

The SCRIPTURE STANDARD

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

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DOING WHAT YOU CAN

PERHAPS more than ever before, we, as members of the Lord's church, require to constantly remind ourselves that we have been saved to serve. Our Lord Himself said that He had not come into the world to be ministered unto but to minister, and the servant is not above his master. We have not become members of the church to be ministered unto but to minister. Is this a reversal of how things actually are in the congregations here? Are the bulk of the members busily engaged in trying to find ways in which they can serve the Lord or are they sitting back expecting everything to be done by the elusive 'somebody else'. At the business meetings of the church do we find members clamouring to be given a task to perform for their Lord and Master, or do we find that many avoid the meetings altogether in case they are allotted a job to do. When volunteers are asked for does the request cause a stony silence with members sitting with downcast eyes or fidgetting with their hymn book, or is the request swallowed up in enthusiasm. We need more enthusiasm in the churches, brethren, and enthusiasm begets enthusiasm. I am sure that many brethren were at one time more enthusiastic than they are now and that their enthusiasm has waned because it has had various doses of cold water cast upon it over the years by the more doleful members. Are you enthusiastic, my brother, my sister? Does it show? Or are you, my brother, my sister, guilty, by your indifferent attitude, of curbing the enthusiasm of others? Let us try and be enthusiastic towards the work that God has set us in this dark world.

The parable of the talents is designed to teach us that we must all do what we can in God's service. Modesty is all very well in its rightful place but surely it must be false modesty for us to say that we are so lacking in talent that there is nothing that we can do. We are poor creatures indeed if there is just *nothing* that we can do in the Lord's service. Let us reflect for a moment and itemise just exactly what we *actually* do for the Lord each day, or even each week. Does the answer give us satisfaction, or what is perhaps more important, will it give the Lord satisfaction? Let us seek, each brother and sister of us, to find some way of doing more for the Master and furthering the progress of the congregation of which we are members. Perhaps only when the talents and efforts of each member of the church is harnessed will the church reach its potential for good and great strides in progress made. The church is firing only on one or two cylinders and we can all do something about it. Jesus in Mark 14:3 commended the woman who anointed His feet with ointment and in the face of the criticism of the disciples towards her said, "She hath done what

she could". Could Jesus give each one of us a similar commendation? Are we really and truly doing what we could? Has the church any chance of prospering and enlarging itself because of anything that we are doing? It may be that by our up-bringing in a country occupied by large denominational bodies that we have gained the impression that after we become members of the church we take our pew and sit back and the 'Reverend So-and-so' takes over and organises our spiritual lives. We must lose the notion that it is the responsibility 'of the others' to organise and project the Lord's work. Jesus commended the woman — could He likewise commend us? Are you doing all you can? Mutual ministry consists of this very thing — of everyone doing all that they can. Think of how wonderful it would be if every member of the church was throwing his, or her, entire energies into the cause of Christ — yet how some of us baulk at the smallest task.

Then there is the question of the standard of performance which we consider good enough for God. In Malachi, chapter 1, we read of the lamentable state of the people of God and the blatant disrespect for God that had developed amongst them. In verse 6 God says, 'A son honoureth his father and a servant his master; if then I be a father where is mine honour? and if I be a master, where is my fear?' Do we, by our actions show our respect for God, that we honour Him and that we fear Him? Or is anything good enough for Him? The priests offered mouldy and polluted bread on God's altar. They offered the blind, sick and lame animals on the altar of sacrifice and then wondered why God was indignant with them. God suggests that they offer these things to their earthly masters and see if they would be pleased with them. Very often the standard of service we offer God we would be ashamed to offer to our earthly employers. Is this true of you or of me? Sometimes if we showed the same casual approach to our earthly master that characterises our approach to the Lord's work we would quickly receive 'our jotters'. Perhaps God will give us 'our jotters' as well. Indeed Malachi strongly recommends those people to pray for God's gracious forgiveness. But God asks if He should regard the persons of such people? In verse 10 God asks, "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand". No-one, apparently would be doorman in the House of God unless he was paid, or would light the fire under the altar unless he was paid. The priests and people at that time probably thought that their attitude to God's work was going unnoticed, but was it indeed? God saw it all and heard all the remarks. God saw the slovenly, 'anything goes' attitude and took note. Woe unto us brethren if we fall into the same fault as those in Malachi's day and we give God the kind of service we would hesitate to give to our employer. I am rather guilty myself of not giving enough of my time to the Lord's work and no doubt many of us could say the same, but surely it ought not to be so and we should endeavour to improve upon our performance all the time. It is not a question of anything being good enough for God — indeed nothing can ever be good enough for God. How would you rate the service that you give God, my brother, my sister, and how highly do you think that God rates it.

