

# *The* **SCRIPTURE STANDARD**

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

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## **SOME RULES FOR BIBLE STUDY**

- 1 Remember that the Bible contains the mind and will of God (2 Peter 1:21).
- 2 Approach the Bible reverently and humbly (1 Thess. 2:13).
- 3 Have profound faith in ALL it says. One cannot accept only a part of the Bible as being inspired. We must accept it all or reject it all.
- 4 Let the Bible speak to you — not you to it.
- 5 Study for profit and with an earnest desire to know more of God's will, and not just to argue or endeavour to justify yourself.
- 6 Be willing to obey implicitly what God commands of you (Matt. 7:21; Luke 6:46).
- 7 Use common sense in your study. For example, some contend that the word "water" in John 3:5 does not mean water, but common sense will convince us that it does. The letters w-a-t-e-r spell water in any other book, and there is nothing to indicate that it is used figuratively in this passage.
- 8 Consider who is speaking. All of the Bible was written by inspiration but not all the statements recorded therein are true or were spoken by inspired persons. Examples: Job 2:9 and Psalms 14:1.
- 9 Observe to whom each statement is addressed, whether to the sinner, unfaithful, Christian, etc.
- 10 Find out why each book was written. For example, the first four books of the New Testament were written to produce faith in Jesus as the Son of God; the book of Acts records the cases of conversion of the apostolic age and a history of the early church; the following twenty-one letters are instructions to Christians; and the book of Revelation is full of symbolic teaching showing primarily things that are to come and offering encouragement to the early Christians under severe persecution.
- 11 Study and interpret each passage in the light of its content or setting. Failing to do this, some have argued that Paul teaches in 1 Cor. 1:17 that baptism is not essential. But the context shows that he did baptize some, and the reason he was glad he hadn't baptized more was "lest any man should say that ye were baptized into my name."
- 12 Realise that there have been three distinct Dispensations of religion — the PATRIARCHAL (from creation to Sinai) the JEWISH (from Sinai to the cross); and

the CHRISTIAN (from Pentecost of Acts 2 until the final coming of Christ). The New Testament is our guide in this Dispensation.

13 Study the history and chronology of the events of each book in the Bible.

14 Do not interpret one passage of scripture so as to contradict the teaching of another. For example, one cannot correctly interpret Romans 5:1 or Acts 16:31 to teach salvation by faith only, for that would contradict James 2:24 and Gal 5:6.

15 Determine if the language is literal or figurative. Take all passages as literal unless the context forces a figurative interpretation. To illustrate: it is clear that the "water" of John 3:23 is literal while the context and wording shows that water" of Rev. 22:17 is figurative.

16 Don't read something into the text which is not there. Be content with taking only what it says.

17 Harmonise the Scriptures, letting all obscure passages be understood in the light of other plainer passages.

18 Produce the scripture for ALL you do in religion, and don't appeal to the SILENCE of the Bible for authority for anything. The Bible furnishes us completely in spiritual things (2 Tim. 2:16-17). We must not pervert it (Gal. 1:6-9). We must not go beyond that which is written (1 Cor. 4:6). We must not add to or subtract from its teaching (Rev. 22:18-19).

CHRISTIAN MESSENGER

## GREAT DOCTRINES OF SCRIPTURE

### VIII: SALVATION

SALVATION: how sweet the sound to those who find themselves in dire danger! How exquisite to be saved when all seems lost! Mankind still, as always, appreciates being saved<sup>1</sup> from loss and calamity in the physical and material sense. But it is a different matter when the salvation of the soul is spoken about. Sin is not seen as the destroyer of the soul, and the comfortable apathy of those who should be stressing the urgency of fleeing from sin does not make the rest of mankind afraid of it. But whether they or we respond, the fact is that the all-pervading spiritual death which is the result of uncleansed sin is blighting God's creation. Before we can appreciate salvation we must know something about.

#### Sin

Men minimise sin and disobedience. "He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy" (Prov. 28:13). Until convicted of his sins, no man can be saved.

