

# The SCRIPTURE STANDARD

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

VOL. 40. No. 7

JULY, 1973

## THE BIBLE AND THE MODERN WORLD

### VI (Concluded) : MAN'S WORK

IN the two previous articles on Work we have had brought to our notice that the Bible demonstrates that God worked and Jesus Christ worked, and that they continue to work unceasingly in both the physical and the spiritual realms. It has been shown that it is the will of God, ordained by God, that man should work in both these realms — work together with God and with His Son to bring about God's purposes.

As in other respects the example of Jesus is set before us for our standard. As, like God's, the work of His Son is perfect, so in all His people do should their aim be perfection — "You must be perfect as your heavenly Father is perfect" (Matt. 5:48). Our service to our employers, our daily work, is to be "not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing God's will from the heart" (Eph. 6:4-7). By the Christian there must be no "go slow", no turning out of shoddy work; whatever the work be it should be carried out as if the job were for God. It is amazing to think upon that word "whatever"; whatever (that includes everything) we do is connected with God and with Christ. In Colossians 3 appear very similar words to those in Ephesians 6 — "Whatever you do, in word or deed, do everything in the name of the Lord Jesus... Servants, obey in everything those who are your earthly masters, not with eye-service, as men-pleasers, but with singleness of heart, fearing the Lord. Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward: you are serving the Lord Christ" (vs 17,22-24).

These descriptions of work as being service to God rule out the doing of certain kinds of work; they show us that there are jobs a Christian should not do. How can he do His work as unto God and serve Jesus Christ while working in the drink traffic, the gambling and betting business, the tobacco industry, the furthering of war, or being in a job that involves Sunday working? That brief list does not limit such work that a Christian cannot do, for in our various situations we may be called upon to do many things which we cannot conscientiously do, for they certainly do not glorify God. Our work is not something apart from our church life. It is often the environment where we most meet people: we are each day surrounded by more who are not Christians than we meet in serving God during a whole lifetime. If our work be of such a nature that we cannot offer it to God as serving Him, how can we bear

any witness of Christ or have any influence for good upon those with whom we rub shoulders? In a sense it is in our work that Christ should be most seen, in us and through us.

Many hymns tell of how daily work can be used by God towards the perfection of our lives in Christ. It is not only when we meet in fellowship and worship of God that we can realise His presence:

"Yet these are not the only walls Wherein Thou mayst be sought;  
On homeliest work Thy blessing falls, In truth and patience wrought.  
Thine is the loom, the forge, the mart, The wealth of land and sea;  
The worlds of science and of art, Revealed and ruled by Thee.  
Work shall be prayer if all be wrought As Thou wouldst have it done;  
And prayer, by Thee inspired and taught, Itself with work be one."

(J. ELLERTON)

F.W. Faber expressed the same sentiments when in his hymn he wrote

"Labour is sweet, for Thou hast toiled,  
And care is light, for Thou hast cared.  
Let not our work with self be spoiled,  
Nor in unsimple ways ensnared."

#### Workers With God

From the beginning, in the physical world the will of God was that man should work, with co-operate with Him. Where this is so the earth yields of her fruits; where man labours in accordance with the lessons nature teaches him he is rewarded for his toil. Many times throughout history man has suffered from the results of not working in harmony with the natural creation: the dust bowl of North America: the pollution of land, air and water, which is now such a threat to mankind and such a problem to governments — these and many other possible disasters come upon us because for the sake of profits, greed and selfishness man is working the soil, defiling natural resources and poisoning the means of sustaining the life upon the earth. Man himself and the animal and plant kingdoms are under threat because men will not heed the lessons that are so obvious in God's creation. Work against God, ignore God, and we bear the same consequences as Adam did when he exalted his own will above the will of the Creator. The creature is lifted above the Creator and the inevitable result is suffering, disaster and death. Work with the revealed will of God and the outcome is life, health and abundance of earth's treasures.

The same lessons are taught us in the spiritual realm. One of the highest privileges of man is that "we are fellow-workers for God" (1 Cor. 3:9). True, Paul there states that those (Paul and Apollos) over whom the Corinthian Christians were dividing into parties, were nothing except "fellow-workers for God"; but he did not exclude all those who are in God's service as being also "fellow-workers". For in verse 13 he goes on to say "each man's work will become manifest, for the Day will disclose it...the fire will test what sort of work each one has done." In Philippians 2:12-13 the apostle teaches, "Therefore my beloved...work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure."