Shall we think on those things? Shall we try to be enthusiastic in the work of the Lord — after all, we should be; and enthusiasm is infectious. Shall we, each one of us who hopes to inherit eternal life, try and do everything that we possibly can to further the progress and spiritual prosperity of the church so that Jesus might say of us, "Well, he has done what he could". And shall we, brethren, try and maintain a very high standard of service, for it is by our standard of service that God, and man, measures the respect and love that we have for Him who is above.

Let none hear you idly saying
 "There is nothing I can do
 While the souls of men are dying
 And the Master calls for you,

Take the task He gives you gladly,
 Let His work your pleasure be:
 Answer quickly when He calleth,
 Here am I, send me, send me.

EDITOR.

MESSAGES FROM THE PAST — 1853

Article by J.W.S. Selected from *The British Millennial Harbinger*

Editor: James Wallis

Prepared by Leonard Morgan

THE GREATNESS OF GOD

PAUL uses the following language toward the close of his first letter to his son Timothy — ‘I give thee charge, in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto — whom no man hath seen nor can see: to whom be honour and power everlasting. Amen’.

Thus reads a portion of a letter of one of the greatest of teachers, to one of his most affectionate pupils. All things considered, I hesitate not to say that Paul of Tarsus, a graduate of the school of Gamaliel, was the most powerful and most persevering advocate of Christianity the world ever saw; conscientious, active, ever ready with a word of consolation, advice, admonition, exhortation, rebuke, etc..

The above is replete with grand and sublime thoughts, which tend to elevate the soul — things which can or may be enjoyed while sojourning on earth’s gloomy regions. In prophetic ecstasy, Paul exhorts Timothy to look forward to the time when Christ the Lord shall again make his appearance, and then shall he show who is King of kings and Lord of lords, inhabiting light unapproachable. This was consoling to Timothy, and is so to every one who works out his soul’s salvation with fear and trembling. We are not able, as human beings, to see this august Being who dwells in light, and live. But let us rejoice. By and by we shall behold the Father of light in all his glory. Who believes? And is not a Christian, a child of God? Earth, with all its boasted wealth, cannot give such a promise — such a glorious hope of future realities. The sweet Psalmist of Israel sings, in his twenty-fourth Psalm — ‘Lift up your heads, O ye gates, and the King of glory shall come in’. ‘Who’, they ask, ‘is the King of glory?’ ‘The Lord, strong and mighty, the Lord mighty in battle’, is the reply. ‘Who is this King of glory? The Lord of Hosts, he is the King of glory’. This is no earthly king, adorned in purple silk, glittering with diamonds. It is the Lord of hosts. It is he who created the hosts of heaven. Go and view the starry sky in a bright Winter night, and then you will realise that ‘The heavens declare the glory of God, and the firmament showeth his handywork’. What is the glory of man, declared by his works, compared to the glory of God, declared by his works? It is no glory at all. And is the universe in contrast with the great God himself? Think of his august greatness, and you will exclaim with David, ‘When I consider thy heavens, the work of thy fingers — the moon and the stars — what is man that thou art mindful of him, or the Son of man that thou visitest him?’ Who can meditate on these things, and not be thankful to God for his loving kindness? Come now and let us, in imagination, wing from star to star, through immensity of space, and

‘Observe what system into system runs,
 What other planets circle other suns.’

