

The **SCRIPTURE STANDARD**

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

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SHOULDERS TO THE WHEEL

IT seems to be a popular pastime these days to knock Britain. I notice today in the press that there is a 'Pommie Bashing' campaign going on in New Zealand and to a lesser extent in Australia. Not surprising perhaps in view of the fact that our government recently sold these old allies and friends down the river in favour of the Common Market of Europe. The name and reputation of 'Great Britain' (perhaps we should drop the 'Great' nowadays) has sadly tumbled in the eyes of our European friends and presumably in the eyes of the world in general. To all, we seem to be, politically and economically, a bunch of squabbling incompetents. Perhaps there is some truth in this. We certainly seem to be a nation of layabouts when we look at the hard working neighbouring countries around us and there certainly must be something wrong with a country where a man can achieve a greater income from National Assistance than he can at his job of employment.

Apart from the apparent political and economic inaptitude however we do take the lead in some respects — I refer, of course, to vandalism and violence. A week or two ago it was reported in the press that Scotland was now the most violent country in the world — and when one considers the extent of violence in American cities like New York, then one realizes that Scotland has achieved no mean distinction and Glasgow is no mean city.

At the same time however it is probably true to say that Britain's problems are fairly symptomatic of a general decline in moral standards of the world at large. 'Swinging Britain' has probably swung a little further than some other countries although, mind you, some of the returning globe-trotters still maintain that Britain, with all its many faults, is still the best country in the world and the finest place to stay. Britain however has a happy knack of 'muddling through' and hopefully might emerge from the present nasty morass a little more bright and shining. Britain, as we know from history, has also had some better moments and its people are capable of better things again if we can but do something about the present greed and materialism.

It is a profitable and interesting exercise to try and place a finger on the causes of our present undoing and it can even be amusing to hear the explanations of our eminent sociologists and psychiatrists. At the end of all the discussions however the criminals in jail still have their colour T.V.'s and central heating and some old age pensioners still die every winter from malnutrition and lack of coal for their fires. To my simple mind it is question of the chickens coming home to roost.

Successive governments have pandered to a policy of the relaxation of moral controls in all directions. They have been strict about school children getting their orange juice and school milk but have allowed these same children to go home in the evenings and watch on T.V. and in cinemas all kinds of depravity and violence. They have removed all kinds of censorship from films, books and plays and anything goes. Children and youths are bombarded daily with all kinds of unwholesomeness in the mass media and to compete with it all even the daily newspapers have now got to be semi-pornographic. Obscene language amongst little bright-eyed schoolgirls does not now even raise an eyebrow and when they get a little older the government issue them with contraceptives. A black picture indeed but we have had illustrated before our very eyes, these last two decades or so, just what happens to a country when all controls are removed and when the Word of God is pushed into the background. Men are now, it seems, too intelligent and forward-looking to be bothered with the 'Victorian' concepts of the scriptures. Well, we have seen what happens to mankind when the concepts of the scriptures are swept away, and even the most sophisticated of the smart brigade must admit that it's not a pretty sight. Truly the chickens have come home to roost. What we must hope for is that mankind will soon become so sick of his new found 'freedom' that they will gladly crave to be under the 'yoke' of the Word of God again. The pendulum must return in its swing — let's hope that it will be soon.

