

# The SCRIPTURE STANDARD

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

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## *The Second Coming of Christ*

THE expression "second coming of Christ" implies that He has been here once before; it also implies that He is coming again. The following scriptures prove conclusively the fact of the second coming of Christ: "... unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28); "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:2-3); to this testimony from the writer of the book of Hebrews, and from the Lord Jesus Himself, we add that of James and of Peter, apostles of Christ: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (Jas. 5:7); "Wherefore gird up the loins of your mind, be sober, and hope to the end of the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). The same fact is indicated by John, the beloved disciple, and by the apostle Paul: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2); "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

### **The Manner of His Coming**

Having shown that the scriptures teach very plainly the fact of Christ's second coming, let us now study the manner of His coming. How will Christ come? By reading Acts 1:9-11 in connection with Luke 24:50-51 we learn that His ascension was literal, personal, and visible. As the disciples witnessed His ascension, two men stood by them in white apparel and announced, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). So Christ will come again in the same way that He went away. Therefore, His second coming will be literal, personal, and visible. Rev. 1:7 says, "Behold, he cometh with the clouds, and every eye shall see him." Jude 14 says, "Behold, the Lord cometh with ten thousand of his saints." In 1 Thes. 4:16 we are told that He shall descend "with a shout, with the voice of the archangel, and with the trump of God." We find in 2 Thes. 1:7-8 that He shall be revealed from heaven "with his mighty angels, in flaming fire."

Before naming other characteristics of the Lord's coming, I would like to make an inquiry. It is taught by some that Christ has already come. We have just seen that His coming will be literal, personal, and visible; that He will be attended by ten thousand of His saints and by His mighty angels; and that His coming will be heralded by a shout, the trump of God, and flaming fire. Now, if Christ has already come, why have these evidences of His coming not been detected?

To continue the discussion of the manner of Christ's coming, we note next that He will come "with great power and glory" (Mark 13:26). His coming will be unexpected, unannounced. Paul says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thes. 5:2). We are also plainly informed that Christ's coming will be sudden. Christ said to John on Patmos,

"... behold, I come quickly" (Rev. 22:12); and in Matt. 24:27 we read: "For as the lightning cometh out of the east, and shineth even into the west, so shall also the coming of the Son of man be."

### Earth Conditions at His Coming

What will be the conditions upon the earth when Jesus comes? When Christ comes, there will be pride and mockery, just as there is today. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3-4). "And as it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26). Man was desperately wicked in the days of Noah. Every imaginations of the thoughts of his heart was only evil continually," and the Lord repented that He had made man. Conditions will be similar when Christ comes.

There will be much sorrow in that notable day, for we read in Rev. 1:7, "... all kindreds of the earth shall wail because of him." And again, in Rev. 6:15-17: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" If salvation will be universal, why should there be any sorrow? Would not all be cheerful and happy to see the Lord appear, if everyone will be saved? Surely the fallacy of universalism can be seen here.

We have now briefly studied the fact of Christ's coming, the manner of His coming, and the conditions that will prevail upon the earth when He comes. The last inquiry that I wish to introduce is: What will be the purpose of the second coming of Christ?

### Purpose of His Coming

Will Christ appear the second time for the same purposes that He had in view while here the first time? When He walked the earth in the fleshly body, He taught multitudes great lessons that will live forever; but His purpose when He comes again will not be to teach. While He was here the first time, He warned many people; but He will not warn even one individual when He appears again. While He was on earth, He issued the great worldwide invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). That invitation still rings down the ages to everyone who will accept it, but Jesus will not offer it at His second coming. Many were the miracles performed by our Saviour while He was on earth, but He is not coming again to perform miracles as He did in the long ago.

The Lord will not come again to establish His kingdom on the earth and reign upon a literal throne for a literal thousand years. This fact is evident, for the kingdom of Christ has already been established. The disciples were in the kingdom in the days of the apostles. Read Col. 1:12-13 and Rev. 1:9. Moreover, Christ is now king (Rev. 17:14). Since the kingdom has already been established, and now exists, and since Christ is now engaged in His glorious reign, we are sure that He will neither establish His kingdom nor begin His reign when He comes.

Will Christ come to give those who have never obeyed Him another opportunity? We are sure that this will not be the purpose of His coming, for we read, "... it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The apostle Paul declares, "Behold now is the accepted time; behold today is the day of salvation" (2 Cor. 6:2). So this settles this question. This life is the only time that we have to prepare to meet God, and our destinies will be sealed when we die. Hence the Lord will not come again to give the rebellious a second chance.

