

# The SCRIPTURE STANDARD

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

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## THE BIBLE AND THE MODERN WORLD

ONE of the commonest fallacies is that "the Bible is out-of-date." This is repeated parrot-fashion by many simply because they have heard someone else say it. If asked to point out any parts of the Bible that are "out-of-date" they would be at a loss. It is one of those sayings which too often go unchallenged, and so is taken for granted as being true. It is like the commonly accepted belief that the ostrich hides its head in the sand to avoid being seen. The ostrich certainly does dig its head into the sand, but not in order to hide itself. It is a belief that should be exploded, "debunked" in the modern term. So with the belief that "the Bible is out-of-date." Hitler used to say that if a lie is repeated long enough it will be accepted as truth. So it is with this attitude to the Bible.

### God's Word Endures

The truth concerning the Bible is entirely to the contrary. For the plain fact is that *the Bible is the most up-to-date book in the world. Our civilisation moves and changes so rapidly that the accepted facts of yesterday have been revised, or discarded today. They are shown to be mistaken assumptions. Yesterday's up-to-the-minute textbooks on scientific "facts" have today become largely useless, because more recent research and discoveries have proven them untrue. New editions of textbooks on all sorts of subjects have to be published every few years to keep them abreast with the latest "facts".*

It is true that the Bible has been and is being constantly revised. Indeed, we have such versions as the *Revised Version* of 1881 and the *Revised Standard Version* of 1946-52. But these versions and translations are necessary to ensure so far as possible the accuracy of the *text*, the *words* of scripture. They do not alter the *truths*, the *facts* of the Bible. It is said that "Facts are stubborn things"; indeed, they cannot be altered. They are the same, in the Bible or any other books.

Some 35 years ago a new edition of the Bible was published, with the purpose of reaching the modern man who no longer read it, because he regarded it as out-of-date. It was widely advertised and sold. It appeared in modern format, with pictures

of outstanding inventions, discoveries and achievements of modern civilisation, such as aeroplanes, machinery and architecture. Look at that Bible today and you will be impressed by the fact that the illustrations which portray the most modern progress are now the only characteristics of the book which are 'out-of-date'!

It is an inescapable fact that the Bible contains writings and statements that apply equally well 3,000 years after those truths were revealed. Most of us have had the experience of finding in, the most unexpected parts of scripture, things that caused us to exclaim "Why, that exactly applies to such-and-such a matter! It couldn't have been better or more concisely put." Indeed, the words are so vivid and living that they seem to have been spoken for the specific occasion. And as the Bible is the word of God, what it says on a topic is the final word.

### Guidance In All Things

How is it that the Bible is so often relevant to things of today? We suggest that it is because the scriptures do not speak so much of particular topics exclusively, but that they lay down general principles which apply to various situations, without twisting or forcing the teachings to mean just what we want them to mean. Never has this Book failed to give strength, hope, consolation and inspiration in any matter concerned with man's wellbeing. Nor can any need arise, but what the Bible gives light and guidance upon it. We are aware that these are sweeping and drastic claims, but the use of the word of God itself will best prove them to be true.

We hope in future issues of the *S.S.* to write a series of articles to demonstrate that the Bible is wide enough and deep enough to deal with our modern world's problems, troubles, confusions and the things that so much perplex us. We shall try to show that guidance is given upon each burning issue of our daily lives: spiritual, political, war, permissiveness, the home and family, colour problems, work, leisure, habits, amusements.

Next month (God willing) we shall commence with the subject **THE BIBLE AND POLITICS**  
**EDITOR**

