

# *The* **SCRIPTURE STANDARD**

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

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## LIBERTY AND PEACE

### UNREST AND DISTURBANCE

THESE are days of discontent, political, intellectual, moral and religious. Discontent with authoritarianism in any aspect, with the "established order." This unease is more and more showing itself in demonstrations and uprisings. We see it in the student protests; in refusal to submit to political authority; in the revolt against ideas, ideals and even principles long accepted as unquestionable; in the discarding of moral standards once taken for granted; and in refusal to acknowledge or believe blindly religious doctrines imposed especially by the Roman Catholic system. In the past fifteen years vast changes have come about in all these spheres, largely as a result of the open expression of views and the opposition to traditions, practices and even truths once held as beyond dispute. Sometimes opposition and protest have been peaceable but firm; at other times violence and destruction have been used as weapons to gain their ends.

These are not local phenomena but are worldwide. Hardly a country is free from them, whether the "democracies" or the "dictatorships." Very often the protests are against real wrongs and injustices; against cant and humbug, promises without fulfilment; against men being treated as masses or classes and not as separate beings; against regimentation; against the ignoring of men by the "powers that be" in issues which vitally affect them. There is a growing insistence that men must have a say, must participate in their own affairs, and not be treated as puppets only to speak or act at the will of their masters.

Almost all this unrest is the result of the desire for liberty and peace. These are noble conceptions. But they are not new. Neither is the insistence upon enjoying liberty and peace a new phenomenon. Many times in history has the spirit of man protested and revolted against domination and oppression. What is new in what we are experiencing in these days is that it is common throughout the world. Time after time what history has taught us (without our learning its lessons) is that all too often the destroyers of tyranny and injustice have in time themselves become tyrants and oppressors. The leaders of the French Revolution destroyed their rulers and others who had been their oppressors; but before long they became destroyers of each other. Demagogues arose, seeking power over their fellows and former colleagues. They reached the heights of power over the corpses of those who might be their rivals and who had fought with them against tyranny. One of the noblest leaders of the French Revolution was Madame Roland. But within a few years she was guillotined by those who had been the loudest in their condemnation of oppression. Their cry had been "Liberty, Equality, Fraternity." But they showed little desire to exercise these noble virtues when the prospects of power lay before them. On her way to the guillotine Madame Roland passed the statue erected to Liberty by the former revolutionaries, and cried to it "O Liberty, what crimes are committed in thy name!"

In our own times we have seen and are seeing the same things happening to the Russian Revolution, which has in the past few months celebrated its fiftieth anniversary. We see the fulfilment of the historian Lord Acton's saying: "All power corrupts. Absolute power corrupts absolutely." For Soviet Russia is today acting with as ruthless power, injustice and oppression as that of the Csars which brought about the Revolution of 1917. Sheer naked military might, not the powers of the mind, of reason, has been used to suppress the struggle in Czechoslovakia for freedom of the mind, of thought and of speech.

In smaller measure the same unrest is being shown in the Roman Catholic Church, once regarded as the monolithic structure which, though all else changed, remained the same — "Semper eadem": "always the same." Among its "laity" and even among the priests is discontent with the cynical double-talk of its hierarchy on issues like birth-control. In principle the attempt to stifle opposition to the pronouncements of the Pope (pronouncements he has no more right to make than any other man) is just as sinister as the brutal crushing of opposition by military power. Here there is equally no attempt to convince by patient reasoning, but simply the attitude of "You'll accept it, or . . ."

Why is it that so constantly what is for the purpose of lifting men and setting them free turns out to be rather the opposite? Why is it that when men set out to build a golden future for mankind it ends in selfishness, materialism and lust for power?

As with many other burning problems the word of God supplies the infallible answer. This is in 2 Peter 2:19: "They promise them freedom, but they themselves are the slaves of corruption; for whatever overcomes a man, to that he is enslaved." For the truth is that the very same error these protests are objecting to—that man is not treated as a man, but a machine, even a cog in the machine; not as a person, an individual, but as a unit incorporated in the group, the mass, the community—is the error they too are making. For equally these protesters are bent on changing, *conditions, environment, the system*. Never does it strike them that men, the man, must be changed. For man must change things, not things change man. And this changing of the man can be accomplished only by the power which is able to do it—the word of God, the gospel.

Of Liberty and Peace brought about through God in Jesus Christ we hope to write in our next article.

EDITOR

## THE OMNISCIENCE OF GOD

IT IS in the recorded prayer of a woman that we find truth stated, "The Lord is a God of knowledge" (1 Sam. 2:3). The Psalmist says "His understanding is infinite" (Ps. 147:5). A look into what the Scriptures have to say about this "knowledge" of God cannot but be an aid to our faith.

