

The **SCRIPTURE STANDARD**

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

VOL. 38. No. 11

NOVEMBER, 1971

THINGS THAT MUST NEEDS BE

IN the affairs of men in this world there must needs be laws and appointments for the regulating of their duties and privileges in their relations to one another. "Things that must needs be" are continually about us. We must eat and drink, work and sleep. All these things are necessary because of our being and our constitution. God who has made us all and knows us altogether and has endowed us with wonderful faculties, has given us appointments and laws which must needs be observed in order to enjoy fellowship with himself.

In order that we may realise a constant awareness of God, and appreciate His holiness and great power, and our own mortality, weakness and sin, scripture tells us that we must needs die, as water spilled upon the ground, which cannot be gathered up again. Neither does God respect any person; but He devises means that His banished be not expelled from Him (2 Sam. 14:14). That last clause in this verse of scripture gives great comfort and consolation to those who have their faith and hope in God.

It is an inexorable law that "it is appointed unto men once to die, and after this the judgement." But God in His great mercy and love for us has also said, "He hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thes. 5:9).

At the beginning of human history, we read, our first parents disobeyed God's commandment and, according to His warning, their sin brought death into this world, and so "death passed upon all men, in that all have sinned." All men are partakers of Adam's frailty.

Immediately after the transgression of Adam and Eve God's word gives the first intimation of the means by which He devised to save the human race from the results of sin. God's promise was, "I will put enmity between thee (the tempter) and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." This word foretold the death of our Lord Jesus Christ upon the cross of Calvary for the sins of the world.

The Old Testament abounds with prophecies of the coming into the world of One who would be a Saviour — Jesus of Nazareth. He was the One whom the Old Testament prophets predicted should come, and that He should live and suffer and die. This fulfilment the four gospel writers have shown us; also that Jesus rose from the dead, ascended into heaven and sat on the right hand of God. In His teaching Jesus told His disciples that "all things must be fulfilled, which were written in the scriptures" concerning Him. On the morning of the resurrection of Jesus two angels at the empty tomb said to the women there: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you in Galilee, saying, The Son of man must be delivered into the hands of sinful men and be crucified, and the third day rise again" (Luke 24:5-7).

It was necessary — "needs must" — that Jesus should die for the sins of the people. No man can save himself; no man can save his brother or friend or neighbour. If he gave riches, silver or gold, even the whole world, it would not avail.

We all need a Saviour, and God, knowing our need, sent Him: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This Saviour is Jesus Christ of Nazareth. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Jesus said of himself, "I am the way, the truth and the life; no man cometh unto the Father but by me." God does not will the death of any, but "will have all men to be saved and to come to the knowledge of the truth..." (1 Tim. 2:4).

On the divine side the Father, the Son and the Holy Spirit have planned and fulfilled all the "things that must needs be" for the salvation of man. There remains yet on man's side the "things that must needs be, in order to receive the salvation brought nigh by our Lord Jesus Christ. Some false teachers say "There is nothing to do." The apostles of Jesus Christ never gave such an answer to enquirers. When the Lord Jesus appeared to Saul of Tarsus, who asked "What wilt thou have me to do?". He told him to "go into the city and it shall be told thee what thou must do" (Acts 9:6). On the Day of Pentecost when the multitude were convicted of their sin in rejecting and crucifying Jesus Christ, and cried out "What shall we do?" they were told what to do to save themselves. We read, "He (Jesus) became the author of eternal salvation to those that obey him" (Heb. 5:9).

God said of Jesus on the holy mount, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). These words show that we must hear and obey Jesus Christ if we would have eternal salvation. Eternal salvation is the inestimable blessing; in it are the unsearchable riches of Christ.

This salvation is brought to us at infinite cost, for it cost God His dear Son. If we neglect this "so great salvation" the consequences to ourselves will be terrible, for "God will take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

Let us then hear and obey those "things which must needs be" for our salvation. Jesus said, "If ye believe not that I am he ye shall die in your sins." Peter confessed, "Lord, to whom can we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." The eunuch made this same confession to Philip, thus showing that he believed with all his heart, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Those at Pentecost were told on enquiry to "Repent and be baptised... in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

WE must needs believe, repent, confess and be baptised for the forgiveness of sins; to receive the Holy Spirit to be saved. Thereafter we must continue faithful until death or until the Lord comes from heaven to take His own to be forever with Him.