In the meantime there is a tendency for us to feel that, while the world is in this slough of spiritual despond, there is little point in pursuing a policy of preaching the gospel. It is perhaps felt that there is little point in trying to interest people in the Bible when that seems to be the very last thing they want to hear about. But surely it is in such a situation that we should redouble our efforts in preaching the gospel and furthering the cause of Christ. I remember a commercial traveller saying that it was when competition was fiercest that he had to work harder. The world always needs Christ but surely never moreso than now. The more difficult the conditions the more resolute and determined we must be. This is no time to rest on the oars and all members of the Lord's church must make their contribution felt. We must all play our part in the preaching of the good news to a dying and starving world. Our numbers are small compared with the task and so, I suggest, we must all put our shoulders to the wheel. It is perhaps a time to be self critical and reflect upon what we actually do each week for the Lord. The exercise is much more effective if we actually write down on a piece of paper the things that we actually do, for nothing is more mutely eloquent than a blank sheet of paper. The kingdom of God is likened unto a vineyard. Are we labouring to bring in the harvest in the vineyard or are we basking in the sun? When Jesus said "Come unto me all ye that labour and are heavy laden and I will give you rest" He was not, of course, implying that the rest was to be provided now from effort and service to God, but was obviously referring to the load of sin and to peace of mind. We are saved to serve. Jesus Himself said, "Even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many". Jesus set the standard and He came not to be served but to serve. Members of the church are the channel through which God must reach the world with the gospel of His dear Son. How effective a channel are we? Members of the church are mirrors reflecting the attributes of God to a Godless world. How effective are we and what kind of image do we, if fact, impart? Members of the church are labourers in their Lord's vineyards. How much time and labour do we expend? Members of the church are supposed to be soldiers enlisted in the army of the Lord and pledged to fight the good fight. How much wielding of the sword of the spirit do we do? or do we spend most of our time fighting the brethren? Paul says to Timothy, "Thou therefore endure hardness, as a good

soldier of Jesus Christ" (2 Tim. 2:3). How much hardship do we endure in the service for the Lord? We hear of old 'worthies' of fifty years or so ago who would walk twenty miles to the breaking of bread meeting, and back, every week. Has the motor car and electric blankets made us soft? Some would walk twenty miles; others would be put off by a shower of rain.

We are indeed living in a dark world and we are few in number. Let us therefore resolve that we shall each do as much as we can for the Lord. We are busy, no doubt, with our family responsibilities and we must execute all the day-to-day affairs of life and our jobs of employment, but we must try to do more for the Lord. Most of us would admit, if pressed, that we could conceivably do more than we do, or take more interest than we take, or give more encouragement than we give, or set a better example than we set, or make more constructive suggestions than we make. I am sure there is a fair amount of talent and ability around which is, as yet, untapped and perhaps with a little thoughtful encouragement more of it could be brought into effect in the Lord's service. I sometimes feel too that many are waiting for a lead and that lead is not apparently forthcoming. In such circumstances perhaps those waiting for the lead could provide the lead and others would follow. Sometimes too we seem to work as individuals and in what appears to be an element of isolation from one-another when, perhaps, we would make more progress as a team. The secret of success, apart of course from the blessing of God, is I am sure embodied in the principle that all the members of the church should be behind the efforts being made, that every member should be enthusiastic and willing to undertake any task of which he or she is capable. Nothing discourages the active members more than to appear to be out on a limb and watched by a fair percentage of church members in the role of mildly interested spectators. If all the members of the Lord's body place all their talents and abilities at God's disposal and search diligently for opportunities to serve in the kingdom of God then what a transformation in the activities of the church we shall see. Shall we try it, brethren?

Let none hear you idly saying
 'There is nothing I can do'
 While the souls of men are dying
 And the Master calls for you.
 Take the task He gives you gladly,
 Let His work your pleasure be;
 Answer quickly when He calleth,
 Here am I, send me, send me.

EDITOR.

MESSAGES FROM THE PAST 1823

Selections from an article in the Christian Baptist.

Editor - Alexander Campbell.

Prepared by Leonard Morgan.

The Christian Religion

Christianity is the perfection of that divine philanthropy which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, mingling and harmonizing, as the different colours in the rainbow, in the bright shining after rain, into one complete system of perfections — the perfection of Glory to God in the highest heaven, the perfection of Peace on earth, and the perfection of GOOD WILL among men.

The eyes of patriarchs and prophets, of saints and martyrs, from Adam to John the Baptist, with longing expectation, were looking forward to some glorious age, indistinctly apprehended, but ardently desired. Every messenger sent from heaven, fraught with the communications of the Divine Spirit, to illuminate, to reprove, and to correct the patriarchs and the house of Israel, was brightening the prospect and chastening the views of the people, concerning the glory of the COMING AGE. The 'FOUNDER OF THE FUTURE AGE', as one of Israel's prophets calls the Messiah, was exhibited, in the emblems of the prophetic style, as rising, expanding and brightening to view; from the glistening "Star of Jacob", to the radiating 'Sun of Righteousness,' with salutiferous and vivifying rays.