Men must realise that sin is power, acting through the members of the body: indeed, Paul speaks about "the sinful body" (Rom. 6:6). He further states, "I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members" (Rom. 7:23). This power of sin. Paul argues, needs to be destroyed so that man need no longer be enslaved by it (Rom. 6:6). We are also reminded quite forcibly what we shall receive for serving sin: "The wages of sin is death" (Rom. 6:23).

Dear friend, listen to the prophet Isaiah as he recounts the awful power and utter futility of sin; but marvel also that the power to save is revealed as well. Do you know that sin actually separates you from God? As Isaiah says, "Behold, the Lord's hand is not shortened, that it cannot save; or his ear dull, that it cannot hear, but your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear" (Isa. 59:1,2). How awful! God's ear is inclined to hear our cry for help; his hand is extended to lift us; but sin cuts us off from the life-giving source. Isn't it time we decided that we should be rid of this grinding power, and come to God for

### Salvation?

The apostle Peter teaches us much about salvation. In a letter to Christians of his day he said, "As the outcome of your faith you obtain the salvation of your souls" (1 Peter 1:9). Well, salvation is what we want to know about, and here Peter says it is the outcome of a personal faith. This is so important a point that we shall return to it later. He then goes on to say, "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation" (1 Pet. 1:10). Here Peter relates "grace" and "salvation". Now grace is unmerited favour, i.e. someone gives us something without our earning it. Paul teaches, "since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus" (Rom. 3:23,24). The ultimate benefit of this Paul reveals later: "the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

So what have we learned about salvation up to this point? Well, we know that it is by the grace of God; it is a free gift; we cannot earn it; the prophets of old prophesied about it; it is the result of a personal faith; in some way the Lord Jesus Christ is intimately connected with it.

In his letter to Rome, Paul said this: "For I am not ashamed of the gospel; it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it (the gospel) the righteousness of God is revealed through faith for faith" (Rom. 1:16,17). The gospel is the vehicle of God's power. It is the revealer of God's righteousness. It is intended to produce faith in the hearer. What or who, then, does the gospel reveal? In his first letter to Corinth Paul said, "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures" (1 Cor. 15:3,4). The good news is that Jesus, the Christ, died for our sins and that by the power of God he was raised from the dead. As we are taught in the Roman letter: "But now the righteousness of God has been manifested apart from the law...the righteousness of God through faith in Jesus Christ for all who believe" (Rom. 3:21,22). This dear friend, is where you show your

### Personal Faith

Do you believe in God? Abraham was a man of faith, but Abraham did not merely believe in the promises that God gave; he believed God HIMSELF. Commenting on this in the Roman letter Paul says, "he (Abraham) grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised" (Rom. 4:20,21). It is to this firm conviction producing a full acknowledgement of God's truth that we must come.

When we believe in God like this, John says (1 John 1:12,13) we shall receive His son and personally surrender our lives to him. "But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." Just ponder the bliss of that statement, dear friend. You can be born again, of God. Not only can you be saved but you can become a child of God. Well might the hymn-writer say, "Blissful glad surrender, I am thine alone." It is easy to obey God when we love and trust Him.

It was Jesus who called this obedience into action when he sent out his disciples with the command, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved" (Mark 16:15,16). It was Paul who identified the gospel in terms of obedience in baptism: "Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death, so that as Christ was raised

from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:3,4). That, friend, means being willing to be immersed in water.

#### So What?

Well, there it is. You have a sinful body, and you need to be saved from the death associated with that sinful body. You need the enabling power of God as manifested in Christ Jesus, His Son. You need to surrender your life to Christ, for there is no doubt that "if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Rom. 6:5). I am quite sure that you cannot fail to have noticed the declining standards in the world. I am equally sure that you want to believe in heaven and have the hope that one day it will be a reality for you. If this is so, then now is the acceptable time; now is the day of salvation.