Jesus said, "If ye love me, ye will keep my commandments."

SAM WILSON, in *Gospel Preacher*, April 1949.

"WHAT'S IN A NAME?"

SHAKESPEARE wrote, "A rose by any other NAME would smell as sweet," while the Bible says, "A good NAME is rather to be chosen than great riches" (Proverbs 22, verse 1).

When the time comes to choose a NAME for a new baby, sometimes Aunts, Uncles and Grandparents are consulted. The baby is the person most unconcerned, but later in life that NAME may be the cause of great events, good or evil.

A NAME identifies the one who bears it; behind it stands a personality, for as that person develops and accepts more responsibility, so that NAME increases in importance. The NAME and the person are inseparable but the person controls the character and the influence of the NAME.

In the early history of the Church, two members had the same NAME — Ananias. The first Ananias we read of in Acts chapter 5. He was the man who after selling a possession, kept back part of the price received, while claiming to give the whole to the funds of the church.

The second Ananias, in Acts chapter 9, was "a certain disciple" for whom the Lord had a mission. (verses 11-12): "And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Two men with the same NAME, Ananias, but what a difference in the men themselves. Some NAMES are held in high esteem and respected because of the way in which their owners have served their community, while the NAMES of others are remembered only because of infamy: we have witnessed the rise and fall of such men.

The Name Jesus

There was once a child, born in Bethlehem, to whom the angel Gabriel gave a NAME before His birth. (Matthew 1:21) — "and thou shalt call his NAME Jesus: for he shall save his people from their sins." "HIS NAME JESUS." The NAME that has become almost universally known — a wonderful NAME.

The first prayer that many children are taught is, "Gentle JESUS meek and mild, look upon a little child." The last prayer of a Christian martyr was "Lord JESUS receive my spirit."

When God through the Angel, told Joseph, "Thou shalt call His NAME Jesus" the NAME became more important than any other, not only because it was God-given, but also because Jesus is the only-begotten Son of God, who humbled Himself, becoming obedient even unto death on the cross.

When men use the NAME of God or Jesus irreverently or carelessly, they throw back into the face of God the rejection of the most wonderful NAME and gift that He ever made to mankind; but when His people value and use the NAME properly and reverently in speech or song, it brings from God a blessing.

What else makes the NAME Jesus so special?

First its *meaning* — “Saviour.” Peter, filled with the Holy Spirit, speaking to rulers, elders, scribes, Annas, Caiaphas, John, Alexander (high priests) and many more, said “Neither is there salvation in any other [Name]: for there is none other NAME under heaven given among men, whereby we must be saved” (Acts 4:12).

Salvation is found in Jesus alone. He saves us from folly and weakness, and from the guilt, power, penalty and consequence of sin. But salvation means more than that: — it means saved to serve a living and true God. — Saved to know “the peace of God, which passeth all understanding.” — Saved to glory, honour and immortality. The NAME Jesus means Saviour. Is He *yours*? He can be.

Prayer in the Name of Jesus

Secondly, prayer is made in the NAME of Jesus. The disciples were told, “If ye shall ask anything of the Father. He will give it you in My NAME.” For nearly 2,000 years prayers in that NAME have been answered, a fact to which many can testify. Have you felt that need?

To the Colossians Paul wrote, (3:17) “And whatsoever ye do in word or deed, do all in the NAME of the Lord Jesus, giving thanks to God and the Father by Him.” To Timothy, (1 Tim. 2:5-6) “For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all....”

“The grace of the Lord Jesus be with the saints. Amen.” is the last prayer in the Bible.