Man is gloriously privileged in that, when he obeys His teaching and laws in the physical realm material life and blessings follow. He is most supremely privileged and blessed in that, when we obey what God says to us in His written Word concerning not only the life that now is but the life that is to come, we receive "the richness, fulness of joy of our life here and now, but "the free gift of eternal life through Jesus Christ our Lord".

EDITOR

(The next issue in this series will be on THE BIBLE AND SOCIAL SERVICE)

# GREAT DOCTRINES OF SCRIPTURE

## VII: REDEMPTION

### Its Need

AFTER the Fall in the garden of Eden, as the full impact of sin began to be felt, a promise was made by God that "the seed of the woman would bruise the serpent's head" (Gen. 3:15). Our first parents were soon to feel the pain of sin when Cain slew his brother Abel. So vile did mankind become that God says "the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth" (Gen. 6:13). God's promise is kept. Only Noah and his family of sons and their wives were saved in the Ark (Gen. 7: 13).

The Mosaic Law was given to show up sin. The commandments "Thou shalt not..." and the continual offering of animal sacrifices for sin were a constant reminder that these things could not cure sin: "For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect..." (Heb. 10:1 & 2). No longer was it God's intention to carry forward the Mosaic law indefinitely. The Law, with its animal sacrifices and their impact on the hearts of mankind, had proved fruitless. The Sacrifices were a pointer to something better: "The law was a tutor to Bring us unto Christ".

### New Relationship With God

"This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more...(Heb. 10:16 & 17). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). During His ministry Jesus said, "Think not that I am come to destroy the law... I am not come to destroy but to fulfil" (Matt. 5:17).

At his baptism there came "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:17). On the mount of Transfiguration we hear again God's commendation: "This is my beloved Son in whom I am well pleased hear ye Him" (Matt. 17:5). Our attention is now being moved away from the Law to God's own Son. In Him is now revealed the Word who was with God and who was God. Jesus claims "I and the Father are one"; "I came not to do my own will, but the will of Him that sent me." And the purpose of His coming is declared to be, not that they might have life but that they "might have it more abundantly".

The prophecies which speak of "the lamb slain from the foundation of the world" are fulfilled in Calvary. He died there to open up a new and living way to heaven; He is the only one who can act as mediator between God and man, for "there is no other name is given among men whereby we must be saved" (Acts 4:12).

Of Jesus, the Apostle Paul has this to say: "In whom are hid all the treasure of wisdom and knowledge" (Col. 2:3); "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9); "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14); "And ye are complete in Him" (Col. 2:10-14).

### After His Resurrection

From the dead Jesus says, "All power is given unto me in heaven and earth: go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19 & 20). In John's record we read, "And this is the condemnation: that light has come into the world, and men loved darkness rather than light; because their deeds were evil." (John 3:19).

God's final purpose for man is in Christ Jesus. He overcame death, rising, victorious, to sit at God's right hand, a king and a priest — the "one mediator between God and Man". Everything God can do has been done. His mind and will are made known, preached and declared to us in the gospel, and so we read that "Faith comes by hearing, and hearing by the word of God" (Rom. 10:11-17).

Belief in God brings about change of living. Repentance towards God is shown in that the things of the past are left behind; confession with the mouth that Jesus is the Son of God is made unto salvation. We rise from the waters of baptism new creatures in Christ Jesus the sins of the past behind us, forgiven by God (Rom. 6:2-7) All have sinned in the sight of God; none of us is righteous before Him unless we are clothed in the righteousness of Christ Jesus.

Are your trusting in Christ's sacrifice on Calvary for your redemption?

#### Redemption For You

Have you looked to Jesus who can take away your sin, and leave you guiltless in God's presence? "In Him (and Only in Him) we have found redemption through His blood, even the forgiveness of sin." Can we sing with the hymn writer:

"My sin., Oh the bliss of this glorious thought,  
My sin, not in part but the whole,  
Is nailed to His cross, and I bear it no more:  
Praise the Lord, praise the Lord, oh my soul!"