A. MARSDEN.

## "FORSAKE NOT THE ASSEMBLING OF YOURSELVES TOGETHER" [HEB. 10: 25]

EACH congregation of God's people has those who simply stop attending meetings. While there is no apparent basis for such action in most cases, the result is spiritual malnutrition and the wrecking of one's faith (1 Tim. 1:19). Hence, the church drop-out or Bible school drop-out is by far more serious than the school drop-out because of the spiritual results. When a person forsakes the assembling together of saints (Heb. 10:25) that person comes closer to forsaking every other Christian principle than is possible in any other sin. This drop-out offends God and brings His wrath upon the offender: God says, "If any man shall draw back, my soul shall have no pleasure in him" (Heb. 10:38). All saints must strive to be of them "that believe to the saving of the soul" (Heb. 10:39). Christian friend, are you a drop-out? Look at the consequences of your action:

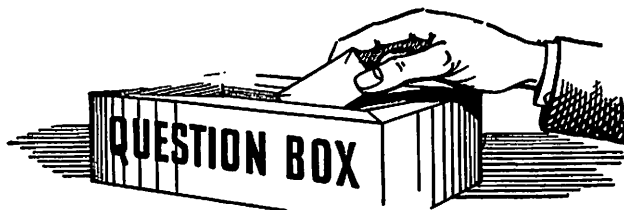
**1 You are not in the place for which God fitted you.** When you become a Christian you become a living stone making up a spiritual house (1 Peter 2:5). What good is this stone if it is lying some distance from the building? It is not only out of place but is a possible stumblingblock for other believers and nonbelievers (1 Tim. 4:10; Phil. 2:15,16).

**2 You abuse your own soul.** Any misuse or neglect of the assembly injures the one who flagrantly disregards the purpose for the assembly. Of one such abuse, Paul said, "for this cause many are weak and sickly among you and many sleep" (1 Cor. 11:30).

**3 You set a bad example for your family and friends.** The Bible says "be thou an example of the believer" (1 Tim. 4:12). What mockery it is to admonish others to faithfulness while failing to heed personally this exhortation!

**4 You fail to take part in the greatest proclamation service known to man.** Christ instituted the Lord's Supper to be taken in memory of His body and blood (Matt. 26:26-28). He said, "this do...in memory of me" (1 Cor. 11:25). Is it necessary to meet with saints for this purpose? Indeed is it necessary for the child of God to take part in any of the acts of worship on the Lord's Day? **You openly violate a command of God when you willingly forsake the assembly.** We are commanded "to provoke unto love and good works, not forsaking the assembling of ourselves together" (Heb. 10:24-25).

CHRISTIAN MESSENGER




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Conducted by  
James Gardiner

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"In my study of God's word I find that according to 1 Cor. 34,35 'woman should be silent in the church and that they should ask their husbands at home.' Does this mean that women should be silent during Bible class studies? If this is so how does someone like myself, whose husband is not in the church, gain knowledge?"

In this 14th chapter of 1st Corinthians Paul is setting in order things that were lacking in the church assemblies. Without the guidance *we* have in the New Testament *our* meetings might be chaotic as well. In v.23 Paul went so far as to suggest that unbelievers coming into the assembly might with good cause think that the Corinthian Christians were all mad. Thus in this 14th chapter he, through the Holy Spirit, gives instructions concerning the conducting of the church assembly, and he ends the chapter (v.40) by pointing out that "all things be done decently and in order." These instructions refer to, "when the whole church be gathered together into one place" (v.23). If we are members of the church of Jesus Christ we are members twenty-four hours in the day but Paul says that *in the church* he would rather speak five words with his understanding than ten thousand in an unknown tongue.

#### "In The Assembly"

Clearly he was meaning *in the assembly*—when the church was gathered together (for instance for the breaking of bread). Similarly when Paul says women are to be silent *in the church* he means when the church is gathered together as *an assembly*. We disregard the times when the church happens to be gathered for informal reasons, such as presentations, coach tours, teas, and Bible school picnics. 1 Tim 2:11,12 also has something to say regarding the question in hand; but first let us pass a few remarks on 1 Cor. 14:34,35.