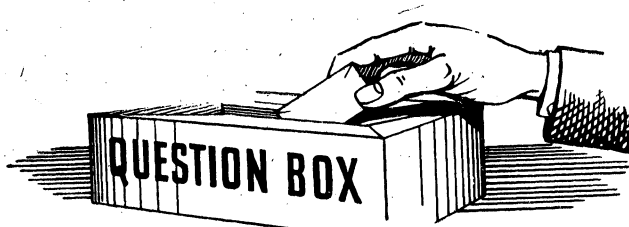
## THE GLORIES OF WAR

WRITING of the First World War 1914-18, Peter Phillips in his book *The Tragedy of Nazi Germany* pp. 58-59 says "Sir George Grey's melancholy words, as he stood at dawn at the window of the Foreign Office of which he was the political head, that the lights were going out all over Europe and would not be lit again in his time, became much more true of Germany than of any other country. The idealism and romanticism and optimism did not survive in the mechanized soullessness of modern mass war. Instead of being short and cheap the war was agonizingly long and terribly expensive in wealth—and lives. Some ten million men of all the belligerents, one in five of those who fought, were killed in the war, and more than twice that number were maimed, many for life. By the end of the war more than two-thirds of the 39 million men mobilized by France, Germany, Austria, and over a third of the 14 million mobilized by Britain and Italy had been killed, wounded or captured. All the wars of the previous century, from the Napoleonic war to 1914, had cost less than four-and-a-half million lives, not half the toll of World War One. Germany lost nearly two million dead. The French calculated that between August 1914 and February 1917 one Frenchman was killed every single minute.

"For front line soldiers the war was a shocking experience. They were surrounded by death, suffering and maiming. Rats were everywhere, growing sleek on the bloated corpses lying unburied in No Man's Land, or hanging on the barbed wire entanglements within sight of the trenches, Dead bodies were used to build

and rebuild the sandbagged trench parapets and were often uncovered by exploding enemy shells. The screams of the badly wounded men lying in No Man's Land, unable to move or be rescued, rang insupportably in their comrades' ears until it seemed kinder to put them out of their agony with a rifle shot or machine-gun burst. The countryside was stark, stripped by high explosive of all vegetation and all colour except the dusty browns of uniforms or mud or dust, and the red of Flanders poppies, or blood. Outside of the trenches there was no life except for attacks over the top, and the rat multitudes. A few naked skeletons of trees gave a nightmare impression. An occasional bird sang in the unnatural devastation; a butterfly brought back unbearable memories of home, peace and carefree childhood. The shells screamed and thundered over; the bullets struck down bodies, and there were 7,000 casualties every day. Each heavy attack left behind the usual contribution of greyish corpses between the lines, putrefying and stinking, and lying not in gallant or heroic postures but in grotesque and grimacing horror. The survivors still had comrades, the urge to avoid death, the hope of leave or of a wound severe enough to end the agony of the trenches but not bad enough to completely cripple them; little else mattered. Men do not endure experiences like these without suffering severe after-effects. Disillusion crept in; belief in God and Reason shrivelled; and sense and beauty and love went out of their world."

(Of that First World War President Woodrow Wilson of the United States said that it was "the war to end all wars". Yet that war sowed the seeds of the still more ghastly Second World War of 1939-45. Indeed, "Satan does not cast out Satan.")




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Conducted by  
James Gardiner

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### Predestination

Dear Editor,

"It seemed a pity that the reply of Bro. Gardiner on Acts 13:48 was not confined solely to the section headed "Ordained to Eternal Life" pages 19 & 20, February S.S., and left it at that. Surely no one will claim that Christ is honoured by delving into the speculative theories of men.

"...Strictly speaking there is no such thing as foreknowledge with GOD. He sees the end in the beginning and from the beginning. With Him there is no Past nor future, but one eternal NOW. He sees things as present which are a thousand years in the future from my point of view. Man is in time and God deals with him in time.

"Our brother writes; 'The destiny and sacrifice of Jesus was foreordained before the foundation of the world', quoting 1 Peter 1:20. The R.V. has 'foreknown'. On page 29 of March S.S. our brother writes, referring to the coming of the Saviour, 'God predestinated the event long before the world began,' (1 Peter 1:20) and on page 31 'The church was chosen in God before the foundation of the world'.

"Now neither of these statements is true. The Apostles in all their N.T. writings confine themselves strictly within the confines of creation, that is in TIME. Why? Because they could do no other. They were guided by the Spirit of God. The N.T. knows nothing about anyone being predestinated, foreknown or chosen in eternity...

We will deal briefly with 1 Peter 1:20 and Eph. 1:1-12. Our brother misshandles the words 'foundation of the world'. The Greek here translated world is *Kosmos* and refers to people, men, things, institutions, but never to the material world. God so loved the *Kosmos* (people); 'go ye into all the *Kosmos* (people) and preach. Abram is heir of a *Kosmos* (people, believers in Christ, Rom. 4:13; Gal. 3:29). Jesus could not pray for the *Kosmos* (John 17:9). Here it cannot mean people, but an institution — The Mosaic. He could not pray for its continuance, as he had pronounced its doom.

