Let your conduct illustrate the sermon of your life.

Spurgeon

**AN APPEAL**

Church of Christ, 32 Church Street,  
Woodstock, Cape  
Republic of South Africa.

2nd April 1973

Dear Brethren in Christ,

The above congregation has purchased ground from the City Council in a completely new large coloured township, Hanover Park, with hopes and intentions (God willing) of erecting a NEW CHURCH BUILDING as an extension of a NEW WORK.

Another reason is that, at a future indefinite date, we will have to vacate our present premises to make room for a Council project for widening Church St. This extension will become our permanent place of worship at Hanover Park.

This Hanover Park building project was discussed at a special church business meeting on 25th March 1973. It was fully realized that, initially, funds would be required to get the new building on the way, and that for the purpose of a building loan security of a deposit would be necessary.

In view of this, and due to the fact that we have a limited time to build, the matter has become URGENT. We have some funds to start with, and are assured that each member of the congregation will endeavour to do the utmost to help to raise funds, but we realise that this will take some time.

On behalf of the above congregation, therefore, I the undersigned have been instructed to send out this letter of appeal to various congregations, in the hope that they might consider the possibility of helping in whatever way they can financially to make this project possible, to the glory of God and the extension of the Lord's Kingdom in a very promising area.

We are aware that each congregation has its own responsibilities and commitments, and we want you to understand that this is a humble appeal for voluntary support. We trust, however, that this appeal might meet the consideration and

approval of those concerned. We close with love and Christian greetings in the Saviour's Precious Name.

Yours in Christ,

(Signed) T.W.Hartle, Secretary.

(We warmly commend this appeal to the support and generosity of our readers, both churches and individuals. Bro. Hartle has been a reader and contributor to the "S.S." ever since its beginning in 1935. He has consistently sent in news of events in the congregations in South Africa, and often extracts from the church's "Woodstock Bulletin" are reprinted in the "S.S." From time to time Bro. H. and myself have corresponded upon matters concerning the churches in our two countries. Largely due to his activities we have a deep sense of fellowship with our brethren in the Republic.

We can with deeper appreciation support the appeal, as the editor of the "S.S." is a member and elder in a congregation—Scholes, Wigan—which expects in the very near future to move into a new meeting-house built by Wigan Corporation as compensation for the demolition of our present building. We wish the church in Woodstock every blessing in its labours to win many into the Kingdom of our God and of His Christ.

EDITOR).

---

**BOOKS WANTED**

"Scripture Standard" Bound Volumes  
1948 - 1949 and 1952 - 1953

Bro. Alex Harper,  
31, High Street, Portknockie, Banffs.

\*\*\*\*\*

"On The Rock" by D.R.Dungan  
Bro. Tom Nisbet, 8, Haldane Avenue,  
Haddington, East Lothian, Scotland.

\*\*\*\*\*

The Bristol Tune Book  
Paul Jones, Slamannan. 032 485 200

\*\*\*\*\*

IF any one has a copy of any of the above and would be willing to part with same please let the brother concerned know the price required. Contact Paul Jones in all cases if this is easier.

**THE SCRIPTURE STANDARD** is published monthly by members of the **CHURCHES OF CHRIST**. It is not in any other respect connected with any religious body or organisation, but is completely independent of any such affiliation. It exists to try to forward the cause of the Church of Christ as revealed and recorded in the **NEW TESTAMENT**, in its teaching and practices. This aim is set out under the title of each issue of the paper.

**ARTICLES AND OTHER LITERARY CONTRIBUTIONS** are welcomed by the Editor.

**NEWS ITEMS, REPORTS OF CHURCH ACTIVITIES** and notices of **COMING EVENTS** are invited. The Editor is solely responsible for decisions as to the inclusion or exclusion of any such contributions forwarded for publication, whether by churches or individuals.

No payment other than necessary expenses is made to any who work on the magazine, or to contributors of articles etc. of any nature. The paper is supported entirely by subscriptions and gifts from interested readers.

**THE SCRIPTURE STANDARD** is published monthly.

**PRICES PER YEAR**

<b>HOME COUNTRIES &amp; COMMONWEALTH</b>	<b>1 Copy</b>	<b>2 Copies</b>	<b>3 Copies</b>
(through Agent) ... ..	£0.90		
(posted direct) ... ..	£1.00	£1.88	£2.60
<b>CANADA &amp; U.S.A.</b> ... ..	\$3.00	\$5.00	\$7.00
(payment in dollar bills)	1, 2 or 3 years pro rata in advance		

**AGENT & TREASURER: PAUL JONES**, 3 St. Laurence Crescent, Slamannan, By Falkirk, Stirlingshire. Tel. Slamannan 200.

**EDITOR: CARLTON MELLING**, 133 Long Lane, Hindley, Via Wigan, Lancs. WN2 4XD. Tel. 0942 (Wigan) 56301

**DISTRIBUTING AGENT: CHARLES GRANT**, 45 Kirkwood Avenue, Redding, Falkirk, East Stirlingshire, to whom change of address should be sent.

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

**CONFERENCE SECRETARY: TOM WOODHOUSE**, "Jesmond," 8 Shoulder-of-Mutton Hill, Kirkby-in-Ashfield, Notts. NG17 7DX.

**Hymn Book Agent and Treasurer: FRED HARDY**, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 07737 (Langley Mill) 2266