We are in search of the bounds of creation, but cannot discover any. It is vast as eternity — no beginning nor end. What have we on our return? Answer: That notwithstanding all this magnificence, God is mindful of man. Truly "God is love" "He so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". Was ever love like this? Poor humanity heeds it not, but careless and indifferent, rushes on to eternal ruin of body, soul and spirit. O that men were not thus blind! They will not hear. They are slow to obey the invitation, "Come unto me, all ye heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls".

Printer's error — last months Messages from the past should have been 1857 not 1957

JESUS SAID 'FOLLOW ME'

FOLLOWING Christ takes courage and determination and the desire to do the Lord's will. Jesus said "the gate is wide and easy that leads to destruction and those who enter by it are many but the gate is narrow and the way is hard that leads to life. and those who find it are few" (Matt. 7:13). These are the only two pathways in life and we each choose the path we take.

Jesus said "take up your cross and follow me". We have to be prepared to suffer for the sake of Christ, to turn away from all that is worldly and ungodly. The love of the world ("the world" has been defined as human nature organising itself without God) is enmity to God and whoever chooses to be the world's friend makes himself God's enemy. (James 4:4)

Jesus taught that He came not to bring peace but a sword and that if we loved anyone more than Him — even father or mother, son or daughter, we were not worthy of Him. Christians must be prepared to be disliked, even hated, by those who live without Christ and for this reason find enemies even in their own family, but Jesus has promised that He will never leave us nor forsake us and if we suffer for His sake we shall receive our reward in heaven. The apostles rejoiced that they had been found worthy to suffer for the sake of the Name.

If we would follow Christ we must accept His will for our lives and keep his commandments, putting aside our own desires. and by prayer and bible study seek to know the Lord's will in all things. We must worship Him and give thanks for His great goodness and for the way of salvation which is open to all who are willing to accept Him in his own appointed way. We must praise the Lord in the beauty of holiness and meet to worship Him in spirit and in truth.

In 2 Thessalonians 1:8 we read 'then he will do justice upon those who refuse to acknowledge God and upon those who will not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal ruin, cut off from the presence of the Lord and the splendour of His might when on that great Day he comes to be glorified among His own and adored among all believers". Christians know the great joy of walking with the Lord and looking forward to an Eternal Home where there will be no more sorrows or disappointments and no more tears; where all will be joy with the Lord and with all those who have accepted Him as Lord and Saviour.

We should strive to follow in the footsteps of Jesus and so to hear on that Great Day when our Lord returns the "Well done good and faithful servant enter into the joy of your Lord".

Jesus when on his way to Jerusalem beheld the city and wept over it for although the people knew Him they would not accept Him and to-day Jesus still weeps over

those who refuse to follow Him because He knows their eternal end and destruction and He would that all men should come to Him and be saved. In Acts we read "repent and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit". And those who believed and were baptised the Lord added to the church and they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread, and in prayers, and such were saved.

Jesus loves us so much that He was willing to suffer the pain and anguish of the cruel death on the cross in our stead; the righteous One made this great sacrifice for sinners that we might have life. How we should love Him for all that He has borne for us. After His resurrection, Jesus appeared to His disciples as they made their way to Galilee and He spoke to them and said "go and make all nations my disciples; baptise men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time" (Matthew 28:19).

May we be found ready — watching and waiting when our Lord returns so that we might enter the heavenly home prepared by God for his faithful followers.

'Take up thy cross! the Saviour said,
'If thou would'st My disciple be;
Deny thyself, the world forsake,
And humbly follow after Me.'

Sister I.M. BARNETT

HELP SPREAD ENTHUSIASM

THE word enthusiasm is composed of two Greek words which, when combined mean: "God in us". If God is in us, we will be enthusiastic concerning the work of our Lord. Paul admonished the Romans to be "fervent in Spirit". This is a strong phrase. Fervent means "burning", "on fire". It is the enthusiasts who have done the best and most lasting work in the world. We are to do with our whole might, whatever the hand finds to do. If there is no lack of zeal among the members, outsiders will become curious about the church, because no congregation on fire ever failed to attract attention. The Bible tells of a church that lacked enthusiasm. It was the church at Laodicea; the Lord rebuked their lukewarmness and threatened to "spew it out of His mouth". Sometimes people say, "I cannot be of service to the church — I am not gifted in any way". We are all gifted with at least one talent. Your one talent may be to provide others with enthusiasm by being enthusiastic yourself. This is as essential as ushering, making announcements or many other acts which are essential to a well-ordered service. Without enthusiasm we cannot grow. You possess an indispensable talent — you can spread enthusiasm. How can we spread enthusiasm?