In Isa. 44:8 we read "Is there a God beside me? yea, there is no Rock; I know not any." In 1 Cor. 2:11, we read "Even so the things of God none knoweth save the Spirit of God." Also Jer. 29:11: "For I know the thoughts that I think." These passages seem to convey the idea that God "knows Himself." Now if this be true, then He is the only one who can reveal Himself: see 1 Sam. 3:21: "For the Lord revealed himself to Samuel"; note also 1 Cor. 2:10: "For to us has God revealed them through his Spirit"; compare Matt. 11:27 and 16:17. What can man do in the matter? He who teacheth man knowledge is the Lord" (Psalm 94:10).

Man obtains knowledge by labour and travail, reasoning from the known to the unknown—"Wise men lay up knowledge" (Prov. 10:14). But in man knowledge can be detrimental; "Knowledge puffs up, but charity builds up" says the Apostle Paul in 1 Cor. 8:1, no doubt referring to those who had gifts of the Spirit and misunderstood their use. Even acquired knowledge can by misuse destroy "the simplicity which is in Christ." God's knowledge is beyond this. It is perfect (Job 37:16). It is incom-

parable knowledge—"how unsearchable are his judgements and his ways past finding out!" (Rom. 11:33-36). He cannot be instructed. Who can convey "news" to Him? He knows the sinner's acts before he confesses. "Who can teach God knowledge?" says the prophet (Isa. 40:13-14). This same prophet says the Holy Spirit is the Spirit of knowledge (11:2), (note also John 16:13).

God knows men's hearts (Ps. 44:21); their thoughts (Ps. 94:11); their ways (Ps. 139:1-3). The apparently conflicting statements of Prov. 15:3 and Habakkuk 4:13 are worth investigating. Our Lord Jesus who is God (John 1:1) knows the Father and the Father knows the Son (Matt. 11:27; John 8:55). The same attributes of God are found in Jesus. He knows his own (disciples) and they know Him (John 10:15). God knows the faith and devotion of a humble disciple (Matt. 6:4, 18). Take the case of Nathanael: "Whence knowest thou me? I saw thee" (John 1:48), and Peter: "Thou knowest all things" (John 21:17). Listen to Paul in Col. 2:9, "In him dwelleth all the fulness of the Godhead bodily," that is, during his bodily existence when the Word became flesh.

To the woman at the well He revealed facts known only to God and herself (John 4:29). Much has been said about Jesus not knowing the day when the judgement should fall upon the Jewish nation. Yet He is able to give minute description of events connected with it. That day was known to the Father but was not to be revealed. A careful reading of John 17 will show this, noting verses 8 and 14, and what is said in John 14:24 and 15:15: there was restriction upon what was to be made known.

If God knows ALL then He alone is able to judge (Gen. 18:25). He knows all the facts, all the events and motives leading up to a given situation, for "He knoweth our frame" (Ps. 103:14). Whatever judgement may be pronounced, there can be no appeal nor miscarriage of justice. He knows events (Acts 2:23; Gen. 15:13; Isa. 7:14; 46:5-10). The foreknowledge of God did not prevent Him from creating man. Neither did it restrain Jesus from following a set path to the cross. The laws of God are perfect, for they are based upon perfect knowledge. Creation is governed by His laws. With some folks there is much talk about the laws of nature, whereas it should be laws *FOR* nature. The scientist does not make these laws: he can only discover them and note how they operate. "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. 111:2). Even the Law of Moses was "Holy, right, and good" (Rom. 7:12).

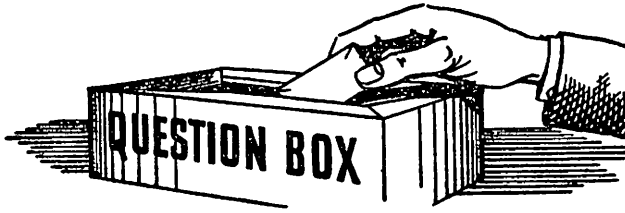
Sometimes foreknowledge carries with it the idea of approval, as in the case of Jeremiah: "Before I formed thee . . . I knew thee; and before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5, compare Luke 1:15 and Gal. 1:15).