"All Peter is saying in 1 Peter 1:20 to these Jewish Christians is that the Christ was known before the Mosaic Economy (a *Kosmos*) came into being. He was known to Abel, Noah, and Abram, but was manifested at the end of the times for their sake (see Heb. 1:1).

"Eph. 1:1-12: Here the same words are used by Paul. All he is saying is that Jewish Christians were chosen before the union of Jewish and Gentile Christians into one body, making one new man; a *Kosmos* (people) took place (see verse 4).

"Rom. 8:29; The correct way to read this is to read to the end of the chapter; it refers solely to the Apostles. The prophecy of verse 36 could only apply to them. Paul says the Apostles were glorified (see also John 17:22 and verse 24, where Jesus asks that at their death they may go straight to Him, 2 Cor. 5:8.)

We have shown that the four passages our brother relies on have no connection with the subject he is dealing with. Suppose as a contrast we listen to Paul: Eph. 3:11. 'According to the purpose (plan) of the ages which He established in Christ;' Heb. 1:2. 'Through whom also he made the ages'; Heb. 11:3. 'Through faith we understand that the ages were framed by the word of God'.

"In these passages Paul shows that God was arranging or doing something in TIME: — that the ages of the Jewish dispensation were arranged to set forth Christ, the heir of God. Bro. Gardiner says everything was done in Eternity. Paul says God worked in TIME.

The Master said: "My Father works till now and I work". John 5:17. To what purpose? Briefly, to restore the rest or satisfaction of God He enjoyed at Creation (Gen. 2:3), this being broken up by sin (Gen. 3:24). He started to provide another rest in which man could meet Him and be reconciled to Himself again. It was to be found in Jesus: 'I will give you rest,' embraced in the Gospel called by Paul "the word of reconciliation" (2 Cor. 5:16-21) also (Heb. 3:7 to 4:11.) God worked 'hitherto', that is through all the ages and generations, to provide this rest, and all was done in TIME.

ALFRED JACKSON 9 Richmond Rd., Kirkby-in-Ashfield, Notts

I thank our brother for his comments on my two previous articles on "predestination" and am glad for the interest thus engendered. I have divided his remarks into four parts for ease of reference, and will have to be content with a brief reply to each.

### Part 1

Our brother takes exception to my statement that "the destiny and sacrifice of Jesus was foreordained *before the foundation of the world.*" He further says that the apostles, in their N.T. writings, confined themselves strictly within the limits of creation, *i.e.* to Time.

I was quoting of course from 1 Peter 1:20, which says concerning Jesus, "Who verily was foreordained before the foundation of the world, but was manifest in these times for you." Peter says *Jesus* was foreordained before the foundation of the world. What did Peter mean by "Jesus"? In my submission he meant everything that *Jesus was* and *did*. Therefore everything that *Jesus was* and *did* was planned or foreordained before the foundation of the world. (Our brother's definition of the term "foundation

of the world" obviously differs from mine, but I shall deal with that point in Part 2). Thus, in reply to the charge that "the N.T. knows nothing about anyone being predestinated, foreknown, or chosen in eternity" I suggest that 1 Peter 1:20 seems worthy of attention. I also stand by my statement that the church was ordained and chosen in Christ *before the foundation of the world*. Eph. 1:4 says "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love".

If Christ and the church were not foreordained *before* the world began, when were they foreordained? Were they some afterthought of God, some desperate stop-gap because things went wrong with the Jews? Rev. 13:8 speaks of "the Lamb slain from the foundation of the world."

Certainly the *outworking* of God's plans all took place in time and it could not be otherwise; but that does not mean to say that all of God's plans were *conceived* in time. Are we being asked to believe that God had no idea of what he was going to do until "Time" began, and that He did not formulate His plans until the moment He executed them?

Excursion seems also to have been taken to the distinction I drew between the *foreordination* of God and the *foreknowledge* of God. I insist upon the distinction. God doubtless has *foreknowledge* of all our sinful acts even before we are born, but God certainly does not *foreordain* them. There is, therefore, a vast difference between those two terms.

## Part 2

Our brother says that I have mishandled the meaning of the phrase "before the foundation of the world", and says that Greek for "world" is *Kosmos* and refers to *people, men, things, institutions*, but *never* to the material world. I would, of course, regret very much the fact that I had mishandled the term, but I really do not think that I have. The term "world" in 1 Peter 1:20 and Eph. 1:4 certainly is from the Greek *Kosmos* and according to Young's *Analytical Concordance* *Kosmos* means *arrangement; beauty; world*.