1 *Encourage People.* Discouragement is one of the most effective tools which the devil employs, and for members of the church to discourage their brethren is to place in the hands of Satan that which can destroy the effectiveness of a Christian's work. Any movement is weakened when its leadership is under attack. We need to express our gratitude to our elders for their leadership and oversight, and to our Deacons for their service well rendered. The preacher will be more inclined to do his best work when the brethren are throwing bouquets rather than rocks his way. Mention to the members how much their unwavering zeal has inspired you to render more acceptable service. When you encourage people, you will become enthusiastic, and increase the enthusiasm of others. This is more contagious than measles.

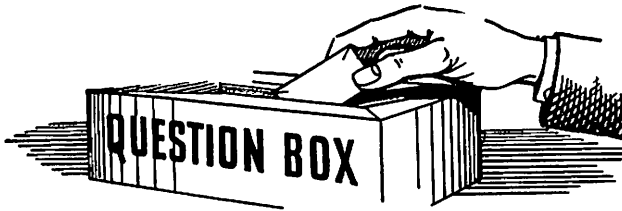
2 *Speak In A Positive Spirit.* We need to keep saying: "The church here is on the move. The people are dedicated. The church here is composed of some of the finest people on earth. The church is growing". Positive speaking, which comes from positive thinking, will spread enthusiasm.

3 *Think in Terms of the Future.* Did you ever try driving forward while looking in the rearview mirror? The same type of driving will spread disaster in the church, if we do not look forward and stretch forward to the future (Phil. 3:13). A church cannot move forward in reverse gear.

4 *Be A Builder.* "Let all things be done unto edifying". We are to follow after the things whereby we may "edify one another". In the Roman army of old the soldier carried a large oblong shield on his arm. When a city was besieged the men in close rank locked their shields together over their heads and they marched in safety to the gate. So it is, in an organization where brotherhood prevails. We lock our shields over our heads as we march against the vicissitudes, the trials and temptations of life, and not over our own heads alone, but others are sheltered beneath them. A comrade falls, but our locked shields ward off hardship and penury from his widow and her little ones. A companion is prostrated with sickness, but he is cared for and the wants of both him and his are supplied.

Speak to someone Lord's Day in an enthusiastic tone. If your talent is dispensing enthusiasm, you are a five talent man. Do not keep the alabaster box of your enthusiasm sealed until your opportunities are dead. Let its aroma fill the whole earth.

From "Christian Worker" Kansas.



Conducted by
Alf Marsden

"What is a deacon and what do the scriptures tell us about his duties?"

QUESTIONS relating to the government and administration of the church are always important, especially so now when more and more christians are accepting the view that a community which is well led and efficiently administered has a better chance of making progress than one which isn't. There are those who have thought that church government has been a matter of succession. Others have said that longevity of years has been the criterion, while some have thought that success in a chosen career fits a person for church office. A few have disagreed entirely with the concept of community government as taught in the N.T.. It is important, then, to look in some detail at the aspect raised by the questioner.

What is a Deacon

Our English word 'deacon' is simply a transliteration of the Greek word DIAKONOS. The original word primarily denotes a servant;

- 1) whether as doing servile work, or
- 2) as an attendant rendering free service.

It always has the idea of a willing service, not of slavery or bondservice.

DIAKONOS is to be distinguished from another Greek word for servant, the word DOULOS. This word signifies a bondman or a bondservant. It has the meaning of giving oneself to another; of one whose will and capacity are at the service of another.