In 1 Peter 1:2 the Apostle says those converted Jews were "elect according to the foreknowledge of God," and the grace which was theirs had been the subject of prophetic testimony (verse 10). In Rom. 11:2-5 Paul says God foreknew about the seven thousand men who did not bow the knee to Baal and approved: "I have reserved unto myself." Also in Rom. 8:29: "whom he foreknew, he also predestinated to be conformed to the image of his Son"—doubtless referring to the Apostles, for the prophecy of verse 36 could apply only to them, not even to those to whom the letter was written. Jesus' statement in John 16:27 and his special request in John 17:22-24 must be considered, and also 2 Cor. 4:7-12 and 5:8.

And now a closing thought as regards the Church. He (Christ) knows all (Rev. 2 and 3). He knows His own (2 Tim. 2:19). He knows their ways (Rev. 2:19). He knows how to deliver them (2 Peter 2:9). He knows their days (Rom. 14:8). He cares for them (1 Peter 5:7).

ALFRED JACKSON

Many church members are like the farmer's well—they dry up in summer and freeze up in winter.




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Conducted by  
James Gardiner

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"If Jesus (as is admitted) paid the penalty for sin by His death on the cross, why does the 'church of Christ' affirm that eternal torment in hell is the penalty for sin? If it is, then surely in order to pay that penalty Jesus must have suffered torment for all eternity whereas the scriptures are clear: 'Christ died (not is eternally tormented) for our sins' (1 Cor. 15:3); 'He poured out his soul unto death' (Isa. 53:12); 'By the grace of God He tasted death for every man' (Heb. 2:9) and so on. How do you reconcile these apparently contradictory viewpoints?"

Jesus was, of course, without sin and so the questioner does not mean that Jesus paid the penalty of his own sins, but the penalty of the sinfulness of a guilty world. Both the Old Testament and New recognise a penal code, but nowhere do I find the word "penalty" employed. However we know what the questioner is meaning. Perhaps a better word to use in this connection would be 'price'—i.e. Jesus paid the *price for man's redemption* from sin, rather than the *penalty for sin*. I do not think we can use the reasoning in the question—that Jesus paid the penalty for sin (death): therefore the penalty for sin is death (not torment). We must use great care in the way in which we use the word "death," as it is not always possible to use the term interchangeably with itself, as used in the question.

#### Why Did Jesus Die ?

What was involved in the "death" of Jesus, and what is involved in the spiritual death of the individual? There is a physical death and there is a spiritual one. In John 8:51 Jesus said "Verily, Verily I say unto you, If a man keep my saying, he shall never see death." Clearly Jesus was not referring to physical death. In John 11:26 Jesus says "And whosoever liveth and believeth in me shall never die." Again, not physical death but spiritual; and I hope to show that spiritual death *carries with it* punishment and torment.

Christ's death, by contrast, was a death on a cross. Phil. 2:8: "And [Jesus] being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The "death of the cross" was a very special way in which to die, and was a sacrifice for sins. By the same token and by the same logic used by the questioner, we might as easily say that because Christ was crucified as the penalty for sin, the penalty for sin is crucifixion. Surely this is just not so. Christ could have died in several ways: he could have been strangled or poisoned for instance, but this would have availed sinful man nothing. Christ's blood had to be shed—he had to be hanged on a tree to be a curse for the nations and so remove the curse hanging over mankind. Gal. 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Read the previous verses as well. The penalty for sin was not simply "death" but an accursed death on a tree, and the shedding of innocent blood, as a lamb without spot and without blemish. I don't think we can switch the term in the manner of the question and say that this is the death which is the penalty awaiting the enemies of God. The death of Christ was a unique atoning sacrifice for sins; the punishment of the incorrigibly wicked will be something quite different. Lev. 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Heb. 9:22: "And almost all things are by the law purged with blood: and without shedding of blood is no remission." 1 John

1:7: "But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." (Note the employment of the words "but" and "if" in the latter quotation—indication that if we *don't* walk in Christ's light His blood *will not* cleanse us from all sin).

Mention is made in the question of 1 Cor. 15, and this chapter is very relevant indeed, and a wonderful comment on the matter in hand. It points out that not only the *death* of Christ was important to procuring salvation from sins but the *resurrection* as well: in v. 17 Paul says "And if Christ be not raised, your faith is vain: ye are yet in your sins." If sin could be regarded merely as a debt, then God could forgive it without difficulty; but sin is a crime against God, and expiation possible only by the sacrifice and shedding of innocent blood. Christ's death was as respects God a propitiation; as respects sinners a reconciliation; as respects sin an expiation and respecting the saved, redemption. God receives the atonement (at-one-ment with man) and man receives the reconciliation, bringing offended and offender together. There is more, therefore, to the death of Christ than we shall ever be able to comprehend, and it can never be used by us as being analogous of any other death. It is quite unique.