Our Master will come to reward every man according to his works in this life. "And, behold I come quickly, and my reward is with me to give every man according as his work shall be" (Rev. 22:12). He will take vengeance on "them that know not God and obey not the gospel," and will recompense rest to the faithful, in the day when he shall come (2 Thes. 1:7-10). At that time He will separate the wicked from the righteous, and will pronounce eternal sentence upon both classes. (Matt. 25:31-36). The righteous shall receive the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But the wicked shall hear the sad denunciation, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

My dear friends, are we prepared to meet the Saviour when He comes? We know not at what time He may appear. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). In view of this fact Jesus commands: "Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). I beseech you today: Study God's word and abide by its holy precepts, that at the coming of the Lord you may be welcomed into everlasting habitations.

LeROY NELSON in *Gospel Tidings*...

## *Strong Drink*

(Substance of Second Lecture on "Facing the Facts," given at the Holiday Fellowship, July, 1963).

THIS subject for many years has been neglected. I well remember the days of the "Band of Hope" and the lively weekly meetings we used to have when officers of the church took an active part, and many speakers made their first attempt to speak. Recently such auxiliaries have been withdrawn, with much loss to the church. Some have argued that if we are Christians we ought to know our position, and that Bands of Hope were a distraction from the church. I believe that it is the churches' duty to promote and help any organisation that will save people from an early death from poverty and malnutrition. Also we ought to speak about this evil in our exhortations.

The Bible has much to say regarding the conduct and walk of Christians: Romans 13:13; Galatians 5:21; Ephesians 5, noting verse 18, are just a few passages to consider. At a time when the nation requires the best in work and knowledge thousands of man-hours are being wasted through strong drink, to say little of the high cost of our rates and taxes as the direct and indirect results of this evil.

The Government should take some responsibility for their approach to this subject. On the one hand they exhort drivers not to drink, and on the other hand they allow advertisements both on hoardings and TV to proclaim its qualities. Then there is the argument that it is unfair to penalise the driver of a car who has only an occasional drink.

We need to remember that the first drink has led many an innocent person to disaster. There is much medical evidence to prove that alcohol causes loss of concentration, and anyone who drives a car today knows the value of being able to react quickly to save an accident. It is a good motto: "If you drink, don't drive; if you drive don't drink."

Christians should be complete abstainers. It takes some doing in certain instances, but I have found from experience that one's convictions on this matter are respected.

Drink acts as a stimulant and causes excitement. One will do things under the influence of strong drink that he would normally not do. I have seen people become laughing-stocks who would have been disgusted with themselves if they had known their actions. The wise man who wrote the Proverbs said "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Some have argued that Jesus turned water to wine at the marriage feast, but the ruler of the feast was sensible enough to know that the best wine was left to the last. Would Jesus make, or ask anyone to drink anything that would cause a man to lose his senses? No, in fact he refused to take wine even to drug his senses at his crucifixion. (Mark 15:23).

Let me give you a few facts concerning strong drink. The expenditure on drink in this country has now reached about £1,000 millions a year—about 30/- per week for every household. The late Viscount Snowden wrote: "The transfer of drink expenditure to useful and remunerative trades would so advance national prosperity that the yield of all the other taxes would automatically increase."

Mr. Justice Finemore said he once heard Mr. Justice Salter express the opinion that half the crime in this country was directly due to drink, and much of the other half indirectly.

Amongst boys aged 14 and under 17 the level of convictions in 1961 stood at 16 times the rate on incidence between 1946 and 1950. Amongst girls aged 14 and under 17 the 1961 incidence was nearly six times that of 1955, and all this before

the further liberalising clauses of the licensing act of 1961 have had time to produce their effects.

We who are Christians need to face the facts, and determine that we will not touch the unclean thing, and warn others of its dangers.

J. E. BREAKELL.

## *The Origin of the Church*

THERE is in the religious world today much discussion and disagreement as to when the church was established. By the word, church, we mean that spiritual kingdom that was to be set up or built. There are those that contend that it was established in the Garden of Eden by Adam and Eve. Others disagree with this and say the church was established in the days of Abraham when he was to become a father of a great nation, and all nations would be blessed through him (Gen. 12:1-3). Still others cannot agree with this idea, and say that this church was set up in the days of Moses when he was given the Law. Then we come to an idea that is taught in many places, that the Church was established in the days of John the Baptist, when he came to prepare the way for One to come after. Others disagree with all of these ideas and say that the church was established on the day of Pentecost after the death of our Lord and Saviour, Jesus Christ. Still others say the church has not been established and will not be set up until Christ comes again.