As new born creatures in Christ, our hopes are all above. We await the Lord's return, "for we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of the body." (Rom. 8:22-23).

The one who trusts in Jesus today finds joy in the words of Paul (Eph. 1:13-14): "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." "

"Therefore be ye steadfast, unmoveable, always abounding in the work of the Lord," "Your redemption draweth nigh."

EDWARD JESS

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## THE GREATEST TEXT

"FOR God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

Every preacher reaches this text. In 1912, my wife underlined in her Bible the letters G in God, O in Only, S in Should, P in Perish, E in Eternal and L in Life—GOSPEL. This text is indeed the GOSPEL in miniature. At some time I wrote alongside this same verse: GOD LOVES. GOD GIVES GOD SAVES.

Jesus reveals the LOVE of God. We are conscious that we are unworthy of this love. Many people defy God or ignore Him. There is a craze for Godless pleasure — a falling away in the Church's message and membership. Does God still love the world — mankind — the entire human race — God's creation? If much of this world seems ugly and sinful to us, how must it appear to our Heavenly Father — a Holy God? Yet He loves and will love until the Day of Grace ends. He will not give up any member of our race.

Nichodemus was surprised and puzzled by Jesus' teaching. The Jews believed they were the only nation in God's favour, but Jesus told this ruler that God loves everybody.

"For the LOVE of God is broader than the measure of man's mind, And the Heart of the Eternal is most wonderfully Kind" (F.W. Faber).

#### God Loves

Jesus, equal with the Father, entered into our human life, lived as we live, shared our lot, was tempted and tried as we are, yet was without sin. Even more, He bore the guilt of our sins, on the cross of Calvary. The best was given for our Salvation, for all who will receive it.

#### God Gives

"Wherefore He is able to save them to the uttermost that come unto God by Him" (Hebrews 7:25).

We cannot understand how God can love all the millions in the human race. But God is infinite and we must have faith and believe in that which we do not understand.

#### God Saves

If we look again at the "Greatest Text" we see that it does not contain a single difficult word. But it is a group of great words, outstanding words.

GOD - LOVED - WORLD - GAVE - SON - WHOSEVER - BELIEVETH - PERISH LIFE. No word is lost or unimportant. They group together in five significant pairs:-

GOD and SON - Supreme Giver and Supreme Gift :

God the Father and Jesus the Saviour;

LOVED and GAVE - God loved and therefore gave—giving grows from loving;

WORLD and WHOSEVER - collective and individual;

BELIEVE and HAVE - invitation and promise;

PERISH and LIFE - "For the word of the cross is to them that are perishing, foolishness, but to them that are being saved it is the power of God" (1 Cor. 1:18).

In Ephesians 3:17-19 we read, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

What are the dimensions of God's love?

The breadth embraces all - all nations, all colours; it is worldwide. The length - How far did God go? We read of the awful scene in Gethsemane - the mock trial - the scourging and the crucifixion. That is how far God went for you and me. His only begotten Son was forsaken, for a little time, because He was the sin bearer.

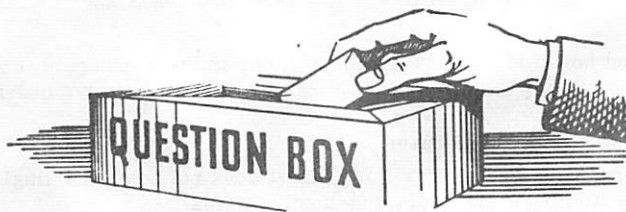
The depth: On either side of the cross was a malefactor, deep in sin, deserving of punishment, dying without hope of making any restitution. One cried out, "Lord remember me when Thou comest into Thy Kingdom." The love of God, in the person of His Son, reached down to that one, who at that late hour claimed Him as King. "Today thou shalt be with Me in Paradise." Nothing could keep that poor sinner from the depth of the love of his Saviour and King. The Apostle John, the Apostle of love, who recorded the "Greatest Text", almost repeated it in his first Epistle, 4:9. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (verse 10) "Here in is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

The love of God is so real that it is imperative that we love one another, Where does this love start? We love him because *he first loved us*. Jesus said, "By this shall all men know ye are My disciples, because ye love one another."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Where will this love be expressed in the world? Where but in the Church, which He purchased with His own blood; — where but in the lives of the individual Christian?