### Application of Christ's Death

The physician can provide the remedial medicine for the sick but can he be held responsible for the consequences if the sick question his abilities and credentials and refuse to take the medicine? The atonement certainly has universal application and was made "for all men"; the reconciliation has but limited appropriation and is of necessity confined to those who believe and obey. Christ is not only prophet, priest and king, but also the sacrifice. Those who would avail themselves of the benefits accruing through His sacrifice must also confess Him to be their prophet, priest and king. This thought introduces us to the part of the question dealing with the punishment of the unbelievers. Man is largely a free agent, capable of completely exercising free-will in his actions and movements. A problem has always been for God to forgive sin without at the same time encouraging further disobedience: Rom. 6:1: "Shall we continue in sin that grace may abound? God forbid." A government which extends no forgiveness to offenders would cause hopeless despair to the guilty (doubtless this is why the "life-sentence" is down to about fifteen years now); a government which does not punish offenders is a contradiction. Not to punish the guilty is to dissolve authority and dispense with law; to punish without mercy is to destroy. God preserves His authority and restrains evil by a penal code, and encourages obedience by favour, blessings and hope. This has always been so and the O.T. constantly places the choice before the people—blessing or cursing: blessing for obedience and cursing for vindictive disregard. If there is no law there is licence, and if there is no penalty the law is pointless. Why should we stumble therefore at the acceptance of the doctrine of retribution for conscious rejection of the sacrifice of the Son of God?

The "Church of Christ" of course has no body of teaching for the world, but the members merely try and determine what *the N.T. teaches* and, like others, to implement what they believe to be enjoined. We believe that the N.T. does indicate a fearful looking forward to the day of judgement on the part of those who will die not "in the Lord" but in their sins.

In Heb. 10:28-29 we read, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" With great respect I would pass this question on to my questioner for an answer. The writer says that swift merciless *death* (physical death) was inflicted on the guilty in O.T. times; but "a much sorer punishment" (*worse than death*) is reserved for those who spurn Christ in the way described.

In Luke 12:5 Jesus tells us not to fear *death* but rather fear hell: "But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast

into hell; yea, I say unto you, fear him." Don't fear death but fear hell more. This is strange language if there is nothing in hell to fear and if *death* is the penalty for our sins.

### Everlasting Punishment

Not only does the N.T. teach that death (physical) is not the penalty for sin, but rather, as in John 5:28-29, Jesus teaches that the then dead will be *resurrected to receive their condemnation*: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." One will last as long as the other—eternally.

Mark 9:43-44: "And if thy hand offend thee, cut it off; it is better for thee to enter into life [eternal life] maimed than, having two hands, to go into hell, into the fire that never shall be quenched, where their warm dieth not and the fire is not quenched." May I respectfully remind readers that these are words from Jesus himself—not in any sense "Church of Christ" teaching. Charles Saze Russell was supposed to have put the hose on hell and extinguished it but Jesus seemed to have had the impression that these fires would not be quenched.

We have also the case of the rich man and Lazarus (Luke 16:19-31) which cannot be ignored or passed off as virtually meaningless by any serious and honest student of God's word. This portion of scripture alone would surely convince us of our present proposition; but when taken with the many other relevant portions, some of which we have quoted, it must rank as truly incontrovertible evidence.

In the parable of the stewards in Matt. 25: Jesus sums up in verse 46 and says, "And these shall go away into everlasting punishment: but the righteous into life eternal."

Mark 3:29: "But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation."

There are other portions of scripture, of course, which one might advance in support of the belief that unrepentant unbelievers will incur the wrath of God, but these may suffice to prompt further investigation and honest study.

The odiousness of sin in the eyes of God and the terrible state in the hereafter of the incorrigibly wicked is surely measured by *the immensity of the sacrifice*, God's only Son. No one would accuse God of the folly of paying a greater price than was necessary to save man from the consequences of his sins, nor I trust would accuse Jesus of a pointless excursion to the grave. No, Jesus died to save us from something too awful to contemplate—that place "where the warm dieth not and the fire is not quenched" (be it figurative or not).

The price of man's salvation was paid by the death of God's only Son (and "not by incorruptible things such as silver and gold"). This is one thing, but the penalty for sins in the case of unrepentant unbelievers is quite another and the two admit of no comparison.

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

The design of trial is to perfect the grace of patience. This is the finishing touch in Christian character, and, like the polishing of a fine marble statue, it cannot be done suddenly or quickly. It takes a thousand delicate touches and a slow process. Therefore "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." *A. B. Simpson*

### WORD OR DEEDS?

... Until we manifest some unity and love among ourselves, the principalities and powers in heavenly places and the good folks on earth will not be much impressed by our declared intentions of restoration.—Lee Carter Maynard, "Re-structure," *Christian Standard* (April 23rd, 1966), 6.