With all of the ideas being taught, we can easily see how it leads to confusion and causes many to go astray when they try to find the true church. If we can determine when the church was established, then we are on the right road to finding the salvation that we all must have in order to receive forgiveness of sins. We shall consider the church in prophecy, the church in preparation, and the church in fact.

### **The Church in Prophecy**

There was under the Old Testament law no church as we know it today. There was more of a physical or civil kingdom, with a system of civil enactments, and not a thing of the heart, soul and mind as is taught in the New Testament. To my knowledge, the word church is not used in the Old Testament. It is used in Acts 7:38 in reference to the congregation of Israel in the wilderness. It is said that this should be translated congregation.

There is in the Old Testament, in Isaiah 2:2-4, reference to a kingdom that was to be established in the last days. From this prophecy we learn several things about the kingdom that is to be built: (1) We learn that it is to be established in the last days. If the word days had been singular, then it would have been speaking of the judgment day, but being plural it refers to the last dispensation. Isaiah was not living in the last dispensation, but was speaking of a time that was still in the future; (2) We learn the word of the Lord was to go forth from Jerusalem; (3) And we learn that it shall come to pass: still future. From the prophecy of Isaiah, we learn that the kingdom is still to be established. Therefore, it was impossible for it to have been established in the Garden of Eden, at the time the promise was made to Abraham, or when the law of Moses was given to the children of Israel.

### **The Church in Preparation**

Next we see the church in a state of preparation. It was not the work of John the Baptist to establish the church but to prepare the way for one to come after him. John came and taught the people to repent for the kingdom of heaven was at hand (Matt. 3:2). Therefore, by his teaching the kingdom was not in existence, but was at hand. At a later date, Christ sent the twelve forth to the house of Israel, to teach that the kingdom of heaven was still at hand (Matt. 10:5-7). Now we have come from the beginning of time to the personal ministry of Christ. In His personal ministry, Christ taught that the kingdom of heaven was still future. Matthew 16:18 reads, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Christ did not say, "My kingdom has been built." He taught that it was still to be established.

### **The Church in Fact**

The first time the Bible teaches that the church had been established is in Acts 2:41: "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls." Then in Acts 2:47, "And the Lord added to the church daily such as should be saved." According to these verses of scripture, the church is established. Now Christ taught, in Matthew 16:18,

that the church was future and just a short time later on the day of Pentecost, following the crucifixion of Jesus, Luke writes by inspiration that the church is in existence. So somewhere within this short time the church was established. In Hebrews 9:16-17: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." This covenant could not have power until the death of Christ. Following the death and resurrection of Christ, we see the kingdom still in a state of preparation, as Jesus is still teaching His disciples of things pertaining to the kingdom of God (Acts 1:3). For a period of forty days He teaches His disciples to wait for the power that they were to receive. "And, behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). They have but a few days to wait. When the day of Pentecost was fully come, this power came as promised, and on that day they began to preach and teach in the name of Christ (Acts 2). On that day, the Gospel was preached, and 3,000 souls were added unto them. Therefore, on the day of Pentecost the church was established.

Today we urge all to look to the Bible and study, to be sure that you are in the church that was established on that day. For in searching out this kingdom you will have found the kingdom of the saved.

—Selected Reprint.

## *A Christian's Position on Carnal Warfare*

I CANNOT participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword. For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (John 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organisation and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorise my name to be listed in support of the above principles.



## Publishing the Good News

As God's people, we are witnesses of His gospel. Let us consider this fact until it becomes a real and vital part of our very souls. We, alone, carry the responsibility for this message. There is no-one else upon whom it rests.

By what means shall we carry the message? By pulpit preachings? Yes! By radio and TV preaching? Certainly! By the printed page? By all means!

### The Printed Page

Let some of us seek to minimise the importance of using the printed page to testify to the truth of God's gospel, let us remember that the printed page is the way God chose to communicate His word to us. There are no direct communications from heaven. We only know God's will by reading the book he left for us.

Not only is this God's method of sending his message to us, but the early Christians used letters, articles, and books to spread the message (cf Acts 15:23ff; 1 Cor. 7:1; Col. 4:16). Consider also these words of E. J. Goodspeed (*Christianity Goes to Press*, pp. 75ff.):

"I have sought in these lectures to call attention to another side of the early Christian literary movement, to which no attention is generally paid; how publication entered into it, and the part played by the far-sighted and devoted men who took these writings and by bold and brilliant strokes in publication carried them far beyond their original objectives and paved the way for their inclusion in the N.T., when it came to be formed. And it reveals to us a new phase of early Christian character and life. For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over the world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda. In doing this they began the use on any large scale of the leaf-book, now in universal use. Their gospel was not an esoteric, secret mystery, but something to be proclaimed upon the housetops, and they made it their business to carry into effect the old slogan of the prophets, 'Publish good tidings.'