Diakonos is used of a servant when viewed in relationship to his work. DOULOS is used of a servant when viewed in relationship to his master. If we examine Matt. 22: 2:14 we see that

- 1) those who bring in the guests are bondmen (v's 3,4,6,8,10 — DOULOI)
 - 2) those who carry out the king's sentence are servants (v13 — DIAKONOI)
- This, I think, illustrates the distinction quite adequately.

The verb 'to serve' is sometimes rendered 'to minister'. Thus in Acts 6:1-4 the apostles distinguished between the 'ministry of the word' and 'serving tables'. If we said that it was the duty of christians to 'minister' to the needs of others then we would be using the verb 'to serve' in its general sense. If we referred to the Minister of a church then we would be using the title in technical terms and in a specific sense.

In the N.T. the word 'deacon' is evidently a technical term used to designate a special servant of the church. Therefore, a deacon is a specially designated servant of the church in relationship to the work he will undertake to fulfil his service to God. He is a part of the organic structure of the church. Hence in 1 Timothy 3:10 he will "use the office of a deacon" (A.V.)

The Organic Structure of the church

Throughout the years some christians have charged that others seek office so that they can 'lord it over the assembly'. This may or may not be true, but I think we should view the church more fundamentally than this. In 1 Cor. 12 Paul reasons metaphorically about the body. He argues that before the body can operate efficiently all the members should be functionally integrated. Then, in verse 27, he says, "Now ye are the body of Christ, and members in particular". This is the church, isn't it? No person can be viewed in isolation. No office can be viewed in isolation. Because the church is the body it is organic. It seems to me that,

ALL should be servants of Christ.

ALL brothers should aspire to leadership.

ALL will NOT be leaders.

The church is an organic unity. Each member has something to supply to the body. Each member must supply that which he is CAPABLE of supplying. But the main point is that ALL should be functional and completely integrated. The office of deacon in the church is to be viewed in this overall involvement.

The Duties of a Deacon

The N.T. has little to say about the exact duties of deacons. It would seem that the deacons were and are a devoted group of people in the church. They are devoted to the church and are of proven character (see qualifications 1 Tim. 3). Generally, they have been designated, as we have said, and they stand ready to aid the elders in any capacity as needed in work which is not directly the work of the elder. I think we could rightly say that the elder is the supervisor and the deacon is an administrator.

It is quite evident that the needs of people can and will be variable (see Acts 6). We must not develop a false attitude to the functions of the church government, and view the elders as thinkers and the deacons as doers. Most progress is made when the thinkers become doers and the doers become thinkers. It is in this context that we can perhaps consider some of the duties which the deacon could be called upon to do.

- 1 Fulfil — The word deacon means literally an under-rower. So the deacon acts under the direction of others in the accomplishment of God's will.
- 2 Relieve Needs — Supplying the necessities of life (see Matt. 25:35, 36; Acts 6:2).
- 3 Minister to Saints — The Labour of love for the saints is important (Heb. 6:10) and could outwork itself in the following ways:

a) Care of buildings.

- b) Preparation for baptismal services.
- c) Serving of the emblems at the Lord's table.
- d) Assisting in the arrangement of services.
- e) Accompanying elders on certain visits, perhaps as a training function or to be on hand if any specific help is needed.
- f) Assisting in the successful arrangement of the mechanics of missions and special events.
- g) Secretarial and other work of this nature.
- h) Any delegated duty which is within the scope and capacity of the individual deacon.

Conclusion

It seems when specific duties are designated to individuals that the ones who are not designated leave them to get on with it. This is not the N.T. way. We are all servants of God, and those who are designated to specific tasks need our help and encouragement if they, along with us, are to fulfil God's Will in His church.

(Questions please to Alf Marsden, 66 Mitchell Street, Newtown, Wigan, Lancs)

SCRIPTURE READINGS

OCTOBER 1974

6—Isaiah 52 2 Cor. 6:11 to 7:1
 13—Genesis 50:14-26 2 Cor. 7:2-16
 20—Exodus 35:4-29 2 Cor. 8:1-15
 27—Exodus 35:30—36:7 2 Cor. 8:16 to 9:5

CHRISTIAN SEPARATION

PASSING from a recitation of his sufferings, which he further details in chapter 11:23-29, Paul asks for a "recompense". That is not a gift but "enlargement" of mind and heart towards him corresponding to his frankness and expressed love to them. Open-hearted friendship is indeed a mark of the christian relationship — nothing to hide. But Paul's concern, his great concern for them involves anything but openness to the influences of the world around them. Corinth was noted for its "permissive society" and the closeness of christians to others has to be limited in a special sense and degree. Living in such a society, a christian has to "keep himself to himself" in the vital matter of avoiding too close connections with those who would modify or indeed oppose living close to God.