## IMPLIED REFERENCES

“And he commanded us to preach the gospel to the people, and to testify that he is the one whom God has appointed Judge of the living and the dead” (Acts 10 : 42). Too often religious groups take one or two scriptures and build out of them some earth-shaking doctrine. Do the Scriptures that determine man’s salvation contain these obscure “inferred references,” or are the facts necessary for man’s salvation clearly defined in direct commands of Christ and His apostles? If we choose to “infer” things from Scripture, do we have a right to place that “inference” on the same plane with these things that the Lord had considered most important? If we elevate our “inferences” to the same value as the Lord’s commands, aren’t we actually adding to the word and speaking where the Bible is silent?

All obedient believers who have been buried with their Lord in baptism and are continuing faithfully in the service of their Lord, their family, and their fellow men, should be regarded as Christians. From that point on, we will have to do the best we can and hope that God will be patient with us and merciful to us.

Let us consider one “inferred reference” that we believe to be very important. We believe that, since the disciples apparently took the Lord’s Supper on the first day of the week (Acts 20 : 7), we should follow their example and partake of that memorial that the Lord instituted every first day of the week.

Let’s look at some inferences that a few other people have drawn on this same subject and see if we don’t discover a problem in emphasizing something that our Lord didn’t emphasise.

Some believe that, since Christ had the “Last Supper” at night, and since the disciples in Acts 20 : 7 were gathered at night when they took the Lord’s Supper, the Bible infers that it can *only* be taken at night. They are using the same argument for taking the Lord’s Supper at night that we use for taking it every first day of the week—they even use the same verses that we use. Is *our* supposition correct and *theirs* foolish?

Some believe that the Lord’s Supper can *only* be taken during the first day of the week, as it was figured under Jewish time, (the Jewish Sunday began at 6 p.m. Saturday, our time). Jewish religious time still runs that way. Sabbath services are held on Friday night even now, because it is early Saturday their time. Which time does the Lord expect us to follow, first century Jewish time or the time schedule that we are accustomed to today?

If all three of us are right, we would have to take the Lord’s Supper every first day of the week, at night, and to stick with first century time it would have to take place on what is now our Saturday night. It gets pretty involved when we say that we should obey every “inferred reference.”

Some people believe that the Lord’s Supper should be taken once a year since it was begun at the passover feast of unleavened bread which was held once a year. Remember, we get our idea for using unleavened bread from that Jewish feast.

Some people believe that the statement “as often as you do this” leaves it to the individual to decide when to take the Lord’s Supper in memory of Him.

The time to take the Lord’s Supper is at best an inferred command. It would be a terrible thing to infer something that is incorrect and spend our whole lives in harsh criticism of others who inferred differently, to find out in the end that we were the ones who were wrong.

Don’t we have enough clear, meaningful issues in the Bible? Shouldn’t we preach the word and leave the inferring and judging in other hands? May we always speak where the Bible speaks and remember to remain silent where it is silent.

# SCRIPTURE READINGS

DECEMBER 1968

1—Genesis 6:1-18	Matthew 24:32-51
8—Psalm 34	Matthew 25:1-13
15—2 Samuel 7:18-29	Matthew 25:14-30
22—Psalm 37:1-17	Matthew 25:31-46
29—Psalm 41	Matthew 26:1-16

## URGENT WARNINGS FROM THE SAVIOUR

Our readings record our Saviour's words spoken on the third and fourth days of the final week—Tuesday and Wednesday (26:2). His warnings constitute a response to His disciples' questions and their admiration of the magnificent buildings (see last month's notes). It would be while these remained in view from the road over the mount of Olives from Bethany that He taught His closest followers these solemn lessons. On the first day of the week Jesus wept as He approached and viewed the City and Temple (Luke 19:41), so moved was He by the sorrowful thoughts excited by His foreknowledge of their fearful doom. Never did a people have such a glorious opportunity to serve and to glorify God, and never was there so disastrous an outcome. We should read the divine warnings given many centuries before, abundantly illustrated in the meantime (Deut. 28). The religious leaders of Jesus's time had these scriptures and claimed to know them. What did the large company of "scribes" and "lawyers" do but spend their lives in learning and working upon the ancient documents? "Ye think that ye have eternal life" in them, "and they are they that testify of Me," said Jesus (John 5:39). "We," said they, "are disciples of Moses" (John 9:29).