The person, character and reign of Messiah the Prince, exhausted all the beauties of language, all the grandeur and resplendencies of creation, to give some faint resemblances of them. In adumbrating Emmanuel and his realm, "Nature mingles colours not her own". She mingles the brighter splendors of things celestial, with things terrestrial, and kindly suits the picture to our impaired faculties. She brings the rose of Sharon and the lily of the vales — the mild lustre of the riches gems, and the brightest radiance of the choicest metals. She makes the stars of heaven sparkle in his hand, and the brightness of the sun shine in his face. She causes the mountains to flow down at his presence; his advent to gladden the solitary place; before him the deserts to rejoice and blossom as the rose. To the desert, at his approach, she gives the glory of Lebanon, the excellency of Carmel and Sharon.

Under his peaceful banner and gracious sceptre, the wolf dwells with the lamb; the leopard lies down with the kid; the calf, the young lion, and the fatling in harmony follow the mandates of a child; the cow and bear feed together; their young ones lie down in concord; and the lion eats straw like the ox. The sucking child plays on the hole of the asp; and the weaned child puts its hand on the cockatrice's den. Under his munificent government the wilderness becomes a fruitful field; and the field once esteemed fruitful is counted for a forest. He makes the eyes of the blind to see; the ears of the deaf to hear; and the tongue of the dumb to speak. The stammerer becomes eloquent, and the wise men of other times become as babes. He brings the captive from the prison, and those that sit in darkness out of the prison house. His people march forth with joy; they are led forth with peace. The mountains and the hills break forth into singing, and all the trees of the field clap their hands. "He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents: the kings of Seba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. There shall be, in his day, a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever; his name shall be continued as long as the sun; and men shall ever be blessed in him: all nations shall call him blessed." Psalm 72:4-17. Such were the glorious things spoken of Zion and her king, by holy kings and ancient seers, fired with prophetic impulse. These are but a taste of the sweetness which flows in the stream of prophecy, which revived, cheered and animated the drooping,

disconsolate and afflicted hearts of the righteous ancients. Such things they uttered who saw his glory and spake of him. These prospective views of Messiah and his institution, prepare us to expect the brightest exhibition of glory in himself, and the highest degree of moral excellence and felicity in the subjects of his reign.

The fulness of time is come. Messiah appears. But lo! he has no form nor comeliness. He comes forth as a languishing shoot from a dry and sterile soil. He comes to his own, and his own receive him not. He comes to the people who had the visions of the Almighty, and who heard the prophecies of the spirit concerning him; yet they reject him as an impostor. They recognize no charms in his person — no glory in his purposed reign. Their hearts are infatuated with worldly notions, and they view him with a prejudiced eye. They see no diadem upon his head — no sceptre in his hand. They see no gorgeous apparel upon his person — no nobles nor princes in his train. They hear no sound of the trumpet — no confused sound of mighty warriors preparing for battle. They see no garments rolled in blood, nor captives led in chains. They are offended at the meanness of his parentage; at the humble birth and character of his attendance, and at his own insignificant appearance. His glories, and their views of glory, correspond in no one instance. His glory was that of unparalleled condescension, incomparable humility, meekness and love. The most resplendent gems in his crown were his abject poverty, his patient endurance of the grossest indignities, and the unreserved devotion of his whole soul, as the righteous servant of Jehovah. His victories were not those of a mighty chieftain, at the head of many thousands, marching through opposing ranks, demolishing citadels, devastating countries, causing iron gates to open at his approach, and leading bound to his triumphal chariot his captive enemies. No! his victories were the conquest of all temptations, of death, and of him that had the power of death. He triumphed over all principalities and powers of darkness, error and death. In his death and resurrection he gained the greatest conquest ever won: he vanquished death and the grave; he obtained eternal redemption; he opened the gates of Paradise, and procured an inheritance incorruptible, undefiled and unfading, for all them that look for deliverance. Such were the personal achievements of the Captain of our Salvation.