"All this presents a picture of the early Christians quite unlike that usually offered by historians. They were to an unusual extent a book-buying and book-reading people. (Harnack, *Bible Reading*

*in the Early Church*, London, 1912). They were also a translating and publishing people. The Greek version of the Jewish scriptures had been begun in the third century before Christ by the Jews of Alexandria. But the Latin and the Syriac versions of the Old Testament were by all accounts the work of Christian translators and publishers. And by the end of the second century Christians were writing voluminously in both Greek (Clement) and Latin (Tertullian)."

### An Appeal

Dear Brethren, let us teach the gospel, and let us not ignore any scriptural means of conveying that true message. About us denominations, atheism, Communism, and many other "isms" are using every way they can, including the printed page, to spread their message. Let us follow the example of the early church and publish the gospel, far and wide, from the pulpit, over radio and TV, through books and magazines, and any other channel available to us.

### Please help if you can

HERE is a way in which sisters in the church can do a good work: Sister Eva Lawrence of the church in Tunbridge Wells is, with the help of other women, knitting blankets to send to OXFAM for the relief of refugees and the hunger-stricken. Sis. Lawrence asks that woollen or any other suitable materials for this purpose be sent to her at 8 Cromwell Road, St. Peters, Tunbridge Wells, Kent.

We suggest that a sister in each church undertake responsibility for collecting and forwarding such materials from other sisters and friends. It would be a good gesture, too, if the church paid cost of postage of these parcels. Sis. Lawrence wants as much material as you can let her have, so do get busy.

Remember Dorcas and the work she did in so helping the needy.

### Love

JOY is love rejoicing,  
Peace is love resting,  
Longsuffering is love's patience  
Gentleness is love's touch  
Goodness is love's character  
Faith is love's trust  
Meekness is love's humility  
Temperance is love's strength

# SCRIPTURE READINGS

FOR OCTOBER, 1963

6th—Hosea 8	Galatians 6
13th—Deut. 18:1-14	Acts 16:11-40
20th—Isaiah 1:18-31	Acts 17:1-15
27th—Isaiah 40:12-31	Acts 17:16-34

## WISE WORDS OF COUNSEL AND COMMAND

(Gal. 6:1-5).

THESE few verses are filled with wisdom and stimulating thought when they are carefully considered.

1. **How to restore the fallen.** Although we like to be quiet about our own faults there is a very human disposition to advertise the faults of others. This happens even in churches of Christ. We should indeed be ashamed to admit it, and it must not be lightly regarded. We are all guilty at times of harsh thoughts and sometimes the expression of them—for out of the abundance of the heart the mouth speaketh (Matt. 12:34). We need to get this disposition out of our nature. The teaching and example of our Saviour with the supply of His grace will enable us to get on to a higher plane. Then like the spiritual men (verse 1) appealed to by the apostle, our one thought will be to help the stumbling brother up, not advertise his sins, or win a point against him. Moreover, we shall do so with a very humble heart, understanding our own weakness and proneness to fall when severely or suddenly tempted.

MacKnight reckons the term "spiritual" indicates men in possession of miraculous gifts in the church, and the New English Bible gives some support to the view in rendering "endowed with the Spirit." However, without the miraculous endowment we are "equipped for every good work" (2 Tim. 3:16), having the all-sufficient word. It would be expected that the elders of the church should act in the way commanded, and so is fittingly translated "restore such an one in a spirit of meekness." Their qualification (1 Tim. 3:1-7; Titus 1:6-9) should enable them to work together in this way; and let us note that the same qualifications in character are to be the aim of every member of the church. There is a close connection between the advice just given in chapter

5 with the emphasis on spiritual living and the forbidding of provocation and envy, and the instruction for restoring the fallen brother.

Supposing the brother does not answer to the loving treatment, there should still be no trace of ill-will. Failure to repent brings excommunication—a word which has accumulated an evil meaning but is right nevertheless—but that is to bring the offender back to his senses, and to restoration—not to punishment.