In these days, when many fall away from the faith, let us draw closer to Jesus and to each other, in faith, in hope and, greatest of all, in love.

F.R.W. KIMBERLEY




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Conducted by  
James Gardiner

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**COULD** you please comment on the role of angels as expressed in Hebrews 1:14 — "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

THE first chapter of Hebrews deals at some length with the exaltation of Jesus. He lowered Himself and became flesh — a member of the human family. Thus, like all other men, He was made "a little lower than the angels". However, because He submitted Himself to the Father, God exalted Him above even the angels. Verse 14 of chapter one, expresses the staggering thought that Christ's followers (the heirs of salvation) have also been exalted above the angels (through the merits of their Master).

Angels occupy the role of serving God in the work of the redemption of man and to be more specific, are sent forth to render service to those who shall inherit eternal life. Man, of course, was made higher than the animal kingdom, but lower than the angels. Those of the human family who have availed themselves of the favour of God and are, in effect, the heirs of salvation, have been so exalted that even the angels are sent by God to help and serve them.

#### Work Of Angels

It may well be that the term, "heirs of salvation" is broad enough to include the heirs of salvation in Old Testament times. If we confine it to New Testament times nothing is gained or lost; but one cannot ignore the activity of the angels in Old Testament times in ministering to those who certainly are the kind of persons we would expect to be heirs of salvation. Whatever function angels may have had before man was created their role after his creation was one of assisting in their salvation. If we look at one or two examples of angels at work in this capacity I think we shall notice that God intended them to rescue; to comfort; to provide succour and to assist those who are on their heavenly journey.

Firstly, let us notice that the angels have a great interest in each one of us and in the redemption of man. Luke 15:10 says, quoting Jesus, that "there is joy in the presence of the angels of God over one sinner that repenteth." Can we imagine for a moment the scene in heaven of angels rejoicing because one of the human race has repented of his sins?

Also, in similar vein, let us remember what Jesus said when speaking of the "little ones" that constitute the church that "in heaven their angels do always behold the face of my Father who is in heaven" (Matt. 15:10). Many brethren believe that Christ's statement here strongly supports the idea that each disciple has a guardian angel. Other passages of scripture believed to support the doctrine are Ps. 91:11; Heb. 1:14; and Acts 27:23. Such angels have ready access to the Father — always beholding His face. We are not told but we may be sure that there are vast numbers of angels. When the news of the birth of Jesus was brought to the shepherds, "Suddenly there was with the angel, a multitude of the heavenly host, praising God..." (Luke 2:13). Jesus on one occasion asked, "Thinkest thou that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels." Daniel said, "Thousand thousands ministered unto Him" (Dan. 7:10).

Again, angels have a special interest in the salvation of men. Thus the apostle Peter could say of the things pertaining to redemption, "which things the angels desire to look into" (1 Peter 1:12).

In connection with the coming; the life; the death; and the resurrection of Christ the angels had an important and prominent role to play. An angel announced to Mary that she would be the mother of the Messiah, and other myriads of angels sang over the fields of Bethlehem — the heavenly host. (Luke 2:13). An angel declared to the shepherds that Jesus was born (Luke 2:10). Angels ministered to Jesus in His temptation (Matt. 4:11). An angel strengthened Him in the garden of Gethsemane (Luke 22:43). Angels were at the sepulchre, where the Lord had been laid, to announce His resurrection. Angels appeared on Mount Olivet to assure men that Jesus would return as they had seen Him go (Acts 1:10).

Apart from the role the angels played in relation to the coming and going of Jesus it seems that their role falls under a few separate headings, For example

**1 To frustrate the wiles and devices of Satan.**

Jude 6 says "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day." It is believed by many that Satan is a fallen angel. Whether or not that be so, verse 7 of Jude tells us of Michael the archangel contending with the devil.

**2 To punish wicked men**

(See Gen. 19:1-26; 2 Kings 19:35; Acts 12:23). These are but three of many examples. In 2 Kings 19:35 we see the power and strength of the angels, when we read that one slew 185,000 men in one night. In the example in Acts 12 an angel smote Herod and consumed him in horrible fashion because he strutted about as a God.