God as Father

Jesus came to tell and show what God is like. His revelation was a revolution. In Exodus 20:18-19 we read of an experience of the people of the Old Testament: “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses. Speak thou with us, and we will hear: but let not God speak with us, lest we die.” This Old Testament view is true, but Jesus brought the now familiar NAME of *Father*. We see one glimpse of this truth in the prophecy by Isaiah (64:8): “But now, O Lord, thou art our FATHER; we are the clay, and thou our potter; and we all are the work of thy hand.”, but it is from Jesus, early in the Sermon on the Mount, that we hear this very wonderful invitation: “Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in Heaven.”

The first mention of God as FATHER is linked by Jesus with His children's behaviour. In other words, your life shows everyone to whose family you belong, and God wants *you* to accept *Him* as FATHER. Jesus gives us the model prayer (Matthew 6) beginning, “OUR FATHER...” The believer is a child of God through new birth, and our prayers should be as a child's petition, to an all wise, all powerful FATHER, in the NAME of Jesus.

Jesus, man and God

Thirdly, Jesus was human and divine. These attributes shine out of His personality when we study His life. Hebrews 4:14-15. “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, [Divine] let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are [human] yet without sin.” Mark 6:31: “And He [Jesus] said unto them. Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going” — [human]. And remember the way in which 5,000 were fed that day. [Divine].

At the gate of the city of Nain, Jesus showed intense human sympathy to a widow, who had lost her son. Touching the bier He said, “Young man, I say unto

thee. Arise. And he that was dead sat up" [Divine]. Jesus was human when He saw the sorrow of Martha and Mary at the loss of Lazarus; but He was divine when He called Lazarus back to life.

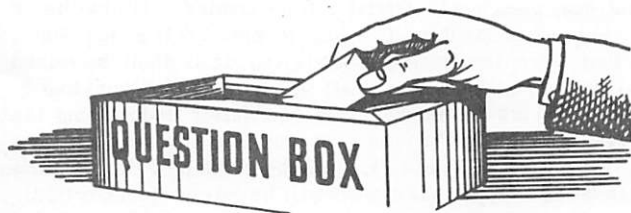
What's in a NAME? When persecution in Jerusalem scattered the church, new work was begun in Samaria and many were baptised, after hearing Philip preach concerning the Kingdom of God and the NAME of Jesus. As the movement spread following the death of Stephen and the conversion of Saul, Barnabas and Saul taught at Antioch. Acts 11:26 tells us, "...And the disciples were called *Christians* first in Antioch." Whether this was the new NAME prophesied in Isaiah or, as some suggest, a nickname given by the people, is not important, for it is an eternal link with Jesus Christ — God's Son — our Saviour.

Christians bear His Name

His followers in many lands gladly bear the NAME Christian, from the NAME Jesus the Christ. If one is true to this wonderful NAME and to the salvation it brings, present joy and future hope are offered by His sacrifice on Calvary.

What's in a NAME? Philippians 2:9-11: "Wherefore God also hath highly exalted him, and given him a NAME which is above every NAME: That at the NAME of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the FATHER." Amen.

F. R. W. KIMBERLEY



Conducted by
James Gardiner

"WHEN Christ told the people of this world that they would be as the angels of heaven, in the life hereafter, exactly what kind of angels did he mean? Obedient angels or angels of the devil? When will this transpire? We are told that the dead in Christ will rise first but what of the people of this world? Will they become angels at the second resurrection? What was the origin of angels and what is their purpose and their destiny?"

The context

These questions come from a brother in the U.S.A., who says he enjoys the S.S. immensely, and to whom we send our good wishes and greetings. Our brother is asking a great deal, but I shall attempt to be helpful.

In the incident referred to Jesus was being tempted by the Sadducees on the matter of the resurrection, and they asked Him the hypothetical question of whose wife the woman at the resurrection would be who had had seven husbands. Their sarcasm was aimed at the idea that if there was any truth in the idea of a resurrection then seven husbands would be waiting "on the other side" for the one woman. People express similar doubts today when they say, "Ah but what about the people who have been blown to pieces in the war?" It is amazing the number of church members who doubt the actuality of the resurrection. The question of the Sadducees reflected their doubts, and Jesus took the occasion to point out that after our resurrection earthly marriage will be unknown and unnecessary for they

"are as the angels of God in heaven." (Matt. 22:32). It may be that we shall not actually be angels but we shall be *as the angels*, or like angels. A close examination of the parallel passage in Luke 20:36 shows that it is extremely doubtful that the "people of this world" will become angels for Jesus says, "But they which shall be *accounted worthy to obtain that world*, and the resurrection of the dead, neither marry, nor are given in marriage." We also learn from this same passage that such will be *equal with the angels* and will die no more.