The yoking together surely refers to the prohibition in Deut. 22:10, and how fitting a parable it is, for how can a man

or woman with christian ideals be found pulling with a heathen without scruples! The burdens cannot possibly be fairly shared. There cannot be true happiness or spiritual harmony. There must have been many difficult situations in that church — and there must continue to be so throughout the world for it is a universal fact that the gospel brings "war" as well as peace into society. There is the "peace of God which passeth all understanding" (Phil. 4:7), but there is the war of good against evil (Eph. 6:10-18). There is the "Come unto Me all ye that labour and are heavy-laden", and the "Depart from Me ye cursed" (Matt. 25: 41). There is a point where compromise is possible, if not essential, and a point where any compromise is fatal. All our human relationships are involved.

This subject is not new in Paul's teaching at Corinth — and we can assume safely everywhere else. In his first letter he insists on a withdrawal from christians who are living unclean lives (5:9-11), but has to agree that complete separation from the world is impossible. While the life of the christian has to speak volumes on the question of purity of life, and certainly in some conditions his lips as well, and take the consequences without complaint, he has still to show friendship to all in the widest sense for how otherwise can souls be won? The separation from the brother in the Lord is designed to bring him back

to God. The separation from the world is to "keep himself unspotted from it" (James 1:27). Any relationship which leads to compromise with evil must be shunned. We all need to take care, and perhaps this is most clearly stated in the words "walk circumspectly" (Eph 5:15). It requires a wisdom not of this world (James 3:17), and for this we must keep asking, knowing our own weaknesses.

Paul's quotation (6:17 & 18) of course referred originally to the Jewish nation. From the very call of Abraham separation was vital to their relationship with God. The line was indeed drawn very sharply, and the need for it is obvious throughout their history. Whenever they allowed the foreigner to invade their life, deterioration in moral and spiritual progress began. The complete destruction of heathen influence when they entered the promised land was necessary for their consecration to the divine purposes. The condition of the privilege of divine indwelling is purity of life, and how miserably they failed in this, history tells. The land which was to be holy to the Lord became the unclean and defiled by the behaviour of those who knew better, and they had to be expelled for their purification. Reform and renewal was attempted time and again without permanent result, and when Jesus came the very separation had been turned into national pride and exclusiveness. The observances of the Law had become very largely a mockery of God.

The lesson for today is surely plain to see. We are called to separation from evil if God is to be with us, but there is no room for pride or exclusiveness. God's holiness, and God's love have to be equally displayed. Who is sufficient for this great work and privileged position? (2 Cor. 3:5 & 6).

CHRISTIAN COMMUNION

The word "koinonia" and its derivatives are represented in our English translations by quite a variety of words—communion, fellowship, contribution, distribution, communication. It will be seen that the basic idea is sharing. In

the christian community — note the word we have used for church here — there is a measure of partnership not available anywhere else. It overrides all distinctions, and this is because we cannot be truly christian until we enter the community by the new birth, and begin the new life. That new life is the life of Christ working in each new born child from the inside so to speak to transform by process of spiritual growth into the likeness of the Father. Each one is at a different stage, but has "Come out", and has the promises (7:1).

Our readings in particular picture the sharing of joys and sorrows with the apostle, Titus and the Corinthians in the removal of differences and renewal of joyful fellowship. Already the fellowship in material benefits has been planned and extends to all the churches in other districts as well. In this sharing we have all the christians in all the churches entrusting their "charity" to the messengers of the churches to convey to Judaea the practical evidence of CHRISTIAN COMMUNION, incited by CHRISTIAN SEPARATION.