I challenge that the term "foundation of the world" in 1 Peter 1:20 and Eph. 1:4 means the mosaic dispensation. If it were conceded that *Kosmos* means "Institution" in these passages, (which, I certainly do not) why does our brother assume that the institution referred to is the mosaic one? A glance at the concordance, however, shows that the word "world" in the scriptures must be taken in its context. It is derived from *various* Greek words, *Kosmos* being the most frequent. The statement that *Kosmos* never means the material world is completely mistaken. Many passages could be quoted to illustrate this fact, and perhaps Acts 17:24 would be thought classic where Paul says to the Athenians, "God that made the *world and all things therein*, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." *Kosmos* is employed here and clearly means the material world — by no stretch of the imagination could it refer to people or to the mosaic dispensation. There are many other instances. Mark 8:36; "What shall it profit a man, if he shall *gain the whole world*, and lose his own soul?"; Luke 12:30 "For all these things do the *nations of the world* seek after"; John 21:25: "...even the *world itself* could not contain the books that should be written"; 1 Tim. 6:7: "For we brought nothing into *this world* and it is certain we can carry nothing out".

These passages all contain the word "world" translated from the Greek *Kosmos* and surely amply demonstrate that it is erroneous to say that *Kosmos* never refers to the material sphere on which we live. I think that the employment of the words "the foundation of" the world also lends great strength to my contention — that 1 Peter 1:20 and Eph. 1:4 allude unmistakably to the physical world. One final

reference on this point is John 17:24, where, again, *Kosmos* is employed and where Jesus says "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me *before the foundation of the world*". Are we being asked to believe that "foundation of the world" here refers to *people* or to an *institution* (i.e. the mosaic economy)? Did God love the Son only from the foundation of the Jewish dispensation? Surely not. God loved the Son before the foundation of this physical world were ever laid, and I am sure that that is precisely what Jesus is saying in this verse.

### Part 3

I cannot agree that Rom. 8:29,30 refers solely to the apostles or indeed that v.36 has exclusive referencè to the apostles. Verse 28 in fact tells us that the apostle is speaking of those "who love God" and to them "who are called according to His purpose". These verses refer as much to followers of Christ today as then, and have a blanket application to all ages. They refer to the "called out ones" of every generation. Our brother says that the prophecy of v.36 could only apply to the apostles. The onus of proof of such an assertion lies with him. The "prophecy" referred to is a quotation from Psalm 44:22, and says "As it is written, for thy sake we are killed all the day long: we are accounted as sheep for the slaughter." This quotation from the Psalms was never intended to have specific reference to the apostles only and surely it is general knowledge that a *great host* of the early Christians (and Christians since) suffered terrible privations, and death itself, for the cause of Christ. Indeed Paul goes on in the next three verses to show the breadth of the application of the quotation, by saying that "in all these things *we* [the apostles only?] are more than conquerers and that nothing can separate *us* [the apostles only?] from the love of God".

Nothing in these verses, therefore, leads me to suppose that only the apostles are being referred to — rather the reverse. In fact the verses refer to "those who love God" and "those called according to His purpose" (see v.28).

The quotations submitted by our brother for our attention, viz. Eph. 3:11; Heb. 1:2 and Heb. 11:3 *do not* employ the Greek *Kosmos* but rather *Aion* which means an *age* or *dispensation* of time. These references to "world" do not, therefore, have any bearing on my interpretation of the term "the foundation of the world".

### Part 4

I cannot accept, without more adequate proof, that "the ages" referred to in the above three quotations has any reference, even remotely, to the "ages of the Jewish dispensation", as seems to be suggested. I fully agree, however, with the statement that God worked in "time" and I don't see how it could be otherwise. I can't recall saying anything to the contrary in my articles on predestination. I believe, however, that God *planned* His work *before* time, and *foreordained* certain happenings and events. God is an eternal Being and the age (or time) of this tiny earth is a mere drop in the bucket when compared with eternity. God certainly brought His designs to pass in time, but I am sure that, He *conceived* them all beforehand i.e. "before the foundation of the world". Was God caught by surprise when man sinned and quickly had to think up a remedy? Surely not. Nothing could be farther from the truth.