Man

Therefore to the first part of the question I would say that it is a matter for grave doubt that the people "of this world" will become angels. Having said that it is therefore unnecessary to say whether they shall be obedient angels or angels of the devil. Those who will become equal to the angels, or as the angels, will be those "*accounted worthy to obtain that world*" (Luke 20:35).

When will this transpire? At the resurrection of the dead (Luke 20:35 etc.).

Certainly the dead in Christ will rise first, but I do not think that we can necessarily deduce from that fact that the dead out of Christ will take part in a later, second resurrection. I believe that the scriptures teach one general resurrection which will take place on the last day, and that simultaneously the good and the evil will be raised from the dead. I know that Rev. 20:5 talks about the first resurrection (and from that we assume a second resurrection) but whatever Rev. 20:5 may mean, I feel fairly sure that it does not refer to two resurrections of the dead, the good preceding the evil by the space of a thousand years. The resurrection will take place on *the last day* (John 6:44). Christ's final coming will also be on the last day and will be visible and audible. The last trumpet shall sound. Paul, in 1st Cor. 15:52, says that when the trumpet sounds the dead shall be raised incorruptible, and we shall be changed. This will all transpire in *the twinkling of an eye*, not with any space of years between. So we can safely deduce that the resurrection of the dead will be on Christ's return, on the last day. The mention, by Paul in both 1st Cor. 15:52 and 1st Thess. 4:16 of the "trump of God" shows that the same resurrection is being referred to (*i.e.* there will be only one resurrection). Furthermore, the facts that the Judgement will also take place on the last day (John 12:48) and that the destruction of the physical earth will take place on the last day precludes any possibility of two resurrections with a space of years between.

Jesus said (John 5:28-29) "Marvel not at this; for the hour is coming, in the 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." Notice that the 'good' and the bad 'come forth' *in the same hour* — the same resurrection. The "resurrection of life" of the good will, therefore, be simultaneous with the evil receiving the 'resurrection to damnation'.

Angels

The third part of the question asks regarding the origin, purpose and destiny of angels. A small question which really requires a large answer and a great deal more study than I have been able to give it. Angels form a most fascinating topic for study.

The word "angel" is employed in several senses in the Bible, and we must observe the context in each case. Literally the word "angel" means "messenger", and in this sense even a human-being could function as an angel. But angels are more than messengers of God, for they occupy an altogether different stratum of

life from man. Jesus became flesh and a member of the humanity of this world; and Heb. 2:7-9 says that He was made "a little lower than the angels". Just as the family of man is a more elevated form of life, than the animal world, so the angels compose a higher form of life than the human family of this world. Paul in 1st Cor. 15, where he speaks of the differences in the flesh of man, animals and birds, speaks also of different kinds of bodies (but bodies nevertheless); in v. 40 he says, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." Angels fall into the celestial class, and man the terrestrial, but nevertheless both have bodies with their own peculiar glory. Some people seem to think that because angels are spiritual creatures they are disembodied spirits, and that when they visited the earth they were merely given a suitable human body for use during their stay here — but is this so? Man's body is subject to the corrupting influence of age and decay, but an angel's body is not. The angel's body doesn't have to be a different shape from man's just because it is incorruptible (just as the body of Jesus didn't alter it's form just because it had been resurrected from the tomb in an immortal state).

There are well over one hundred references to angels in the Bible, and thus are too numerous to quote. But perhaps if I present a few salient facts from these quotations it may be helpful towards forming some mental picture of these celestial beings. The quotation can always be traced by means of a concordance.

Appearance: look like men; lordly; "terrible" in countenance; mighty; swift in flight; like lightning; loud voice; white raiment; have tongues and speak well; great wisdom; countless in number.

Habitation: heaven, presence of God (except those cast down from heaven into chains awaiting the judgement).