2. **Bear one another's burdens.** The sympathy and love necessary for fulfilment of the instruction for restoration will be necessary for the fulfilment of this further command. We can never carry the load borne by another unless we get under it, or get such a grasp of it that we can lift it. Is actual experience of the same burden therefore essential? It would be an advantage certainly. Thus the apostle Paul prayed (Phil. 3:10) "that I may know . . . the fellowship (sharing) of His sufferings." Our Saviour was to take "our infirmities, and bear our diseases" (Matt. 8:17; Isaiah 53:4), but He was never sick in literal fact—so far as we know, and that is reasonable. So close was His acquaintance with grief and trouble, and so great His love and sympathy, that the prophecy was completely fulfilled in Him. We have a High Priest who can be "touched with the feeling of our infirmities." The apostle and his Master are our examples in this closeness of sympathy. There is a great need in the church for this close fellowship, and a closer walk with God will alone make it possible—yes, the natural thing—living on a higher plane.

Here again our inclination humanly speaking is to enlarge our own difficulties and minimise our brother's. The restoration and the bearing of the burdens are very closely related. I am reminded of the title of a book I read many years ago—"Put yourself in his place." It is a good motto for those who are Christ's servants if they would be obedient and effective in giving service to others, especially the erring. We remember our Saviour took the burden of our sins upon Himself, a more terrible burden than any other we can think of. This dread mystery we shall never evaluate for what is the measure of the burden of one man's sins, or of one sin with the consequences it inevitably brings in its train? A wrong word can

ruin a life. A bad example can poison the mind of a nation. The wonder of God's forgiveness is the greatest wonder of all.

3. Let each man prove his own work. If we consider too much the sins and the burdens of others, we may take credit for helping as though we stand high, so we have the warning against conceit (verse 3). "What hast thou that thou didst not receive?" asks Paul of the Corinthian Christians (1 Cor. 4:7). Any wisdom we have, any good we can do, come from God. But we must look to ourselves with sincere self-examination. While we can help one another and find great satisfaction in doing so if we are right minded, we must not compare ourselves with one another lest we should be either cast down through our own

unworthiness or exalted because we see some much weaker than ourselves. The standard is God-given, the expression of His mind in His word, His manifestation in the person of our Saviour. We shall not be condemned for the sins of others, nor justified by their goodness. Before God each will give account of HIMSELF. This is an encouragement to face up continuously to what we have learned "at the feet of Jesus" so to speak, and recognise, as we are prone to forget, our own responsibility. "Other men's failures will never save you." If other members of the church are living on a lower level of conduct, try to lift them up, but do not lower your own to please them or to make life easier. "For each man shall bear his own burden."

R. B. SCOTT.



(Conducted by  
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### Talking to 'Teenagers.

DO you realise that even as you read this first sentence a remarkable and unending process of highly complicated activity is taking place in your body? The process is invisible to you, but every second untold millions of cells die and millions more take their place. In this way your body renews itself completely again and again throughout your life.

#### Bricks

Human cells have been called "the bricks from which all living matter is made." The cleverest chemists cannot discover how the cells perform their remarkable chemical transformations, which produce infinitely complex proteins, vitamins and hormones. In other words, each cell is an amazing manufacturing plant, supplying the needs of the whole body. But their ability to perform feats of "biological engineering" is more remarkable still. Possibly the most amazing is the formation of the human ovum. At the precise moment of fertilisation (*i.e.* at conception) this one tiny cell (its size is about one hundredth part of an inch) determines exactly what the person to be born will be like. Every physical feature is then determined—even to the colour of his hair and the shape of his nose!

#### Diversity

Can you imagine the variety of services of all kinds, which go to maintain the administration of a large city—London for instance? Well, the administration of your body is far, far more complex than that. "We are familiar with the great diversification of activity in a large city. It does not seem possible that our own bodies could quietly and steadily be carrying on a more extraordinary process of manufacturing, storage, repair, communication, transportation, waste disposal, administration, food production, temperature control. Yet that is the case." (Dr. Clarence Cook Little).

#### Renewal

Most cells are completely renewed at regular intervals. For instance, about half of your muscle tissue is completely changed and replaced every eighty days. A cell in your skin lives for only four or five days. New skin is forming all the



time underneath. As the living cells rise to the surface, the old dead cells are washed away.

#### Protection

Your body has a remarkable defensive system to fight disease. The white corpuscles play an important part in this. Normally they just float along in the blood stream. But suppose your body is wounded and infection—through disease germs—enters the blood stream. At once the white corpuscles rush to the danger spot and devour the invading germs. The more severe the infection the more they multiply their own number to fight it.

#### Accidental?

These are just a few facts. You can find out many, many more by consulting a few good books from any public library. Here's just one question I'd like you to think about: Is it sensible to suggest that even one human cell could "just happen"? The theory of evolution asks us to accept that (can you imagine anything more unreasonable?) and those who teach it blithely assume that this is "scientific." In fact it is quite the opposite. Facts such as we have mentioned tell us quite clearly that (a) there is some eternal source of all life. The Bible tells us this is God; and (b) Behind all life there is an all-wise Planner. This too is God. David was right when he said: "I am fearfully and wonderfully made."