TEMPERANCE

The word "temperance" really means moderation — not to overdo a thing. And it applies not only to liquor, but to many things.

We often condemn the sins of drinking and smoking, but over-eating is just as much a sin, for over-eating harms the body and anything that harms the body is sin. Do you not know that your body, if you are a baptized believer, is a temple of the Holy Spirit? Because our bodies house the Holy Spirit, we should be very careful to take care of them. We are not to grieve the Spirit (1 Cor. 3:16, 17; 6:18-20).

Anything that we overdo is likely to harm either ourselves or someone else, and is therefore a sin. Over-eating, over-smoking, over-sleeping, over-working,

over-playing — anything that we do to excess is potentially harmful. "In all things be temperate" might be a good rule for living.

Temperance applies not only to how much we do a thing, but to when we do it. Playing golf is good exercise, but playing golf instead of going to church may be wrong. Talking is a necessary part of living, but talking in such a way as to hurt another person, either through insulting him or by spreading gossip about him, is wrong.

Temperance also applies to our propagation of the gospel. We cannot be too enthusiastic about preaching Christ in a positive way — Paul and the apostles were described as "turning the world upside down". But we can be very wrong

in thinking that we preach the gospel when we condemn, when we judge, when we ridicule, when we spread strife and dissension in the church.

Spending money is necessary, but spending can be a sin when we spend on ourselves without giving to the Lord. Saving is also commendable, but saving can be a sin when we overdo it by saving all for ourselves and not giving to the Lord.

“Every man who striveth for the mastery is temperate in all things” (1 Cor. 9:25).

The South African Christian.

THE LORD'S CHURCH WILL ALWAYS GROW WHEN:

1 Each member realizes that he has a very definite and special responsibility to God, to himself, to the congregation of which he is a member, and to the lost.

2 Each member goes to work, doing his part in carrying the load that falls equally to each one, according to his ability.

3 Each member is concerned with how he can manage to study more, to pray more, to attend every service, doing all he can do rather than as little as possible, to build up himself and the church.

4 Each member really learns, and then practices, what it is to put the Lord and His will first.

5 Each member determines to live the very best life, before God and his fellow man, he can possibly live.

6 Each member learns that God expects His children to be faithful at all times, thus different from the world.

7 Each member has a compelling desire to attain heaven and shun hell.

8 Each member is more concerned with pleasing God than anything else.

9 Each member is intensely interested in the salvation of the souls of others.

10 Each member wants to see the church grow because he actually means it when he sings, “I love thy church, O God”.

THE following hymn has been composed by brother John McCallum who is well known both in Scotland, and south of the border, for his singing and song-leading talents. Brother McCallum does invaluable work in improving the standard of our praise in song to God and deserves the appreciation we feel for the many hours he spends in this direction. We commend this hymn to the brotherhood and would thank our brother for allowing us to publish it, not forgetting our brother Paul Jones who wrote the words. Any enquiries regarding the hymn, and indeed any requests for advice regarding songs of praise, should be sent to brother McCallum's home at 20 Riddoch-hill Crescent, Blackburn, Bathgate, West Lothian, Scotland.

Sing of the Saviour who loves Thee
Laud Him in song of sweet praise
Tell of our Jesus Almighty
Perfect and Good are His ways

Tell how he came down from heaven
Tell how He lived on the earth
Tell how our sins are forgiven
Tell how He gave us new birth

Brethren are we all united
Jesus is Lord of us all
We to a feast are invited
Come we must answer the call

Soon we will all meet in glory
Worshiping him who was slain
Oh how we love this glad story
Listen to it once again

CHORUS

Sing let your praises roll on-ward
Down to the end of all time
None is there like unto thee Lord
Thou art Jesus the King of my heart

WORDS BY
PAUL JONES

KING OF MY HEART

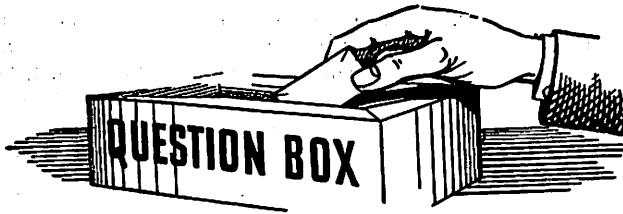
MUSIC BY
J. M. McCALLUM

The first system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The music is written in a common time signature (C). The melody in the treble clef begins with a quarter note G4, followed by a quarter note A4, a quarter note B4, and a quarter note C5. The bass line starts with a quarter note G2, followed by a quarter note A2, a quarter note B2, and a quarter note C3. The system concludes with a double bar line.