Actions: spoke; ate; slept; carried a staff; held a sword; wrestled; ascended in a flame; could work destruction; slew 185,000; encamped; pursued; delivered (from fiery furnace); appeared in visions and dreams; ministered to Jesus; behold the face of God; do not marry; are ignorant of when "last day" will be; rejoice over sinners being saved; carried Lazarus to Abraham's bosom; stirred pool of Bethesda; rolled stone from Christ's grave and sat in tomb; opened prison doors; delivered the law; smote Herod with disease; will take vengeance at the Lord's coming; saw Jesus; worship God; can commit sin; can fly.

General: some have names (Gabriel, Michael); there are also probably different orders of angels such as seraphim and cherubim (who have wings). Also there are archangels (such as Michael). It seems each person has a "guardian" angel (Matt. 18:10).

From these brief notes it would appear to this writer that angels resemble man in appearance, but greatly transcend him in ability and power. Unlike man, they are not subject to decay, time or space, and are not limited by the natural and physical laws of this earth on which man presently lives. In Acts 6:15 we are told that Stephen's face looked like the face of an angel and it seems strange language if indeed there is not a strong similarity between the appearance of angels and men.

The origin of angels? We are apt to think that man was God's only creation, but it may well be that God has many creations. We are God's creatures on earth but angels are presumably God's creatures in heaven. It would seem that, just as man has had the bounds of his habitation fixed, so have the angels; and just as man has been given a framework of laws so have the angels. Jude 6 says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day." This

passage (taken together with Matt. 25:41, which says "Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels") leads some to suppose that the devil is in fact a fallen angel.

The purpose of angels? "Are they not all ministering spirits" (Heb. 1:14). They are messengers of God and ministers (or servants) of God not yet entirely dispensed with: indeed Heb. 13:2 says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares". Why mention it if the possibility is gone for ever?

Destiny of angels? The full quotation of Heb. 1:14 is "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." A careful reading of Hebrews chapters 1 and 2 reveals that although Jesus was made, like man, a little lower than the angels, He by His obedience to God has been exalted supremely higher than any angel and that we in His reflected glory and by His merits, have also been exalted above the angels. Thus they minister to the heirs of salvation and were literally very active in the early days of the church. In chap. 2 of Hebrews, v.5, the writer says that the world to come has not been put under the subjection of angels, but under Christ and His saints. This seems to have confirmation in 1st Cor. 6:3 where Paul in the matter of brother taking brother to law says, "Do ye not know that the saints shall judge the world". Not only that but, "Know ye not that we shall judge *angels*, how much more the things that pertain to this life."

Matt. 13:39 and Matt. 25 tell us that at the coming of Jesus He shall be accompanied by countless angels, who shall assist him in executing judgement of this world. Their destiny seems to involve being in subjection to the heirs of salvation — Christians.

Space has again gone, but I hope these few remarks may have gone some way to answering the questions, or at least stimulating further study.

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

SCRIPTURE READINGS

NOVEMBER 1971

7—Isaiah 6 Acts 22:1-22
14—Jeremiah 6:1-21 Acts 22:23 to 23:11
21—Genesis 37:12-36 Acts 23:12-35
28—Jere.37:1,2,11-21 Acts 24.

TRUE TESTIMONY REJECTED

Paul before an angry mob (22:1-21)

We read this with respect and admiration. The Lord made a promise to His apostles that they need not be anxious what to say: "The Holy Spirit will teach you in that hour what you ought to say" (Luke 12:11); "a mouth and wisdom which all

your adversaries shall not be able to withstand" (Luke 21:12-19). This had indeed been already fulfilled to many, and, perhaps without the same degree of miracle, is being fulfilled to us today (Matt. 12:35; Luke 6:45). So Paul gave his testimony to the Jews while they were in a ferment of excitement due to a false accusation that he had desecrated the Temple.

Wisdom is manifested in his whole attitude and words. All the things in his life which would conciliate his hearers are brought in. His Jewish descent, his education with a respected Rabbi of Jerusalem and his zeal against the new "sect" make his understanding of the Jewish faith certain. He calls the High Priest and the Elders as his recommendation. These points emphasise the greatness of the crisis which he describes so graphically. He takes care to give the

reputation of Ananias, from whom the recovery of sight and the commission were received.