"Let your women keep silence in the churches, for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home: for it is a shame for women to speak in the church." Obviously we must try to decide for ourselves what is meant by "silence", "in the churches" and "speak".

"Silence" is the same Greek word as "silence" in v.28 of this same chapter — and we know well enough what was intended on that occasion. Paul seems to anticipate queries regarding the intended meaning of the word, and forestalls them somewhat by giving a rough definition, *i.e.* "...for it is not permitted unto them to speak." Paul then presents a reply to those who would persist and who would, in effect say, "But surely, Paul, you don't mean *silent altogether* because if she is to learn anything at all she must be allowed to ask questions," — v.35: "And if they will learn anything let them ask their husbands at home." (Why was this to be so?) "for it is a shame for women to speak in the church." *"In the church"*; then women are to be conspicuously silent — they are not to teach and not even to ask questions. Paul gives another reason why this should be so; they were to be under obedience, *as also saith the law*" (see Gen. 3:16; Num. 30:6-15).

Notice that this limitation of silence was only "*in the church*". We are in the church (the body of Christ) all the time; and so, as previously remarked, Paul means "*in the assembly*". In the early years of the church, when 'tongues' abounded certain *men* had to keep silence as well (v's 28 and 30).

#### What Is Meant By "Ask Their Husbands"?

We also notice that Paul says that sisters with questions to ask should ask their husbands at home. Surely Paul's words are a generalisation only? Surely he knew that there were single women and widows in the congregation? How then could *they* ask their husbands at home when they did not have husbands. "At home" is a phrase which must also be a generalisation. Could the wife not ask the question anywhere else but at home? Could she not ask it on the way home, or in a friend's home? Could she not ask any other brother in the church a question. Must she *always* ask *only* her husband and must she ask questions only when in her own house? To my mind the spirit of Paul's statement is that if a woman (a sister) has a question to ask she must ask it somewhere other than "*in the church*". If she is married she can ask her husband if not she can ask some brother in the church. And not necessarily "*at home*": "*At home*" means elsewhere than the assembly (see 1 Cor. 11:34).

#### Restrictions Upon Teaching

This general restriction of silence is qualified, as we know, by reason of the fact that *all* church members, male and female, must *teach* and admonish one another in psalms, hymns and spiritual songs (Col. 3:16), *speaking* to themselves in psalms, hymns and spiritual songs. In this sense only do women "*teach*" and "*speak*" in the church. We can "*speak*" to someone in a song and we can teach a truth in a hymn; but there is a great difference between "*singing*" and "*speaking*" in the present context. If God enjoins "*singing*" upon women, in the assemblies, and forbids "*speaking*" by women in the assemblies, there must be a difference. Thus the general restriction to being silent in the churches is qualified in this way.

1 Tim 2:11,12 also has something to say on the subject, and sheds considerable light upon the reason lying behind the requirement of silence on the part of the women. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman...." These restrictions, then, of which we have been writing, are not because women are of inferior intelligence — far from it — but for the two reasons stated. This passage does not appear to have an application limited to "the assembly" but has reference to teaching as between man and woman. Women must learn in "silence". "Silence" in this verse has applies to deference for man, and to woman being subject to him. The Greek word employed is *hesuchia* (a different word from that used in 1 Cor. 14:34) and means "quietness and peaceableness". Woman is not to usurp man's authority or to make inroads into man's domain by setting herself up as a teacher in the body of Christ. Paul gives the reasons: Adam was first formed; Eve was first deceived. Adam was not deceived. These instructions are to women who are members of the church. Outside the kingdom of God women can teach men. The danger apparently lies in women *usurping the authority* of the men.