### Lessons for Us

We must not fail to allow the warnings to penetrate our dulled perceptions, dulled, may be, by distance in time and the cares and joys of this world. Ignorance and worldliness and love of power and praise of men dulled the perceptions of the Sadducees and Pharisees. The disciples,

particularly the apostles, needed the warnings urgently, but we also do. Think over the words of the bridegroom to the unprepared virgins—"I know you not"—and the door was shut. This is a picture of a final judgment. Will the door have to be shut against us, who have failed to heed the "Watch therefore" (25:13) by allowing our efforts in church work to lag, or our spiritual lamps to go out because the truth of His precious word has not been hidden in our hearts (Psa. 119:11) but has only stayed in our heads?

Consider too the great advantages most of us have been granted in education, money, books, food, clothing, and time. Are not these part of the talents entrusted to us for increase in spiritual exercise and stature? We may not have thought of God as a hard taskmaster (25:24) and buried these talents, but have we used them for Him (and that means for others) up to capacity, or only half-heartedly studied the word, continued in prayer, kept the interests of His church in the forefront of life? Before obvious requirements we are dismayed at the little we have accomplished. "If every member were just like me, what sort of a church would this church be?"

Again the searching, almost terrifying "INASMUCH" is there for me and for you. Are we really doing anything for others to justify expectancy of the wonderful commendation "Come ye blessed of My Father"? The alternative is "Depart from Me," too terrible to contemplate. Yet do we really consider one another as we should (Phil. 2, 3) and have that lowly spirit of service which filled the Saviour's life? Perhaps we are too much concerned with our own well-being, pains or joys. The conditions prevalent in so many parts of the world today open a tremendous vista of opportunity. We do not subscribe to the interpretation of "Go ye" which would require every disciple to go somewhere else, but every disciple has a grave responsibility to his neighbours—and Jesus gave us a wide interpretation of that word! Originally the gospel was spread by every Christian, and we have forgotten that every Christian is a minister and a priest—so many think these offices have to be paid for, not practised.



### Unheeded Warnings

Then on the Wednesday, in the evening, Jesus was at supper with Lazarus and his sisters, having made crystal clear to His disciples both the betrayal and the crucifixion. They all, including Judas of course, knew well what crucifixion meant. The cloud of gloomy foreboding overshadowed them and we cannot but wonder how this affected Judas. We know that he had been misusing the money with which he was entrusted, and this must have given him a guilty conscience and put a barrier between him and the others, even if it were unconscious. No actual verbal warning would be needed against this. It is difficult to understand how Judas could have reached the point of actual betrayal with crucifixion as the culmination. It is almost inconceivable that he would *WISH* this to happen. Could he have supposed that Jesus would use the power he had so often used, to avoid that culmination? There is no answer to this, but we are thinking of warnings, and we believe there was at the house of Simon the leper a final warning to Judas. It went unheeded, nay it was defied, and the fatal step was taken then and there. The act of simple-hearted ungrudging love by Mary with the very valuable ointment, in some, especially to Judas (see Matt. 26:8; Mark 14:4 & 5; John 12:4-6), aroused unkind and mercenary thoughts. The rebuke of Jesus must have struck home, and he went out as on the last occasion at the last supper—"and it was night"—night in his soul.

Warnings unheeded lead to tragedy.

R. B. SCOTT

### LOVE THOUGHTS

Though I speak softly and sweetly, if I don't have love, I'm just making a bunch of noise. And though I'm very talented and very smart, if I don't have love, I am like an empty shell. And though I give away everything to the poor, and give my body to be burned at the stake for what I believe, and don't have love, it doesn't do me any good.

Love can stand a lot of hurting and still be kind. Love doesn't act smart, doesn't think bad things about people; isn't happy

when someone does wrong, but is happy when they do right. Love can put up with anything, hopes everything will turn out good. Love never lets a person down.

Prophecies may turn out wrong, and tongues will stop. We only understand part of things because we see from the human side. When you get old you forget what you learn. But when Jesus comes we will understand it all, as he understands us.

When I was very small I talked like a child, but now I don't act childish any more.

Now it is like looking through a dirty glass. When Jesus comes we will see clearly, for we will see him face to face. Now faith, hope and love are all living in me; but the greatest is love.

Vanessa Glasco (aged 12), after  
1 Corinthians 13.

He lacks faith who tries only what he knows can be done. In a manner of speech, faith sees the invisible, believes the incredible and achieves the impossible. Thus, faith makes things possible. Love makes them easy.