To those who knew the Old Testament so well, the call of prophets and miraculous revelations would be familiar — and many might also have witnessed the more recent manifestations of divine intervention by the apostles and other followers of Jesus. Paul's clear testimony of his own experience was calculated to strike home. But the bare truth that God had called him to preach to Gentiles was enough to cancel completely any impression made by the previous testimony.

That word "Gentiles" confirmed all their worst suspicions. "It fell like a spark on the inflammable mass of their fanaticism" (Farrar). The crowd went mad with rage, and exhibited the hellish symptoms of hatred, just as on a previous occasion "Crucify Him!" had been demanded for Jesus.

Paul before the Sanhedrin (23:1-10)

We can hardly exaggerate the strain under which the apostle was labouring at this time. He was nearly torn to pieces before his rescue by the soldiers. They had to carry him out of reach and guard him with drawn swords. His presence of mind in this tumult, and his calmness in speaking from the stairs must have taken toll of his strength of both mind and body. When we think of his love for his own people (Romans 9:1-3) and this fearful exhibition of hate, perhaps we can imagine the strain. He is now called to be judged by the national council, which also judged His Saviour and condemned the absolutely holy one to death. Was it any use to give testimony there?

Paul was human as we are. The exercise of heavenly behaviour can be difficult at any time, and the heavenly help depends still on our acceptance of it. Without intending any criticism of Paul it does appear he was momentarily overcome by the apparent hopelessness of the situation, and therefore began by declaring his complete honesty. This provoked an insult and assault by the High Priest. Of him Farrar writes "He

was one of the worst, if not the very worst specimen of the worldly Sadducees" of that time. Irritated beyond endurance, Paul's reply was hardly excusable, though true. He seems to have felt this in some way (24:20&21). His apology was prompt and correct but he seems, we think mistakenly, to have thrown the apple of discord into the council rather than to have given his testimony. Of course all those "eminent" counsellors knew the story of Jesus and His life, but they forgot what was involved in their party zeal. Did any of them get any nearer to believing Paul's message? Their presence in the council indicated rejection.

Paul before Felix (24:10-21)

It was hardly possible for the Roman soldiers to have any conception of the reasons for the anger of the mob against Paul. They had every reason by the behaviour and dignity of Paul to know him to be innocent of crime. It seems obvious that Claudius Lysias was impressed and of course Roman citizenship put him on a higher social standing than ordinary criminals. They were often faced with Jewish hatred and opposition. It was a time of continuous strife among the Jews and against the Roman rule. The fearful fate of Jerusalem was slowly and surely approaching. Hence we have the extraordinary military escort for a prisoner, and the secrecy and haste of the journey to Caesarea.

While giving his testimony before Felix we bear in mind that his accusers were present as prosecution, and Paul therefore provides evidence which could be tested. Felix was in a position to test the statement that only twelve days had passed since Paul arrived in Jerusalem, and that the riot was not of Paul's making. His confession of the Way and the resurrection was known by the Government not to have political tendencies, or to be of any threat to order.

The accusations of being a leader of sedition and profaning the Temple could not be proved, no witnesses being brought. That he was a ringleader of the Nazarenes was of no consequence in

Roman eyes, but Paul's testimony respecting resurrection of just and unjust and doubtless his obvious sincerity had enough influence on Felix to arouse curiosity about the Way to the point of wanting to know more about it.

Here again, however, as far as could be told the testimony was rejected, and some sort of duplicity lay behind the "often communings" rather than the terror which judgement to come aroused in his soul.

Before Friends and Enemies(Col.4:5&6)

Looking over the testimony of the apostle, we will remember that we have testimony to give, and what wisdom and divine aid we need to do it well! The life, work and character of the apostle shone through all his testimony. What about mine and yours, brother and sister?

R.B. SCOTT

URGENT NEEDS IN THE CHURCH TODAY

1 MORE OPEN HEARTS AND FEWER OPEN MOUTHS. All conduct proceeds from the heart. Prejudice closes the heart to the true consideration of the facts. If the heart was made right before the mouth was opened, most church problems, locally and universally, would cease to exist.