It appears to me, therefore, that 1 Cor. 14 prohibits women speaking or asking questions "*in the church*"; and 1 Tim 2 precludes women from teaching men or usurping man's authority in spiritual matters. Sisters must seek to learn, however, and can ask questions at home (*i.e.* other than in the assembly). If a sister does not have a husband she can ask questions at some later convenient time, of one of the elders or knowledgeable brethren. It must be remembered that the need for sisters asking questions 'in the assembly' is very remote now. We have the New Testament scriptures conveniently bound in a little volume readily at hand. Most of the difficulties

have already been hammered out by past generations. I say this with obvious reservations, of course: because "Question Box" would be quite unnecessary if *all* the difficulties had already been settled! When Paul, however, wrote in 1st Corinthians the New Testament was not in any wise complete. Christians could not look up their New Testaments, but had to keep asking questions.

### Bible Studies

On the specific matter of Bible studies I suggest it all depends on the *intended formality* of such meetings. Some churches, like the church at Haddington, preserve a large degree of informality at their Bible study meetings. The meeting is more akin to a discussion group, where all shades of view can be expressed on passages under consideration. A "Bible study" meeting is the very place for the asking of questions. The word of God is now complete and nothing more can be added. It is incumbent upon us all to understand to the best of our ability that which is written. This can be done in private study, or in Bible studies, or "mutual benefit" meetings, or in chance discussions. Questions are being asked all the time, and such meetings are well adapted for answers to be found. 1 Cor. 14 would not apply to most of the Bible study meetings of which I know, but 1 Tim 2:11/12 almost certainly would. The women would learn in "silence" i.e. "in quietness and peaceableness", not teaching the men or seeking to usurp authority over the man. *Asking questions*, to my mind, is neither teaching the man nor usurping his authority.

### Work Of Women In The Church

These restrictions do not seriously curtail the great work to be performed by sisters. Dorcas was more eloquent with her needle than her tongue. Every good work is open to women, and there are many sisters in the church who are indeed devoted to the ministry, and who have our great admiration for their kindness and works of mercy. Women, not men, ministered to Jesus. Women have a unique talent for bearing the brunt of the daily round, caring for the family and looking after the sick. The elder women, additionally, must teach the younger women (Titus 2:4) and widows (widows indeed) relieve the afflicted and follow every good work.

I trust these remarks may be helpful, and may I add that the views expressed are but the writer's, and may not be shared by all.

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

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### WHAT I NEED

I need the strength to keep me true  
 And straight in everything I do;  
 I need the power to keep me strong  
 When I am tempted to do wrong;  
 I need the grace to keep me pure  
 When passion tries its deadly lure;  
 I need to love to keep me sweet  
 When hardness and mistrust I meet;  
 I need an arm to be my stay,  
 When dark with trouble grows my day.  
 And naught on earth can these afford,  
 But all is found in Christ my Lord.

Selected from *Woodstock Bulletin*

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I RECKON him a Christian indeed that  
 is neither ashamed of the gospel nor a  
 shame to it. MATTHEW HENRY

### "CHRISTIAN MESSENGER"

WE have received several issues of a foolscap size sheet issued for the church in Tunbridge Wells. We commend this to our readers. It is full of instructive articles on the scriptures, and interspersed with helpful brief thoughts and quotations, some of which we hope to make use of in the S.S. from time to time. We are sure that if you would care for a copy Bro. Derek Daniell, 38, Hopwood Gardens, Tunbridge Wells, Kent, would be glad to post you one.

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IT is one of the most beautiful compensations of life that no man can help another without helping himself.