## CORRESPONDENCE

### AN APPEAL FOR HELP

Dear brethren,

Greetings in the name of Jesus, our Lord and Saviour. The congregation meeting in Seymour Road, Eastwood, is faced with the need to carry out extensive maintenance and repair work on their building, chiefly due to continuous wanton destruction by vandals.

Though repeated representation has been made to the police with respect to this, neither they nor the local inhabitants have been able to offer any effective assistance.

The church has consistently reduced the original mortgage on the building at a greater rate than required by the bank but, in these days of restricted credit conditions, feels it undesirable to incur a further advance.

On behalf of the church we therefore make this appeal to you, as brethren and fellow-members of the Lord's body, for financial assistance, to help us to meet this present and unexpected burden.

Yours in the Lord's service,

Royce A. Limb,  
Chas. Limb, Secretary,  
G. E. Bullock (Elders)

Contributions please to G. E. Bullock,  
74 Station Road, Ilkeston, Derbys.

### RELEASE OF ANTHONY BOLD FROM H.M. FORCES

We are glad to be able to report that Bro. Bold has been released from the army on conscientious grounds plus the payment of £250. This consisted of £150 saved by Tony himself together with £100 subscribed by the brotherhood.

Tony thanks one and all for their generous gifts and hopes to repay the £100, which I propose could be given to charity. A. Hood

## NEWS FROM THE CHURCHES

**Buckie.** — During October the church had the services of Bro. David Dougall (evangelist). There were good attendances at the gospel meetings. We look forward to a fruitful harvest as a result of the sowing of the seed. Bro. David spent a lot of time in visitation, making a few more contacts, and older brethren who cannot meet with us now looked forward to his visits.

We thank the visiting brethren who have been with us during the holiday season, and those who have exhorted and preached the gospel. We ask you to pray for this corner of the Lord's vineyard.

John Geddes

**East Ardsley.** — The church celebrated its 53rd anniversary on Saturday and Sunday, October 26th and 27th.

Bro. Len Channing, who should have been our preacher for the weekend, was at the last minute prevented through illness from serving us.

We are indeed grateful to Bros. Philip Partington (Morley) and Lewis Murphy (East Ardsley) for stepping into the breach at such short notice. Both served us in excellent manner.

Bro. Murphy preached at the Devotional Service on Saturday afternoon on the subject of prayer, and he gave a very searching and moving address.

A good number took tea, followed by a meeting over which Bro. Michael Gaunt acted as chairman, and Bro. Partington gave a wonderful and uplifting message on the "Glory of God."

Bro. Murphy served the church on the Lord's Day: he gave us the benefit of his studies with two fine messages.

We have been richly blessed over the weekend. E. Pickersgill

**Kentish Town Anniversary Meetings, October 5th.** — A good gathering of brothers, sisters and neighbours met at 3 p.m. and after report saw and heard an excellent film on the vital subject of Christian Marriage. A discussion opened by Bro. Winstanley followed. About 70 sat down to tea provided by the sisters, and about the same number heard Bro. Winstanley's first gospel address of the mission on the subject "What is Man?" Thanks are due to brethren from the churches at Aylesbury, Brighton, Reading, Tunbridge Wells and Wembley for their attendance, making helpful and profitable meetings.

**Kentish Town Mission with Bro. Winstanley, October 5th to 19th.** — We very much appreciated this period with our brother preaching, visiting and distributing. He set forth the claims and the supreme glory and importance of Christ clearly and forcefully. We rejoice that some who have still to obey the gospel were present at all the meetings and that two ladies decided for Christ and were baptised before a large congregation on the final night of the mission. Efforts to bring in the unconverted were more successful than usual, and we pray the seed sown may yet bear fruit. Through the kindness of Bro. Donald Hardy, whose visit with Bro. P. Partington to one of the meetings was much appreciated, we showed three films during the period, bringing in

a few more visitors. Meetings were held every night except Mondays, including special nights for parents and children associated with the Sunday School.

**South Africa.** — On 3rd October Miss Elizabeth Harris of Bokmakirrie, and on 6th October Philip Witbooi of Grassy Park were baptised. T. W. Hartle

**Tunbridge Wells.**—As a result of our campaign for Christ held October 19th-27th two decisions were made. We were pleased to welcome back to the assembly Sister Gladys Stallweed. Immersed some three years ago, our sister stopped attending 15 months ago, but has returned to the way she knows to be right. We rejoice also that Phyllis Bishop put on her Lord in baptism on the 24th October. We are confident that Phyllis will serve her Lord well, and together in the Lord, Basil (her husband) and Phyllis will work for the extension of the kingdom.