2 MORE KNOCKING ON DOORS AND LESS KNOCKING ON EACH OTHER. The greatest commission demands that we be busy ourselves in taking the gospel to others. The Bible says, "Speak not evil one of another". It is so much better to be busy doing the good rather than the evil.

3 MORE SOUND HEADS AND FEWER SORE HEADS. Perhaps there was never a time in the history of the church when we have greater need for men sound in faith and wise in Judgement. Sometimes the voice of the wise goes unheeded and the voice of the foolish takes over. If this is done it always brings division and destruction, as it did in the days of Rehoboam.

4 MORE SEED-SLINGING AND LESS MUD-SLINGING. The task of sowing the seed of the Kingdom is so great that it should leave no time for the slinging of mud at a brother. The fact that we have the whole-world as our foe should draw us closer together. There should be no division in the Lord's camp. One can never whitewash himself by slinging mud at another. He who tries gets his own hands dirty.

5 MORE SACRIFICE OF SELF AND LESS SACRIFICE OF OTHERS. There are many members of the church who are willing to sacrifice the other fellow—his talent, his time, his money, and even perhaps his reputation. Sacrifice should begin at home.

6 MORE STANDING FOR THE FAITH AND LESS FALLING FOR THE FANCIFUL The church has always been hurt by those who had a desire for that which was new and different. They have been blinded by the glamour of such newness. Truth never changes. It is fixed unalterable, and everlasting.

Woodstock Bulletin

ARE YOU A BLEMISH?

"THAT he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (Eph. 5:27)

The church of our Lord, when presented to Him, will be a clean church, free from all blemishes. We must at all times endeavour to keep it that way while it is yet on earth, so that it will be in good order when He comes for it. We often think it doesn't affect the church much if we are unfaithful and stray from the truth. But what we do or say that is not in harmony with God's truth forms a blemish upon the church. We fail sometimes to realise the little things we do that are injurious to the church and displeasing to our Saviour. "We ought to give the more earnest heed to the things we have been taught." We may be a spot or blemish on the church and yet not know it.

If you have on a new clean suit or dress, and on it is a speck of lint or thread, what is the outstanding thing about your attire? The speck, of course. It is like a light shining in the dark. People notice the speck before they notice the dress or suit. The same is true of the church; if we have a clean scriptural one, pleasing in the sight of God, and we become negligent in living the Christian life we become like the speck on the clothing. Blemishes stand out in the eyes of God and men because the evil is seen rather than the good. Then you become a blemish on the church, and that blemish is displeasing to our Lord.

ARE YOU A BLEMISH? If so, abstain from the unChristian ways of life and help to make the church our Lord desires.

Woodstock Bulletin

GAMBLING

GAMBLING is the determination of the ownership of property by appeal to chance. By chance is here implied the resultant of a play of natural forces that cannot be controlled or calculated by those who appeal to it.

J. A. Hobson: *Ethics of Gambling*

NEWS FROM THE CHURCHES

Blackburn, New Wellington Street: The power of the gospel has resulted in another precious soul acknowledging Jesus as Saviour. Sandra Lethered has been attending all the meetings of this assembly consistently, and decided to yield to the claims of her Lord and Master after hearing the Word spoken by Bro. Gordon Melling of Scholes. Having requested baptism for the remission of her sins and confessing her faith in Jesus, Sandra was added to the Lord's body on October 12th. We give God the glory, and pray that we may all fulfil the work He has given us to do.

R. R.

Hindley: With great joy we report the addition of Doris Irene Heaton to the church. For a long time she has been a faithful follower of Jesus according to her knowledge of the Word of God. When she was taught the way of the Lord more perfectly she was eager to obey, and was baptized into Jesus on Lord's Day, August 29th. May she continue in the Master's word and work, to the praise of His glory.