Anonymous

# SCRIPTURE READINGS

AUGUST 1973

5—1 Kings 8:33-50      1 John 1:1 to 2:6  
 12—Eccl. 11:9 to 12:8    1 John 2:7-17  
 19—Deut. 6:1-15        1 John 3:1-10  
 26—Prov. 28:1-14        1 John 3:11-24

## REALITY

PETER in his second letter assured his readers that there was no question of following "cunningly devised fables" (2 Peter 1:16). John, his fellow-apostle, takes pains in his first letter also to assure his readers of the absolute reality of the person of Jesus. Already in the church there were false teachers who, refusing to accept the plain truths preached by the apostles, were applying human philosophy to the gospel. They refused to accept God's redemption by the blood sacrifice of a perfect man. Some held that all matter was evil and that therefore God could not become flesh. The apostles were mistaken, Jesus was a phantom! There is more than hint of this by Paul in Colossians 2:16-19. This disbelief went with observance of rules, and ideas about angelic beings between man and God. Some critics of today invent a "dogooder" philosophy as substitute for belief in the Scriptures, and so fall under condemnation as unbelievers while claiming to believe (John 3:18).

So John following his gospel, begins his letter with assurance of the reality of Jesus as a human being, a person. There is no substitute for plain acceptance of Jesus as Son of God—God manifest in the flesh, bearing our sins in His own body on the tree (1 Peter 2:24). The miracle of the incarnation is so wonderful that people sceptically inclined cannot readily accept it. Not one of us in fact can hope to understand how the eternal GOD, CREATOR OF THE UNIVERSE, could limit Himself within our flesh. However, that He did so is certain. We accept it without question on the testimony of the Scriptures. In the first sentence

the word "was" states the pre-existence of Jesus. The word of life was manifested to the apostles. There was no question of a visionary appearance or imagination. He was heard, listened to, seen; but more than just seen; beheld, held in close view, handled. We bear in mind that John was close to Jesus at the last supper. This word see is used in Luke 24:39 after Christ's resurrection, when perhaps it was more necessary for complete identification — put beyond the possibility of doubt. Thomas too had the opportunity (John 20:27). However, was not John thinking of the daily contacts of Jesus with the twelve? Thousands had contact with Jesus, but of all of them John was closest, and so testifies with complete conviction.

This was most valuable to him, and a source of almost ecstatic joy, because it meant to him, and means to us, a fellowship with the Father and His Son. Why should this letter be sent and circulated so that every believer may be in the same happy position as the writer, having the same fellowship, sharing the joy and the privileges of the apostles and those who had enjoyed the actual presence of the Son of God. Thus the apostles' heart rejoices. Christian joy is a shared joy always.

## Light And Darkness

We read at the beginning of John's gospel, "In Him was life, and the life was the LIGHT of men". It is in keeping with this that the message of the letter is that God is light. In the gospel we read that the darkness overcame it not. It might well have seemed, when the life on earth culminated in death on the cross, that darkness had won, and the light been eclipsed. Looking back, John would see that the darkness had been wonderfully dispelled in the lives of men. John had been used of God for the spreading abroad of the light of truth about Jesus, so that another apostle could say "the gospel is also in all the world bearing fruit and increasing" (Col. 1:5). John writes "the darkness is passing away and the true light already shineth" (2:8). Light stands for the



perfection of God's character and darkness for sin. God cannot have fellowship with sin. And yet we are sinners, and must walk in the light. We might well be discouraged by our consciousness of sin for "Those who fain would serve Thee best are conscious most of wrong within So there is consolation and help for us even when the ideal seems unattainable. We are sinners, but we have both an advocate and a propitiation (2:1 & 2), and the promise that if we confess, we have forgiveness and cleansing (1:9). To be effective the confession must include true repentance.

John's thought of imperfection and danger for us is related particularly to the Christian's attitude to his brothers—and I do not think it is other Christians only who are in view "God so loved the world". He makes His sun to shine on good and bad alike. Our love needs to be of that quality, not a sentiment limited by personal feelings or any special circumstances. As Jesus said, "Sinners lend to sinners to receive as much again" (Luke 6:34). The love of God abundantly overflows — though we must not forget His ultimate justice. R.B. SCOTT

### ALPHABETICAL TONGUE -TWISTERS FOR CAR DRIVERS

#### C

Consuming cocktails clouds and cripples  
conscience;  
If consuming cocktails clouds and cripples  
conscience,  
Then conscientious Christians can't  
consume cocktails.