**3 To protect and defend the people of God.**

Again, only a few of the many examples can be mentioned. Two angels came to hasten Lot from the cities of the plain and to rescue him from impending destruction (Gen. 19). An angel opened the doors of the prison and freed the apostles after their arrest by the Jews (Acts 5:19). Thus also the angel of the Lord delivered Peter from the prison when he had been interred there by Herod (Acts 12:7-8).

The Psalmist says (Ps. 34:7) "The angel of the Lord encampeth round about them that fear him, and delivereth them."

**4 To aid providentially in bringing men to repentance.**

Acts 10:1-8 demonstrates the steps taken by an angel to bring together the bearer of truth with the seeker after truth. Some brethren strongly believe that those seeking for the truth will inevitably find it. Certainly in this case angels took a part in it. It was also an angel of God who instructed Philip to go south to Gaza to meet the Ethiopian eunuch (Acts 8:26).

**5 To give men strength to resist temptation.**

When Jesus was under great stress in the garden of Gethsemane we read that there appeared an angel from heaven strengthening Him (Luke 22:43).

**6 To take care of the living saints (2 Kings 6:15-23)**

See Dan. 3:25-28 concerning Shadrach, Meshach and Abednego in the fiery furnace. See Dan. 6:22 where an angel came into the lions' den and saved brave Daniel.

**7 To comfort dying saints and bear their spirits home to glory.**

Thus Jesus mentions, when speaking of Lazarus the beggar that when the poor wretched man died he was carried by the angels into Abraham's bosom. We are told that the rich man also died and was buried. Opinions differ, I know, concerning this matter, and some regard the incident as one of the parables of Jesus. There is nothing parabolic, however, about the angels mentioned in Luke 16:22, for they certainly carried Lazarus into Abraham's bosom.

**A Permanent Ministry?**

These, then, constitute a few examples of the office, function or role of the angels of heaven. Some readers will, no doubt, be able to think of other examples. Those itemised above stretch over times which include the Old Testament and the New. Many instances, however, of angelic intervention occur after Pentecost and rightly have a part in the church age. Many of us are perhaps intrigued to know if the work of angels continues today. I know of some brethren who believe that the activities of angels were confined to the early years of the church, just as some brethren believe that the phenomenon of demons was confined to that same period.

I must say that I do not see any good reason why this must necessarily be so; and I don't think that we can be in any way sure that the statement of Hebrews 1:14 has no force today. In fact I am told that the grammatical construction of the verse is such that its application is permanent. I understand that, "sent forth" in Heb. 1:14 is the present participle and means "Being sent forth" continually as their regular service in all ages. (see Jamieson, Fausset and Brown's Commentary).

**Our High Privileges**

How honoured we should feel when we consider that the very angels of heaven are sent at God's behest to watch over and aid the heirs of salvation, Oh, what God has done for man! He formed the eternal plan. He sent His prophets to communicate His will. He sent His only Son to bear the message of mercy and to die that cruel death at the hands of men — the just for the unjust. He exalted the Son to heaven and placed the universe under His control that man might be saved. He sent His Holy Spirit into the world and upon His apostles. And He sends also His angels, as ministering spirits, to help and sustain them, attending to them in life and comforting them in death — bearing them to realms of glory. Angels rejoice over the repentance of just one person in this dark world of sin and sorrow.

May this knowledge help us to strive harder in preaching the gospel and to do more in reaching the lost. There may be at our shoulder at this very moment, in attendance upon us, one of those pure and celestial beings (sent forth to minister to the heirs of salvation). May this be a means of encouraging us to be pure, as they are pure, and holy as they are holy.

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



# SCRIPTURE READINGS

JULY 1973

1—Psalm 35:1-17	Mark 14:53-72
8—2 Chron. 24:15-25	Mark 15:1-20
15—Psalm 22:1-24	Mark 15:21-41
22—Job. 19:19-29	Mark 15:42 to 16:8
29—Genesis 12:1-9	Mark 16:9-20