For the Little Ones . . .

#### A PRAYER

FATHER, we thank Thee for the night,  
And for the pleasant morning light.  
For rest and food and loving care,  
Help us to do the things we should,

To be to others kind and good.  
In all we do, at work or play,  
To be more loving every day,  
And all that makes the day so fair.

### *Church Offices---The Treasurer*

THE Scriptures tell us (1st Cor. 4:2) "It is required of stewards that a man be found faithful," and in no other office more than this must a brother have qualities of faithfulness and integrity. The handling of money is a grave responsibility and could in certain cases prove a very real temptation. Hence a brother who has charge of church finance must be trustworthy.

The duties connected with this office, like many other duties, is not without its humour. We recall that many years ago, when, due to unemployment, the church was passing through a period of financial stringency. The church treasurer, with monotonous regularity would report a deficit at the quarterly business meetings. We almost began to dread the words "Balance owing to treasurer," or "Outstanding accounts"—another way of saying there were unpaid bills to meet. Came a day when there was a change; for some weeks there had been more work available, and collections had improved accordingly, so that at the following business meeting it became obvious by the record of collections that we were at least about to strike even. As the treasurer reached the end of his statement there came these words: "Leaving a balance in my hands of [a significant pause], twopence halfpenny." Yes, after long years the church was at

last in financial solvency to the extent of what was in those days the price of a postage stamp. In very truth "Those were the days."

One further incident that sets out the life and character of our worthy treasurers. After the conclusion of the late war we were anxious to get going again with a more active church life, and were planning an intensive gospel campaign. We had secured the services of a well-known evangelist, and the church was enthusiastically entering into the work, when the treasurer, normally a man of few words asked: "Haven't we forgotten something?" We asked: "What?" He replied with typical Yorkshire candour: "We have nothing in the kitty!"

He went on to say it was all right talking about praying and preaching but it wouldn't get us very far without giving. The elders took the hint, thanked the good brother for his timely reminder and appealed to the church for the funds required, which were speedily forthcoming.

That mission was a great success and souls were added to the church, but one thinks a great lesson was taught by the worthy treasurer. We may well offer a prayer of thankfulness for our church treasurers.

It was our intention to finish these articles at this point, but it has been pointed out to us that we have made no reference to another important work in church life—that of hospitality. So God willing our next and final article will be "The Service of Hospitality."

H. BAINES.

## What does God expect?

The question is often asked, "Does God expect anything of me as a young Christian? I know that God expects the preacher to 'preach the word'; He expects the singer to sing with the spirit and the understanding and the worshipper is to do so 'in spirit and truth.' But what about the youth? Does God really expect anything of me?"

In Old Testament history we find a young shepherd boy. God placed before David the responsibility of terminating the life of Goliath. God **expected** David to meet the challenge for the defence of Israel; this was David's responsibility to his God. What would have been the story had David, as he faced Goliath, declared, "I'm just a young man; God doesn't really expect anything of me. I'll just not do anything." Had David done this, he would have failed to meet the expectations God had had for him. Surely God **DOES** expect something of youth.

Among the responsibilities placed before the youth is to be always on guard against sin. It is during the time of youth when one begins to make decisions for himself, many of which will be between good and evil. Recreation maintains a top position in the life of a young person, but here, too, one finds himself confronted with a decision. Is it right or wrong? The Lord would have His young people to possess courage enough to abstain from evil. This fact must have been in the heart of Solomon as he wrote, "If sinners entice thee, consent thou not."

To stand against evil, one uses all the courage he has and by doing so he becomes an example for good to the world. The youth, in living a sober, righteous and godly life, is striving to "Let no man despise thy youth . . ." so "that he that is of the contrary part may be ashamed, having no evil thing to say of you."

In all phases of life, let the youth make a close observation of his friends and associates and determine their character, for "evil companionships corrupt good morals." In all things, let the youth truly "abstain from all appearance of evil." A very fine rule to abide by is to never go any place you wouldn't take Jesus; never do anything you wouldn't do if Jesus were at your side; and never

say anything you wouldn't say if Jesus were listening.

There was a young man of twelve years whose parents went to Jerusalem to keep the passover feast. As his parents returned they supposed him to be in the company; but he had tarried behind. Upon realisation of his absence, they returned and found him. "And he went down with them, and came to Nazareth, and was subject unto them." His name was Jesus Christ. Even the Son of God realised the fact that he must have proper respect for his parents and those with whom he associated. The youth today must realise this fact also. To parents, youth must "honour thy father and mother" and "obey your parents in the Lord." To those with whom the youth is associated he must "rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters."