#### D

Drinking dulls a driver's dread of danger;  
If drinking dulls a driver's dread of danger,  
What dreadful dangers dog the drinking  
driver.

(Sent by Sis. Gertrude Hill, 48 Madeira Park, Tunbridge Wells. Kent. Sis. Hill tells us she has just reached her 90th birthday, and is "full of the joy of the Lord". We have written her our congratulations and good wishes from readers of the S.S.)

### I WONDER

I wonder what makes some children of God think they would enjoy themselves in Heaven, spending eternity with God, the Lord Jesus, and the redeemed of all ages when it appears they do not enjoy spending an hour or two with Him and His brethren on the Lord's day in worship.

I wonder how some members think the voice of our Lord will sound so sweet at the judgment, when His voice through His written word holds no interest for them at all.

I wonder how people think they can expect to escape the wrath of God in the day of judgement, when they live lives of indifference, neglect, disobedience and sin during this worldly sojourn.

I wonder how people expect to reap that which was not sown, or how they expect to harvest life while sowing death or how they can lay up heavenly treasures but never make any deposits, or how they can expect to grow spiritually but never engage in spiritual exercises.

H. SPURLOCK

THERE is a straw which breaks the camel's back,

It may be much; it could be certain lack,  
Whatever burden you are called to bear,  
'Twill be the easier, if you'll only share  
Your burden with the Lord.

Now, "Take my yoke" the loving Saviour said,

On then, united, we can go ahead,  
Bearing between us the great load of life,  
Make progress still, 'gainst storm and stress and strife

Together with the Lord.

Each man responsibility must take  
For actions which, alone, he solo make.  
But "With the Lord" he only right will do;  
His burden will be light wher'er he go,  
When going with the Lord.

P.J.

### CHANGE OF ADDRESS

Tony Tyson, 14 Peel Close, Blackburn, Lancashire.

**BE DEFINITE!**

A great deal has been written and preached concerning the lost and how to win them to Christ. I believe that most members of the church really want to see people saved. I think we also generally agree that we are not winning as many souls for the Lord as we would like. What is the trouble? There are many factors: people are "self-centred", everybody is "pleasure mad", and a great segment of society is interested only in "material things". It must be admitted that all this is so, but is this the whole story of why we are not winning souls? I am afraid that it isn't.

Could it be, that in our quest for souls we have become so interested in the salvation of people in general that we make no definite effort toward saving a single individual?

We sing, pray and talk about "saving the lost" and we make great plans to send forth a message to the condemned, but in the meantime we are so absorbed with the task of saving souls "in general" that we do not have time to be concerned about even "one person". It is easy to generate enthusiasm about a "great plan" for saving the lost, as though the world will be saved in mass; but it chills our spirits when we are confronted with the responsibility of "personal evangelism." Salvation is an individual matter, and comes about when individuals are instructed in divine truth and "one by one" turn to the Lord. We need to realise that the individual should be our chief concern.

Brother, sister, why not be definite about bringing some lost soul into contact with the Truth? Determine now to make a definite effort, to convert a definite person. We talk to people about everything else; why not about the Truth? If you feel that you just can't express yourself to others, then do what you can to bring them to hear the preaching of the gospel so that they may be taught by others. Don't be too "general" in your outlook. "What is everybody's business is nobody's business." If the world is saved, it will be chiefly, "person by

person", or "one by one". And remember, if you are too busy to save a soul you are TOO BUSY!

"The fruit of the righteous is a tree of life and he that winneth souls is wise." Proverbs 11:30.

**CHRISTIAN MESSENGER****A NEW BODY**

THE Bible teaches plainly that there will be a bodily resurrection when Jesus makes his second appearance. What sort of body the wicked will have at that time, I do not know.

As for the righteous, this much is certain: flesh and blood cannot inherit the kingdom of God. The resurrected body therefore will be a changed body. The faithful who are living when Jesus comes again will be changed, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:50-52).