We thank Bro. Joe Nisbet, who laboured hard in teaching and preaching during this campaign, and know that he has strengthened the church here by his ministry. In addition we thank all those who travelled from various congregations to help in personal work and in the streets: their labour has given the workers here a number of fresh contacts which we pray will bring fruit in due season.

The church here is anxious to continue and extend its work in contacting people in their homes by calling on them personally. If any brother or sister (they don't need to have experience) would like to serve their Lord and their brethren in this way the church here would do its part in arranging hospitality. Write to Derek L. Daniell, 34 North Farm Road, High Brooms, Tunbridge Wells, or telephone T.W. 23864.

Yours in the service of the Master.

D. L. Daniell

pleased to see you. Sis. Banks had lived in Bathgate most of her life. She has finished her course and will be missed, especially by her two sons and one daughter.

H. Houston

**Brighton.** — The church reports the passing of Ernest T. Thorpe peacefully on 20th October in his 91st year. We give thanks for a life spent in the service of the Master.

Not many can have served a local congregation longer than Bro. E. T. Thorpe. Baptised nearly 80 years ago, he served the church in every possible way, and was secretary for more than half a century until 1966, when his health failed. Many will remember him as secretary for the former South-East Division.

A counsellor and guide to many, he was always prepared ably to give an answer for the hope within. His thoughtful, reasoned, exposition of the Word was interspersed with homely anecdotes, which held interest and reflected much of his great character and kindly disposition. Brighton feels poorer for the loss of one so well thought of, who has been called to well earned rest with his Lord and Master.

W. J. Ascough

**Wigan (Albert Street).** — With deep sorrow we record the passing of Bro. and Sis. Francis Henry Breakell, aged 92 and 91 respectively, the parents of Bro. John Breakell.

Our brother, who passed away on November 6th, suffered with ill health for several years and in addition was blind.

Our Sister Breakell, who enjoyed good health until this year, died in August. She was devoted to the care of her husband. Both have been unable to attend for some years but their trust remained in the Lord.

We thank God for long years of life. They leave behind two sons and two daughters and we commend all the family and relatives into the care of our heavenly Father.

The funeral services of both were conducted by Bro. Leonard Morgan of Hindley.

## OBITUARY

**Bathgate.**—Sis. Banks, widow of the late Dan Banks, died on September 28th. I used to call on her and gave her the "Scripture Standard," and she was always

## COMING EVENTS

The New Year social gathering of the churches in the Slamannan district will be held (D.V.) at Slamannan on Wednesday, 1st January, 1969, at 12 noon. All welcome.

INCREASED POSTAGES AND THE  
"SCRIPTURE STANDARD"

We regret that due to the increased cost of postages which came into effect on September 16th it will be necessary to increase the subscription to the "S.S." for copies posted to readers. The minimum printed paper rate is now 4d. instead of 3d.

We stress that this increase is not for the paper itself, but simply for postage. Consequently from January, 1969, revised inclusive subscription prices for copies posted will be as follows:

1 copy per annum 14/-; 2 copies 24/-;

3 copies 34/-; 4 copies 44/-.

Sterling currency area, 1 copy 13/-;

2 copies 23/-

In the dollar area inclusive subscription cost will remain as at present, \$1.80.

## CHANGE OF ADDRESS

Charles Limb, "Brae-Muir," 26 Church Street, Brookhill Leys, Eastwood, Nottingham, NG16 3HB. Tel. Langley Mill 2504.

## READING CARDS FOR 1969

As for many years the suggested readings will be compiled by Bro. R. B. Scott, and will be available, we hope, in early December. Please send your order to Paul Jones, 7 The Marches, Armadale, West Lothian, Scotland, enclosing amount also to cover increased postage.

Cards 1d. each.

## MARRIAGE

On September 25th in the meeting-house of the Church of Christ, Petticoat Lane, Ince, Carl Johnson to Dorothy Stanton. Philip Partington officiated.

Congratulations from the community at Ince.

CHANGE OF CONFERENCE  
SECRETARY

At the conference at Kirby-in-Ashfield on September 15th Bro. T. Woodhouse, "Jesmond," 8 Shoulder - of - Mutton Hill, Kirkby - in - Ashfield, Notts., NG17 7DX, was appointed Conference Secretary.

## CHANGE OF SECRETARY

Dalmellington.—Harry McGinn, 6 West Park Drive, New Cumnock, Ayrshire.

Some folks go everywhere preaching the gossip.

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

**NYASALAND MISSION:** Contributions to W. STEELE, 88 Mountcastle Drive South, Edinburgh, 15. Tel. 031-669-1290.

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