I am grateful to our brother for expressing his views on this matter, and I hope that this might be a stimulus to us all to consider what he has said, investigate the matter and come to our own conclusions on these important points he has raised.

(Further questions required, PLEASE, to James R. Gardiner, 88 Davidson Terrace, Haddington, East Lothian, Scotland).

# SCRIPTURE READINGS

JUNE 1972

4—Exodus 14:15-31	1 Cor. 10
11—Genesis 3:1-21	1 Cor. 11:1-16
18—Exodus 12:1-28	1 Cor. 11:17-34
25—Numbers 11:16-29	1 Cor. 12

## Customs — Right and Wrong

“DOTh not nature itself teach you, that, if a man have long hair, it is a dishonour to him?” It is a strange thing that the Holy Spirit through the apostle Paul, in the year 57 AD (approx.) should ask a question as applicable in 1972. The question states a fact then obvious to the Corinthian christians: That it was natural—habitual, customary—to regard long hair as a disgrace for a man and a glory to a woman.

Some years ago in conversation with a professing New Testament christian woman she said “What has the teaching of Paul to Corinthian christian women to do with me? “the intended answer being, of course, “Nothing”. But can this be a correct attitude for us today? It certainly cannot be, if we believe the New Testament position to be correct—“Christianity as it was in the beginning”.

There are somethings in the apostolic writings only applicable to those actually addressed. For instance “Aquila and Priscilla salute you” (1 Cor. 16:19), and all similar personal greetings. Also the direction to “Put away the wicked man” is for that assembly at that time and in that case (1 Cor. 5:13). But it undoubtedly conveys apostolic instruction for similar cases. That we should always bear in mind the background principles of individual cases is perfectly clear.

We have very rightly and frequently read in public and privately, as a body of believers, 1 Cor. 11:23-34, but are these verses any more the work of the Holy Spirit than verses 2-16? No.! Our custom in relation to the Lord’s Table is un-

doubtedly right, scripturally and historically, including the use of a shared loaf and a shared cup with unleavened bread and unfermented grape juice. *We cannot be wrong*—even if we admit other customs of doubtful, that is, human origin. Have we sufficiently regarded the customs indicated in these earlier verses?

## The Position of Women

Several of the attitudes and doings of the christians in Corinth required rebuke, correction and instruction from the apostle. One of these evidently was the behaviour of women in the assembly. They prayed and prophesied without head-covering (or veil). From the innumerable commentaries on this passage it may be difficult to decide exactly what the word indicates: but at least it must be some form of covering on the head—it does not say “face” and we therefore suppose some form of hat would provide what is indicated. Some think that the possession and exposure of long hair provides this, but in that case all that is said in verses 1-10 is unnecessary or becomes nonsense. If “covered” in verse 4 refers to hair, then the man must shave off his hair to obey the divine requirements — which obviously is not intended.

We have reached a stage in private and public life in this country when woman claims and has been very largely given equality with man. Our reaction to this should not be based upon its results or upon the arguments for or against used by worldly people but upon whether or not it has the approval or otherwise of our Creator. The revelation from Him must be found in His word, so the passage we are considering must be honestly faced. Paul’s statements therein bear no signs at all of being influenced by conditions at Corinth. They are based upon the order of creation, the differences between man and woman, and what is “seemly”, or “comely”, or “proper”, or “becoming”—several words, and I suppose there are more, describing the same thing.

## The Divine Order

The order of creation should be regarded as fundamental, not subject to

argument by believers in the divine inspiration of the Book. The order is God, Christ, man, woman. While Jesus claimed equality with God—"I and My Father are One"; He also said "My Father is greater than I" (John 14:28). We read also that "He (Christ) shall deliver up the kingdom to God" (1 Cor. 15:24). So we recognise an inferiority of Christ to God and an equality. There is nothing derogatory or degrading in this lower position. It is in fact an honour and dignity. Man certainly takes a lower place, yet the highest in creation and likewise has honour and dignity, only lowered through sin, failure to act up to the position. Similarly the position of woman while mediated by having been created out of man for the divine purpose, has the honour and dignity of the man through her share in his position.

I understand men must wear a head covering to worship in a synagogue to signify respect for God, thus recognising the higher authority. The apostolic instruction reverses this. I can suggest why, but I do not claim to know. However I do not question it, and I think all christian men agree to the custom. Standing and kneeling for public prayer are also customary without distinct apostolic precedent. They seem "proper" to most people.