In 1 Cor. 15:35-54 and Phil 3:20,21, we have the following contrast:

**THE OLD BODY**

Corruptible  
Mortal  
Dishonorable  
Weak  
Natural  
Earthly  
Vile

**THE NEW BODY**

Incorruptible  
Immortal  
Glorious  
Powerful  
Spiritual  
Heavenly  
Fashioned like  
unto Christ's  
glorious body

Many questions could be raised about the glorified new body which no one can answer. John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2)

It is obvious that there will be no physical scars on the incorruptible body—no pain, no sickness, no broken limbs, infirmities, and no death. It is enough to know that our spirits shall dwell eternally in heaven clothed in immortality!

I. HIMMEL

## AN APPEAL

Church of Christ, 32 Church Street,  
Woodstock, Cape  
Republic of South Africa.

2nd April 1973

Dear Brethren in Christ,

The above congregation has purchased ground from the City Council in a completely new large coloured township, Hanover Park, with hopes and intentions (God willing) of erecting a NEW CHURCH BUILDING as an extension of a NEW WORK.

Another reason is that, at a future indefinite date, we will have to vacate our present premises to make room for a Council project for widening Church St. This extension will become our permanent place of worship at Hanover Park.

This Hanover Park building project was discussed at a special church business meeting on 25th March 1973. It was fully realized that, initially, funds would be required to get the new building on the way, and that for the purpose of a building loan security of a deposit would be necessary.

In view of this, and due to the fact that we have a limited time to build, the matter has become URGENT. We have some funds to start with, and are assured that each member of the congregation will endeavour to do the utmost to help to raise funds, but we realise that this will take some time.

On behalf of the above congregation, therefore, I the undersigned have been instructed to send out this letter of appeal to various congregations, in the hope that they might consider the possibility of helping in whatever way they can financially to make this project possible, to the glory of God and the extension of the Lord's Kingdom in a very promising area.

We are aware that each congregation has its own responsibilities and commitments, and we want you to understand that this is a humble appeal for voluntary support. We trust, however, that this appeal might meet the consideration and

approval of those concerned. We close with love and Christian greetings in the Saviour's Precious Name.

Yours in Christ,

(Signed) T.W.Hartle, Secretary.

(We warmly commend this appeal to the support and generosity of our readers, both churches and individuals. Bro. Hartle has been a reader and contributor to the "S.S." ever since its beginning in 1935. He has consistently sent in news of events in the congregations in South Africa, and often extracts from the church's "Woodstock Bulletin" are reprinted in the "S.S." From time to time Bro. H. and myself have corresponded upon matters concerning the churches in our two countries. Largely due to his activities we have a deep sense of fellowship with our brethren in the Republic.

We can with deeper appreciation support the appeal, as the editor of the "S.S." is a member and elder in a congregation—Scholes, Wigan—which expects in the very near future to move into a new meeting-house built by Wigan Corporation as compensation for the demolition of our present building. We wish the church in Woodstock every blessing in its labours to win many into the Kingdom of our God and of His Christ.

EDITOR)

Cheques and other Money please forward to PAUL JONES,

3 ST. LAWRENCE CRESCENT,  
SLAMANNAN, STIRLINGSHIRE.

who will in turn send to the Bank in Woodstock designated by the Church there.

## NO DEVIL?

Men don't believe in a devil now,  
As their fathers used to do;  
They reject one creed because it's old  
For another because it's new.

If the devil is voted not to be,  
Is the verdict therefore true?  
Someone is surely doing the work  
The devil was thought to do.

They may say the devil has never lived,  
They may say the devil is gone,  
But simple people would like to know  
Who carries the business on.

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ARTICLES AND OTHER LITERARY CONTRIBUTIONS are welcomed by the Editor.

NEWS ITEMS, REPORTS OF CHURCH ACTIVITIES and notices of COMING EVENTS are invited. The Editor is solely responsible for decisions as to the inclusion or exclusion of any such contributions forwarded for publication, whether by churches or individuals.

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