Young Christians, in view of the fact that God does expect something of youth, let me encourage you to trust in the Lord by placing complete faith in His promises; remember the Lord always by letting Him have His way in your life, and in whatever capacity you serve the Lord, give him your very best, for God accepts only the best. "Let no man despise thy youth."

## 'The Word which liveth and abideth'

Generation follows generation, nations rise and fall: Yet that Word lives.

Kings, dictators, presidents come and go: Yet it lives.

Hated, despised, cursed, doubted, suspected, criticised, condemned by atheists, scoffed at by scorners, exaggerated by fanatics, misconstrued and misstated: ranted and raved about, its inspiration denied:—Yet it lives.

That Word lives as a lamp to our feet, a light to our path; as the gate to heaven, as a standard for childhood, guide for youth, as an inspiration for the matured, a comfort for the aged, as water for the thirsty, food for the hungry, light for the heathen, rest for the weary, salvation for the sinner, grace for the Christian.

To know it is to love it; To love it is to accept it; To accept it means life eternal—**THE BIBLE!**

**WE** cannot rise triumphant over any trial unless we see the victory beyond. Nothing more commends the glorious Captain of our Salvation to the admiration and imitation of every suffering soldier in life's battle, than the victoriousness of His Spirit. He is the triumphant Christ, and He is leading us on to be more than conquerors through Him that loved us.

### THAT WE MAY HEAR

Amidst the world's tumultuous sound  
The cry for help comes clear,  
From souls held fast in sin's dark grasp:  
Lord, grant that we may hear.

Whilst on life's journey meeting those  
Who need a word of cheer,  
Though others pass with heedless step,  
Lord, grant that we may hear.

When our barque is bidden by Thee  
To port or starboard steer,  
To save us from the hidden rocks,  
Lord, grant that we may hear.

Some day at length, on bed of pain,  
With grim Death standing near,  
Thy words of comfort and of hope,  
Lord, grant that we may hear.

So may we come before Thy throne  
And see Thee without fear.  
"Well done, my faithful servant, thou,"  
Lord, grant that we may hear.

J.J.S.

### A WARNING

A MAN under the name of James Parr is moving about among the churches, begging and receiving help. He was immersed at Scholes, Wigan, almost three years ago, and was given a home and helped otherwise by brethren there. However, he would not work to support himself, and wandered away owing money to some brethren. He has been in touch with the church at Doncaster and with certain individual brethren, and with churches in the Association of Churches of Christ. Always he tells the same story of his having got work and hoping to start and earn wages immediately. But this never materialises.

In accordance with the teaching of 2 Thess. 3:6-12 the church at Scholes, Wigan, has withdrawn from James Parr's fellowship and publicly announces this now to other churches. If this man appears among you, before rendering him any help please communicate with me as follows: Carlton Melling, 133 Long Lane, Hindley, Wigan, Lancs., as some brethren have already wisely done.

## NEWS FROM THE CHURCHES

### CHANGE OF ADDRESS

The church in Tunbridge Wells no longer meets at the Y.M.C.A. Building, 5 Mount Ephraim Road. On Lord's Day, September 1st, we began to meet at the following address: **The Community Centre**, Oak Road, Oak Road Estate, Tunbridge Wells. Meetings as follows: **Lord's Days:** Breaking of Bread 11 a.m. Bible School 3 p.m. Gospel Meeting 6.30 p.m. **Thursdays:** Bible Study 7.30 p.m.

Visiting brethren should note that bus no. 158 from the town centre stops at the Community Centre. This is in the same neighbourhood as our new meeting-house and we hope there to make useful contacts as a preliminary to work in our own building. Information from A. E. Winstanley, 43a Church Road, Tunbridge Wells.

**Aylesbury.**—We rejoice to report three more additions to the church here. On Tuesday, 20th August, Jeffrey Channing, son of Bro. and Sis. Channing, who is just 13 years of age, was baptised into Christ. On Saturday, 24th August, David Grace obeyed his Lord. Bro. Grace had been taught by a young brother who himself had only obeyed the gospel during our recent campaign. On Lord's Day, August 25th, Gifford Sterling, a West Indian, and a former Seventh Day Adventist, was baptised. We earnestly pray that each of these good brethren "may grow up into him," to become faithful and profitable servants of the Lord. L. Channing.