## THE CONSUMMATION

WE complete our readings from Mark's gospel this month. Here the life and work of the Redeemer are brought to completion. Jesus of Nazareth fulfils His destiny. The life of complete unselfishness culminates in death, burial — but also resurrection. All four gospels provide full accounts of these disgraceful, disgusting and harrowing exhibitions of human wickedness, wreaking its savage fury on innocent holiness. No honest page of history can be written which is clear of similar exhibition. The inquisition stains medieval history; the butchery of Drogheda symbolises protestant fury; the indiscriminate murder in Vietnam brings up the rear. Human depravity rises up everywhere. Even the "cod war" and the "Cold War" manifest human selfishness, which is also stupidity. It does seem as though the unrelieved gloom of Gethsemane, Judas Iscariot, Peter's denial, the high-priestly hatred, provide the picture of human sin at its most unsavoury pitch. The only sinless man is treated to the most cruel death which man has invented to punish man. This is what had to be borne to make possible the forgiveness of human supreme exhibition of human wickedness provided the supreme exhibition of divine love.

Up to the time of His arrest Jesus had not experienced violence at the hands of men. They had taken up stones to stone Him, but He had passed through them. He had undoubtedly experienced hostile looks, but once He had submitted meekly — yet with dignity — to arrest, it seems that the underlings of the priestly party

(their police we suppose) assumed a right to vent their ill will upon Him. They were spiteful. One of the "officers" struck Him when the mock trial before the Sanhedrin took place, and once the verdict had been given they even played at mockery with violence. This kind of personal attack is hard for any to bear; yet the Son of God with legions of angels at His command meekly submitted without any sign of resentment. His complete composure only led to worse and worse violence and mockery, culminating in the frightful punishment of "scourging" in readiness for death by crucifixion. "The man is going to die so we can have fun with him" seems to characterise the brutal soldiery. They got the whole cohort together to enjoy the fun. Some men died under the lash. Jesus did not, and refused the opiate which was offered to sufferers under this cruel torture.

We can hardly conceive of such cruelty, and wonder how men can possibly inflict torture on their fellows; and yet we know that now in communist prisons refinements of torture are devised to brain-wash opponents of the system, further to this, we know also of "battered wives" in our own community, of babies and children beaten, starved and killed. With the spotlight of modern "communication" methods upon them, some of these atrocities are exposed but still go on. We are now witnessing the indiscriminate murder and destruction in Ulster by men, women and children. This is happening in a supposedly Christian civilization, and it continues in spite of all kinds of efforts at conciliation. The evolution of man to higher moral heights becomes an unbelievable illusion. Only one power can avail to stop the rot, and that must be willingly accepted before it can work. Whatever appearances present we know that ultimately righteousness will prevail — but it will be in the new heavens and the new earth, Here we have no abiding city but seek one to come (Heb. 13:14).

Out of the holocaust of suffering comes the final triumph of truth and love. for the conflict is not just an earthly one. It passes through to victory on the other

side of the grave. Christians have the same attitude to foster as Jesus had — the bearing of shame and suffering without complaint. Love cannot be confined as it is in the world to those who love us and are kind to us. It must be exercised towards those who do not deserve it. Jesus died for those who hurt Him. Their forgiveness is assured if they will accept the offer of pardon, and their life and outlook transformed by the power of God working in the heart. There is no material solution to the world's ill. New housing will not make new people, Satisfaction of material needs will never give spiritual nourishment. The gospel alone is the power of God unto salvation. Christians must preach and practise it regardless of results. Jesus did that — and suffered for it — and death had no power over Him.

R.B.SCOTT

## NEWS FROM THE CHURCHES

**Nelson, Lancs:** On May 13th, Sister Jean Grooters was received into our fellowship. A native of Nelson, she emigrated to America ten years ago. While there she was baptised. She later wrote to us, saying that she had just learnt that there was a church in Nelson, unknown to her prior to her emigration and conversion. She was longing to come on a visit and enjoy our fellowship.

She attended our meetings on her first Lord's Day back home, along with her daughter, Karen, also a member, and younger son, Alan. They are faithful and regular in their attendance.

We are thankful for their presence with us and for the precious fellowship we are experiencing together.

THE preaching of the Word has again been richly justified during our recent two-weeks mission, conducted by Doug. Willis, evangelist, of Queensland, Australia, and Richard Pearce, New Zealand.

Richard and his wife, Shirley, also Faye and Janice Rostvit, gospel duettists, of Colorado, U.S.A. all sang without accompaniment many beautiful gospel songs, which greatly intensified the spiritual tone of the meetings. All are Church of Christ members and firmly grounded in "the faith once for all delivered to the saints". Doug. Willis takes his stand on the complete, unperverted word of the Lord.