TOM KEMP

Kentish Town: We record with deep gratitude to God, to Brother Leonard Morgan and to all the brethren from near and far who came to encourage us, the very happy and profitable time we spent together on the 100th anniversary of opening Hope Chapel. More than 70 were present when Brother Morgan preached the gospel forcefully in the evening. In the afternoon he spoke on the functions of the church. We are glad he was able also to be with us and speak both morning and evening on the Lord's Day.

Copies of the October 'MESSENGER' are available, giving an outline history of the church in Kentish Town.

Woodstock, South Africa: Mrs Cana was baptised into Christ on 16th September. The Lord bless our new sister, to be a guiding light to others.

OBITUARY

Bedminster, Bristol: It is with much sorrow that we report the death of Sis. Vi Daniell, on Tuesday October 12th. Fuller reports will follow.

Kentish Town: Bro. Robert Semple passed away on July 23rd at the ripe age of 88. He had been unable to join us recently owing to frailty of body but was ever ready to speak of Christ and the church and cherished happy memories of past fellowship.

SCRIPTURE READINGS - Cards for 1972

Bro. R.B. Scott, Kentish Town, London, will again compile the suggested readings for Lord's Days, 1972. Bro. Scott will, God willing, also continue to write the Notes on the Readings for the S.S. We express once more, on behalf of all the readers, our deep thanks to Bro. Scott for these services.

Reading cards will be available in mid-December. Church secretaries and others please order from R. MAIDEN, 41 COMBERTON PARK ROAD, KIDDERMINSTER, WORCS, enclosing 1p for each card, postage extra, and stating numbers required.

HAPPINESS NOT DEPENDENT ON CIRCUMSTANCES

IT is reported by those who know the Eskimos well that they are the most cheerful people on earth, though the race lives continually on the verge of starvation.

Improvements of condition happen ...every generation. And even so, it is not very evident that those living in the present conditions are any *happier* than the people described by Dickens.

C.G. Darwin: *The Next 1,000,000 Years*

EQUALITY

Whereas, God Almighty has given to every man one mouth to be fed and one pair of hands adapted to furnish food for that mouth; if anything can be proved to be the will of Heaven it is proved by this fact, that that mouth is to be fed by those hands, without being interfered with by any other man who has also his mouth to feed and his hands to labor with.

I hold, if the Almighty had ever made a set of men that should do all the eating and none of the work, He would have made them with mouths only and no hands; and if He had made another class, that He intended should do all the work and none of the eating, He would have made them without mouths and with all hands.

Abraham Lincoln

CORRECTION

OCTOBER issue, p.119, col. 1: Obituary A correspondent has pointed out that Bro. W.E. Britton was a trustee, but never an Elder in the church in Burns Street, Ilkeston.

We are grateful for the correction.

EDITOR

THE SCRIPTURE STANDARD is published monthly.

PRICES PER YEAR

HOME COUNTRIES & COMMONWEALTH	1 Copy	2 Copies	3 Copies
(through Agent)	£0.90		
(posted direct)	£1.00	£1.88	£2.75
CANADA & U.S.A.	\$3.00	\$5.00	\$7.00

(payment in dollar bills) 1, 2 or 3 years pro rata in advance

AGENT & TREASURER: PAUL JONES, 3 St. Laurence Crescent, Slamannan, By Falkirk, Stirlingshire. Tel. Slamannan 200.

EDITOR: CARLTON MELLING, 133 Long Lane, Hindley, Via Wigan, Lancs.

NOTICES. (Coming Events, Births, Engagements, Marriages, Thanks), 3 lines (minimum) 20p; each additional line 5p. Repeats (if notified when sending original notice) half price.

DISTRIBUTING AGENT: RONALD MAIDEN, 41 Comberton Park Road, Kidderminster, Worcs., to whom change of address should be sent.

EVANGELISTIC FUND: Contributions to R. McDONALD, "Aldersyde," 10 Marsdale Road, Bennett Lane, Dewsbury, Yorkshire.

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

Hymn Book Agent and Treasurer: FRED HARDY, 73a Bridge Street, Morley, Leeds, Yorkshire. Tel. Morley 3255.

"The Scripture Standard" is printed for the publishers by Walter Barker (Printers) Ltd., Langley Mill, Nottm. Tel. 2266 Langley Mill