R.B. SCOTT

AFTER THE TRIBULATION OF THOSE DAYS

When the sun shall be darkened
and the moon not give light,
soon the Son of Man
will appear in His might.

In the clouds of heaven
with power and great glory,
here's what will be done
as is told in the story.

His angels with trumpets
shall make a great sound
then they'll go forth in search
of the elect to be found.

The dead in Christ
shall also arise,
as they've been prepared
for the eternal prize.

Once that the righteous
are caught up in the air,
we'll be with Him forever
the one who will care.

For others who care not
beware and take woe,
heed where you tread
or you'll end up below.

Turn from your old ways
and your new life brings,
eternal life
with the King of kings.

So come to Him now
and you'll suffer less sorrow,
hurry please hurry
for He may come to-morrow.

When gathered with loved ones
forever you'll find,
peace honour and glory
and His love that is kind.

Mark 13:35-37

Watch ye therefore: for ye know not
when the master of the house cometh, at
even, or at midnight, or at the cock-
crowing, or in the morning: Lest coming
suddenly he find you sleeping. And what
I say unto you I say unto all, Watch.

Tommy McGinn (age 15)
Dalmellington, Ayrshire

**SOW BESIDE ALL WATERS
TUNE: - HOLD THE FORT**

God is calling, bids His workmen,
"To the harvest go";
But you cannot have a harvest,
If you do not sow.

Sow the seed, then, by all waters,
Sow it day by day;
You can have a plenteous harvest,
If you work and pray.

Words of love, and deeds of kindness,
Are the seeds to sow.
They may seem but very little,
Yet by grace they grow.

He that goeth forth and weepeth,
Bearing precious grain,
Doubtless, will return rejoicing,
With his sheaves again.

Do not falter, do not weaken,
As you sow God's word:
We shall reap, but, if we faint not,
For "Thus saith the Lord".

Tom Kemp.

CARD PLAYING

IT is very wonderful to see persons of
the best sense passing away a dozen
hours together in shuffling and dividing
a pack of cards, with no other conversation
but what is made up of a few game-
phrases, and no other ideas but those of
black or red spots ranged together in
different figures. Would not a man laugh
to hear anyone of his species complaining
that life is short? (Addison)

IT is said that a good violinist is one
with ability to play first fiddle and the
humility to play second..

**QUOTATION FROM BAPTIST
CONFESSION**

THE following is taken from the Broad-
mead records of the Baptist Confession
in the year 1644, and has been sent to
us by brother J. E. Breakell, who
understandably, can't understand why
this understanding of baptism is not
taught in the Baptist Church.

Page 10 "Baptism is an ordinance
of the New Testament Commanded by
Christ and is to be understood as a
means of proclaiming the dying and
rising of the Lord."

"It is an ordinance of the New
Testament ordained by Jesus Christ to
be to the party baptised or dipped as a
sign of our entrance into the covenants
of grace and ingrafting into Christ, and
into the body of Christ which is his
Church, and of remission of sins in the
blood of Christ and of our fellowship
with Christ in his death and resurrection,
and of our living and rising to newness
of life. Baptism is seen to be an ex-
pression of God's saving acts in Christ,
whereby sinful man is forgiven and
made a member of Christ's Church. The
mode of immersion in water is said to be
necessary."

Page 12 "The Holy Scripture is the
only sufficient, certain, and infallible
rule of all saving knowledge, faith and
obedience, and is to be received as the
word of God."

APPRECIATION OF THE 'S.S.'

Knowing that the 'S.S.' has a fair number of critics, as any paper has, I suppose readers would like to know of two letters received this week which express great appreciation for the 'S.S.' One comes from a well known and highly esteemed brother in the U.S.A. — a 'giant in the faith'. His commendation of the paper is all the more appreciated in view of the fact that it was entirely unsolicited — it came out of the blue. The other letter was from a sister in England who greatly appreciates the 'S.S.' since she is living in a place which is completely isolated from the church. It is very encouraging to learn that the paper is her main link with the churches and that the magazine can fulfil such a role. The regular contributors to the 'S.S.' put a lot of time and effort into its production and I am sure that they will be greatly encouraged by such letters of appreciation.