Evidently it was customary for respectable women in Corinth to wear some form of head-covering. The shaven head would signify a prostitute, and the uncovered head was regarded as a sign of shamelessness. Here and now perfectly respectable women have their hair cut and go without hats. These are customs varied by whim, nationality, local practice. How shall christian women behave in this respect? They should be guided by apostolic instruction, and, if they wish to be sure that they are pleasing God, they will disregard other customs when attending worship. They may feel, as many of us do on a variety of subjects, that they do not know the Why and Wherefore, but the Son of God learned obedience because of His love through suffering. We may have to defy customs and be different,

but what a little it would be to do for so great a Saviour!

There is a difficulty in reconciling the fact of long hair as a Covering (v. 15) with the earlier reasoning, but it would be strange indeed if, having considered the matter from the order of creation, Paul was reasoning against his own conclusion. His thought concerning the respective general habits and natural growths of man's and woman's hair only reinforce the instruction for behaviour in worship, which was his main concern.

If there is a deep desire to please God and a correct understanding of the differences between men and women we will each endeavour to keep in the place and maintain the customs authorized by scripture. However irksome some restrictions may appear to be, if they are divinely imposed, obedience and self denial will bring reward here and hereafter.

R.B. SCOTT

#### SHOULD PARENTS REQUIRE CHILDREN TO ATTEND SERVICES?

**ABSOLUTELY!** There is no reason to give a half-hearted "yes" to this question; that is, if we want our children to be consecrated Christians when they grow up.

Should your boy announce at the breakfast table that he was not going to school that day, you would trot him along to school anyway. There would be no fear in your heart that he would someday so dislike school that he would add two and two and get five. He might not fully realize why he is being required to go now, but in a few more years he will understand; and if you do not send him, even though he says that he "hates school", you will be doing him, yourself, the community, all, an injustice, will you not?

If your little daughter should come in dirty and declare that she was not going to have a wash, she would have a wash anyway. You would never think about letting her go dirty lest she become so disgusted with water that she would never wash or even get a drink when she grew up. She might not know why you



were so demanding, and might kick and scream on her way to the tub, but she would not go unwashed. Her health, your reputation, and other things would be at stake, would they not?

How would you answer your child were he lying very sick and telling you emphatically that he was not going to take "that old medicine"? Surely he would take it, and it would never enter your mind that if you forced him to do it he might some day so hate all doctors that he would never speak to one on the street, would it?

That old story about parents making their children go when they were young and disgusting them with religion is a fabrication and those who use it as an excuse for disobedience are deceived. Inconsistent parents who send the children but stay at home themselves, who pretend to be pious on Sunday but run the church down during the week, who use the church as a cloak for maliciousness or for social or business advantages; and teachers who do not know the Bible or do not love it supremely will disgust children; but Christianity will not.

We need to learn to be kind as we are being firm, and patient as we are demanding. By firmness and example, but being kind and patient all the time, we show our children the necessity of worship and the joy of service that in later years will cause them to arise and thank us for bringing into their lives the greatest asset mature persons can possess—Christ Jesus the Lord. — Words of Life.

L. L. GIEGER

### QUIT DOING NOTHING

EDMOND Burke, famous English statesman, once said, "The only thing necessary for the triumph of evil over good is for good men to do nothing."

I heard of a preacher who used to have what he called "Quittin' Meetings" during his revivals. On one particular night the people came together for the purpose of telling the sins they intended to quit and those who spoke vowed to quit everything from A to Z. Finally, an old gentleman stood up and said, "I ain't

been doin' nothing and I'm going to quit it."

Those who are spiritually lazy, lukewarm, doing nothing, or call it what you will, are sternly rebuked in the New Testament. Jesus said, "...he that *doeth* the will of my Father" will enter the kingdom (Matt. 7:21). James exhorts Christians to be "*doers* of the word and not hearers only" (James 1:22). The church at Laodicea was neither cold nor hot, but lukewarm. The Lord commanded "repent" or "I will spue thee out of my mouth" (Rev. 3:15-16, 19). The very familiar parable of the talents teaches us to use our talents or lose them. The unprofitable servant was cast into outer darkness because he buried his talent. He was not an immoral person, but simply did nothing. Conversely, the first two servants had used their talents and doubled their capital. To them the Lord said, "Well done" (Matt. 25:14-30). It is also interesting to note that the two who used their talents gave a report to the Lord in fourteen words, but the sad servant used forty-two words to give his report. The extra words were excuses for doing nothing.