The Lord blessed our efforts. Two boys — Andrew Moulton and David Green came forward during the appeal and made the good confession. They and Alan Grooters passed through the baptismal waters on May 27th at the evening meeting, "The Lord hath done great things for us whereof we are glad".

### CHANGE OF MEETING TIMES

**Morley, Yorks :** The Church has decided to change the time of the Breaking of Bread and worship service from afternoon to morning. This will take effect from July 1st, and the times of our meetings are listed below:

BIBLE SCHOOL	10.15a.m.
BREAKING OF BREAD	11.30a.m.
GOSPEL MEETING	6.00p.m.
MID-WEEK BIBLE STUDY	

Wednesday 7.30p.m.

D. BARLOW Sec.

### MARRIAGE

**Kentish Town:** On Saturday, June 2nd, Edet Udo to Lucy Odoh. We wish our brother and sister true happiness and the blessing of the Lord.

### PERFECT LOVE

Slow to suspect — quick to trust;  
 Slow to condemn — quick to justify;  
 Slow to offend — quick to defend;  
 Slow to expose — quick to shield;  
 Slow to reprimand — quick to forbear;  
 Slow to belittle — quick to appreciate;  
 Slow to demand — quick to give;  
 Slow to provoke — quick to conciliate;  
 Slow to hinder — quick to help;  
 Slow to resent — quick to forgive.

Christian Messenger

### THE NEW TESTAMENT CHURCH

THE church as the one Body existed from the days of the apostles to our time, whether we can find traces in every century or not.

If no trace of conformity to the New Testament could be found in any church since the first century, a church established today upon the N.T. life and order would be as truly a historical church from Christ as the church planted by Paul at Ephesus.

(Extracts from E.M. Borden's *History of the Church of Christ*)

JUDAS was awake and active while the other disciples slept. H.S. Ficklin

A young girl was asked, "Whose preaching brought you to Christ?" "It wasn't preaching; it was Aunt Mary's practising" she replied.

WHAT is the use of running when you are on the wrong road? John Ray

WHAT the wise man must remember is, that while he is a descendant of the past he is a parent of the future. H. Spencer

## OBITUARY

**Nelson, Lancs:** "Blessed are the dead who die in the Lord". This promise surely applies to Sister Annie Simms, who answered the home call on May 15th, at the age of 72. Annie was one of our earliest converts soon after the church here began in 1918. Her younger sister, Jennie, had become a member not long before.

Some years ago, Annie removed to Morecambe, but paid frequent visits to her home church. Her health had not been good in recent years and she had undergone two operations, one inward and another for cataract. Due to the latter she had not fully recovered her sight.

In March she came for an extended holiday to recuperate from a slight seizure. The writer asked her not to go away again, and she answered, "Yes, I think I'm coming home." It proved a prophetic utterance, for only a few more weeks remained for Annie on this earthly scene. Soon afterwards she suffered a coronary thrombosis and from that time she slipped quietly and peacefully away.

In past years she provided boundless hospitality for visiting preachers from Wigan and Blackburn. Her kindness and and generosity knew no bounds. We shall sorely miss all the Christlike characteristics of our beloved sister: her bright, friendly voice, her radiant smile and her heart brimful of warmth and love. But we rejoice that she has won the victory through her Lord. Her trophies will be laid at His feet as she joyfully hears that "Well done, thou good and faithful servant."

So we say, "Good night, beloved, sleep and take thy rest," while rejoicing in the assurance of a deathless reunion on the everlasting shore.

**Tranent:** The church reports with deepest sorrow the parting from our Sister Ella Riddell Bell, who fell asleep in Jesus on 30th May, 1973.

Ella was baptized over 30 years ago, and also witnessed the baptism of her daughter and son. Sister Bell and her family had to travel over 12 miles to meet with us for Breaking of Bread.

Our sympathies go out to her husband and family and her sister, Nettie, who is also our Sister in Christ. We commend her family to the word of God and to the comfort of the hymn which says:

"The best relief that mourners have,  
It makes our sorrows blest,  
Tells of our hope beyond the grave  
And our eternal rest."

J.K. KIELLER

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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.

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