Editor.

THERE are two things in which we should thoroughly train ourselves — to be slow in taking offence, and to be slower in giving it.

CHANGE OF SECRETARY

Easthouses, Midlothian: As reported recently the secretary of the church at Easthouses consists of brother Dennis and sister Moray Taylor. Their home address is 1A Main Street, Gorebridge, Midlothian, and all communications for the church should be sent to them.

Haddington, East Lothian, The new secretary of the church at Haddington is sister Mary Murdie, C/O 14 Somnerfield Avenue, Haddington, East Lothian, to whom all communications for the church should be sent.

Ilkeston, Derbyshire: Adam Street Church as from the 28th Sept., the appointed Secretary is Albert Gregory, 6 May Ave., Wollaton, Nottingham NG8 2NE 'phone Nottingham 285218, where all communications for the church should be sent.

'MEN are born with two eyes, but with one tongue, in order that they should see twice as much as they say; but, from their conduct, one would suppose that they were born with two tongues and one eye; for those talk the most who have observed the least'. C.C. Colton

NEWS FROM THE CHURCHES

Haddington: It was with great joy that the church here witnessed the immersion of Mrs. Annie Blair who acknowledged her Lord by baptism on Wednesday 21st August.

It was through reading scripture teaching inserted in the local newspaper by Brother Tom Nisbet that Sister Blair decided to attend Gospel services. She and her husband have regularly attended the Gospel meetings since then, even though transport was difficult for them.

Sister Blair will meet with the brethren in Tranent as this is more convenient for her.

We extend our thanks to our brethren in Tranent for the use of their meeting place and baptistry for such a joyous occasion. May we all continue in the footsteps of Jesus. M. Murdie

BIRTH

Tranent: To Foster and June Bell (nee Riley) a son Craig on Sunday 14th July 1974.

OBITUARY

Word has just reached me as we go to press that our esteemed brother Willie Steele of the church at Hyvot's Bank, Edinburgh, passed away on Sunday 8th September. We are greatly shocked and Saddened by the news and I am sure all the readers of the 'S.S.' would want me to extend to the whole family of brother Steele our sincere condolences in their great loss.

Editor.

COMING EVENTS

Blackburn. New Wellington Street: The assembly at Mill Hill, B'burn plan, God willing, to hold a short series of meetings as follows:—

SATURDAY Oct 19th, 1974. Tea at 6 p.m. followed by meeting at 7.30 p.m.

LORD'S DAY Oct 20th:
Gospel meeting at 6 p.m.

TUESDAY Oct 22nd; **WEDNESDAY** 23rd;
THURSDAY 24th; and **SATURDAY** 26th:.
All meetings to begin at 7.30 p.m..

LORD'S DAY Oct 27th:
Gospel meeting at 6 p.m.

Bro Paul Jones (Scotland) will be the speaker.

Brethren and friends everywhere are invited to spend a rich time of fellowship with the church here.

Kentish Town, London:

Anniversary Meeting (103rd)
Saturday, October 5th: 3 p.m. and 6 p.m.
Tea at 5 p.m. Mission with brother PAUL JONES from 5th to 16th October.

Films on Saturdays 12th and 19th October.
VISITORS are very welcome.

ARTICLES WANTED

I have great pleasure in reporting that one sister and three brethren have very kindly responded to my pleas for material for the 'S.S.' I knew that the brethren would not let me down and I am extremely grateful. The 'S.S.' is printed every month, of course, and so I need to have a fairly continuous supply of articles. Could I prevail upon the brethren who have not yet sent in an article to do so within the next few months. I have been pleasantly surprised at the talent we have in our midst and I only hope that we can see more of it. The article doesn't have to be a classic of English literature or even grammatically perfect. The main thing is that we should share together our thoughts on God's word and that the material should be scriptural. If you have anything to say to your brethren, or a lesson you would care to pass on, why not pass it on to me in the form of an article, and don't worry about it being too short. I'm depending on you all.

Editor.

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