**Birmingham (Summer Lane).**—It is with great pleasure that we are able to report another addition by the Lord to His church. Linda Mountford, elder daughter of our Brother and Sister M. M. Mountford, made the good confession and was buried with her Master on Lord's Day evening, 1st September, 1963. This very happy event came at the close of our weekend of celebration—our 98th birthday. It was a fitting climax to a grand time. We would express our thanks to Brother Edmund Hill, of Loughborough, and Brother David Dougall of Wallacestone, for the excellent way in which they served us and to all who came from near and far, bringing encouragement and good wishes. We trust that everyone had a rich blessing and we look forward now to further efforts for our Lord and Saviour. P.J.

## OBITUARY

**Kirkby-in-Ashfield (Beulah Road).**—It is with sadness that we have to record the passing of one of our oldest members from this stage of action. Our aged sister Annie Bursnell passed away on Tuesday, 20th August, at the age of 80, after being crippled with arthritis for a number of years. She bore her difficult affliction patiently and with the Christian spirit she had always shown down the years. She had been prevented from meeting with us for a long time, but she will be remembered for her quiet devotion to her Lord whom she has gone to await. We commend her loved ones to God's good grace and pray they find consolation in Him. Sister Bursnell was laid to rest on Friday, 23rd August, the service being conducted by Bro. John Breakell. Tom Woodhouse.

## COMING EVENTS

**Kentish Town.**—God permitting, Anniversary meetings, afternoon and evening on Saturday, October 5th. Tea 5 p.m. Speaker: Bro. Tom McDonald.

**Ince-in-Makerfield and Albert Street (Wigan):**—

Joint mission effort from 29th September to 12th October (approx.). Gospel Preacher, Bro. Reiner Kallus, of Germany. Full details will be posted to the churches.

**Church of Christ (Zoar St.), Morley.**—Special Week's Mission including Autumn Rally. September 29th to October 6th. Speaker Bro. P. Slate. Sunday, Sept 29th: Breaking of Bread 2.30 p.m.; Gospel Meeting 8.00 p.m. Mon., Sept. 30th: Gospel Meeting 8 p.m. Tues., Oct 1st: Gospel Meeting 8 p.m. Wed., Oct. 2nd: Gospel Meeting 8 p.m. Thurs., Oct. 3rd: Gospel Meeting 8 p.m. Fri., Oct. 4th: Gospel Meeting 8 p.m. Sat., Oct. 5th: Rally Meetings. Tea 4.15 p.m.; Meeting 6.30 p.m. Sun., Oct. 6th: Breaking of Bread 2.30 p.m.; Gospel Meeting 8 p.m.

We look forward to your support and prayers in this effort for our Master.

**East Ardsley (Yorkshire).**—Anniversary Celebrations, Saturday and Sunday, October 26th and 27th, 1963. Saturday: Tea 5.15; 6 p.m. Meeting: chairman Bro. A. Barow (Morley). Preacher for the weekend, Bro. A. E. Winstanley (Tunbridge Wells).

**The Church at Newtongrange** will hold their annual social meeting, D.V., on October 12th, 1963. Tea will be served at 4 p.m. and the meeting in the meeting-place at 5 p.m. Speakers on this

occasion will be Bro. Hugh Davidson (Motherwell) and Bro. Joe Nisbet (Tranent).

We would be pleased indeed if all who are in our district on that date could be with us. W. H. Allen.

**Dewsbury.**—The church meeting at Upper Road, Batley Carr, Dewsbury, invites you to the following meetings: October 12th: Church Anniversary. Speaker: Philip Partington (Ince). Tea at 4 p.m. Meeting at 6 p.m. November 9th: Meeting to be addressed by Paul Jones (Birmingham) at 7 p.m. December 6th-9th inclusive. Mission to be conducted by Frank Worgan (Ince). Times to be announced later.

## PRELIMINARY NOTICE

Special visit from Bro. Gary B. Adams (Holland), The Church at Park Road, Blackburn, announces the following meetings with Bro. Adams as speaker (God willing). Saturday, November 2nd; Sunday 3rd; Monday 4th; Tuesday 5th; Wednesday 6th; Saturday 9th and Sunday 10th. All meetings commence 7.30 p.m.

## SECRETARY OF MORLEY CHURCH

Will readers please note secretary's address: M. Gaunt, 35 Harrison Road, Crofton, Nr. Wakefield. Phone Crofton 406.

## MARRIAGE

At Lochside chapel, Tranent, Sister Noreen Nisbet, daughter of Bro. and Sister Jim Nisbet with Bro. Allen Daniell, son of Bro. and Sister H. S. Daniell, of the church at Bristol. Bro. Albert Winstanley officiated at the Service.

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