Many Christians seem to be content with merely attending the services of the church. Attendance is necessary (Heb. 10:25), and those who meet regularly are to be commended, but there are other duties enjoined upon us that cannot be fulfilled when we assemble. Some churches reported to be "strong" and "sound" are doing little more than meeting to worship at the appointed times. Perhaps preachers are partially to blame for not planning their teaching to include the "whole duty of man". To fulfil my obligation in this respect and in anticipation of the question, "What can I do," I offer the following suggestions:

1 Set aside some time each day for Bible study (2 Tim. 2:15), and prepare yourself to be a teacher of the Word.

2 Pray to God with regularity. Thank Him for the blessings received and ask Him for the things you need according to His will (1 Thess. 5:17).

3 Visit those who are sick in hosp-

itals or shut-in at home. Offer to help them in any need they may have. Send cards to cheer them in addition to the visits (Matt. 25:36; James 2:14-17).

4 Personally visit the weak members,, offer to study with them, try to find out their spiritual and physical needs, and help them (Gal. 6:1/2; Rom. 15:1).

5 All of us know some friends, family, relatives, etc. who are not Christians. Bring them to services, arrange for a Bible study with them in your home. If you cannot teach the class, others can and will do so gladly. Use available tracts by handing them to friends or mailing them (Matt. 28:19-20).

6 Welcome visitors and strangers to our services. Invite them into your homes (Heb. 13:2).

7 Welcome new members and those restored. Encourage them to faithfulness (1 Cor. 15:58).

8 Be interested in the work of the local church. Read the bulletins, keep yourself informed of the meetings, watch the financial reports and the bulletin board. Attend the business meetings. Get involved!

It might not be a bad idea for some churches to have some "Quittin' Meetings to encourage the members to "quit doing nothing". Between the great things we cannot do, and the little things we will not do, is the tragic danger of *doing nothing*.

AUSTIN MOBLEY in *Truth Magazine*

THE carpet in front of the mirror of some is worn threadbare while that at the side of your bed, where you should kneel to pray, is as good as the day you put it down.

Billy Sunday

postponed from May 13th. We especially pass on as being worthy of imitation our brother's assurance of prayer for the S.S. Such prayer from more brethren would mean a mighty support for the paper. ED)

7 Marlow Road,  
Queens Park West,  
Bulawayo.

27th April 1972

Dear Brother Melling,

I have seen the notice regarding the proposed meeting of those interested in the "Scripture Standard".

Whilst there is no possibility of any of us from Africa attending that meeting, we feel we would like to wish you every success on May 13th as you gather to discuss matters with which the Scripture Standard is concerned. We have taken some time apart to pray for you and for the result of the meeting, that it may add to the glory of God; that christian fellowship may prevail there and all may be edified and encouraged to continue with the paper with even greater strength.

We here do enjoy and look forward to it so much. We thank you all for the work you put into it.

The work in Bulawayo progresses rapidly, souls are precious and many are being added to the church, especially in the sphere of the young people. You will understand what a responsibility we have to teach these teenagers the unadulterated truth. Pray for us that we may keep the church pure. (Though we know there will be many a spot here and there)

Praise the Lord for the faithful ones.

Greet the saints,  
Yours in Christ,  
Max Taylor

## CORRESPONDENCE

## NEWS FROM THE CHURCHES

(We very much appreciate the letter printed below and have replied to Bro. Taylor to express our thanks. The meeting he refers to was that which has had to be

**Hindley:** April 22nd 1972 will be long remembered for the visit of the Slamannan District Choir. We anticipated an overflow meeting so we asked for the use of the

Evergreens' Hall at the rear of our meeting-house, and were amply repaid by the attendance of between 180 and 200.

About 48 travelled from Scotland, 30 being in the choir. They provided a programme of 15 pieces each introduced by one of the brethren. Bren. Leonard Morgan and Tom Kemp gave brief messages.

We word our sincere thanks to the brethren from Scotland who travelled here early and returned home again late, for their willingness to come, and for the manner they provided such a stirring programme of gospel hymns.

Also we thank all brethren from the district churches and the many friends who gathered with us.

May this presentation of God's Word in song be used for the furtherance of His glorious Kingdom.

**Nelson:** The church rejoices in another victory for the Lord and the faithful preaching of the truth. On Lord's Day morning, April 30th, Eric Waddington, a youth of 16, obeyed Christ's command by passing through the waters of baptism.

Eric, formerly a scholar in our Scriptural School, has been attending our Services for nearly twelve months. Grounded in the Word and "faith once for all delivered to the saints", we pray that Eric will become a valiant soldier of the Lord.  
S.B. SYKES

**South Africa:** We rejoice with the Bonteheuwel and Bokmakirrie congregations in additions to their membership, by the baptisms of two women.

## OBITUARY

**Hindley:** It is with deep sorrow we report the passing of three of our members. Bro. James Lowe, and Sisters Annie Muirhead and Mary Oakley. All have been faithful followers of the Lord Jesus, and will be greatly missed. We commend our sorrowing brethren to the care of a Loving

Heavenly Father who will restore joy in the morning.

**Nelson:** "Blessed are the dead who die in the Lord." This can be said in truth of Sister Sarah O'Connor, whom the Lord has now called home at the age of 71.

"Sally", as she was affectionately called, was one of the five surviving founder members of the Nelson church, in 1918. The remaining four are Mrs Sykes and Sam and Alec and Tom Carson.

Though unable to attend our meetings for several years due to chronic ill-health, Sally retained a strong and steadfast interest in the church. Despite her acute pain and discomfort her faith never wavered. Instead, she was filled with praise to the Lord for his goodness and love.

Her constant smile and cheery disposition were remarkable, and an un-failing witness to the power of the everlasting arms.

"Well done, good and faithful servant enter thou into the joy of thy Lord."

S.B. SYKES

**Kirkby-in-Ashfield, Beulah Road:** With deep regret we record the passing of Sis. Annie Elizabeth Jayne (nee Wood), who fell asleep in Jesus on March 10th 1972, aged 58 years. Known to her family and friends as Lizzie, she was immersed into Christ at Beulah Road in 1929, and was in fellowship here until she and her husband Basil moved to Hoton, near Loughborough, in 1946. She will be remembered by us and the churches at Loughborough and Leicester for her Christian living and kindness, and her devotion to the faith.

Lizzie had to bear illness for a number of years, but it was with patience and fortitude and cheerfulness she bore it. She will be greatly missed, and we commend her husband, Basil, and son Ian, to the kind mercy of our heavenly Father, and pray that He will give them comfort and consolation in their time of loss.

Our sister was laid to rest on March 15th after a service at the Beulah Road meeting-house conducted by the writer.

TOM WOODHOUSE

**"THE OLD IS BETTER"**

RELIGION, you say, is old fashioned.  
 How true! So is food, so is drink;  
 So are fathers and mothers and neighbours,  
 And all things of value, I think.

A new-fangled creed has no power  
 Until it is tried by the years:  
 If good it endures through misfortune  
 And abides in the valley of tears.

True faith, understanding and kindness—  
 These are old fashioned virtues too:  
 Thank God for old fashioned religion  
 In this world where too much is new.

YE numerous sects which all declare  
 "Lo, Christ is here; Lo, Christ is there,"  
 Your stronger proofs divinely give  
 And show me where the Christians live.

"Where is Thy church, O Saviour, where?"  
 I heard the cry; and then I heard,  
 "Here is my church, where men still dare  
 To take me at my word."

THERE are some people who would argue  
 the hind leg off a donkey, without ever  
 going into the field to have a look at the  
 animal. R.G. Collingwood.

**LIFE'S CLOCK**

The clock of life is wound but once,  
 And no man has the power,  
 To tell just when the hands will stop,  
 At late or early hour.  
 To lose one's wealth is sad, indeed,  
 To lose one's health is more;  
 To lose one's soul is such a loss,  
 And no man can restore.  
 The present only is our own,  
 Live, love, toil with a will;  
 Place no faith in "Tomorrow!"  
 For the clock may then be still.

**JUDGE WEEPS OVER BOY**

In Seattle a 14 year old boy was found guilty of first degree murder and of five counts of robbery. Superior Court Judge Charles Z. Smith broke down and wept as he sentenced the boy. It is most unusual for a judge to weep over his cases. It reminds us of the fact that when men go to hell they go with God weeping over them. "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33:11). Although judgment awaits the world, God does not delight in retribution. *Christian Victory*

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