The second system of musical notation continues the piece. The treble clef staff features a melody with eighth and quarter notes, including a prominent G4-A4-B4-C5 phrase. The bass clef staff provides a steady accompaniment with quarter and eighth notes. The system ends with a double bar line.

The third system of musical notation shows further development of the melody and accompaniment. The treble clef staff includes a melodic line with a descending sequence of notes. The bass clef staff continues with a consistent rhythmic pattern. The system concludes with a double bar line.

The fourth and final system of musical notation on the page. The treble clef staff features a melodic line that concludes with a half note G4. The bass clef staff provides a final accompaniment line. The system ends with a double bar line.



Conducted by
Alf Marsden

What were the demons as mentioned in the N.T. and are they still to be found today?

In order for us to get a clearer picture we need to examine the scriptures relating to this question. In quite a number of instances the word 'demon' is mistranslated 'devil', as in Matt. 8:31 "So the devils besought him saying, If thou cast us out, suffer us to go into the herd of swine". This, of course, refers to the episode of the Gadarene swine. Before we go any further, then, it would be as well to state the essential difference between 'demon' and 'devil'.

In the N.T. demon is given by the Greek word DAIMON and denotes an evil spirit. Devil, on the other hand, is given by the word DIABOLOS, which denotes an accuser, a slanderer, and should be applied only to Satan as a proper name. We might say that there are many demons but only one Devil. It is necessary for us to examine the teaching relating to this subject so that the characteristics of each might be established.

Demons

In the N.T. DAIMON should always be translated demon. It would seem that demons were the spiritual agents acting in all idolatry. Every idol had its devils (demons) and these induced people to worship the idol rather than the true God. Paul had reason to comment on this in his first letter to Corinth, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils (demons), and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils" 1 Cor. 10:20,21. In these references, as I have said, demon should be substituted for devil. It is quite evident that some in the church at Corinth were particularly concerned about the meat offered to idols, and the consequences of the offence to God if they ate of this meat. The point is well made that there can be no fellowship between demons and God, and between those who say they have fellowship with God and still are influenced by the spiritual agents of idolatry. We find this spiritual adultery condemned by God in the days of God's dealings with the nation of Israel, "And they shall no man offer their sacrifices unto devils, after whom they have gone a whoring" Leviticus 17:7

Work of Demons

There are a number of evidences in the scriptures of What demons did, and I believe, still do. It might help to look at some of these

- 1 They spread errors among men and seek to seduce believers, "Now the spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons", 1 Tim. 4:1.
- 2 They seek to make adherents to Spiritism by intimating that there are mediums, i.e., those who have 'familiar spirits', who can communicate with deceased human beings. This, however, seems to be condemned in scripture, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God" Lev. 19:31.

- 3 Acting under Satan, demons are permitted to afflict with bodily disease. Concerning the woman who had suffered an infirmity for eighteen years Jesus said, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, he loosed from this bond on the sabbath day? Luke 13:16. We remember that Jesus gave his disciples power to cast out unclean spirits, and to heal all manner of sickness and disease. Matt. 10:1.
- 4 It would seem that they will instigate the rulers of the nations at the end of this age to make war against God and His Christ, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty": Rev.16:13,14

The Work of the Devil

It can be rightly said that Satan is the malignant enemy of God and man. Even though God has conquered Satan through the Lord Jesus Christ, the work of Satan attempts to bring God into disrepute and to seduce man from believing in God. The Bible shows us some of the work of Satan.

- 1 Satan accused God to Eve and she believed him. Gen. 3:4&5.
- 2 He afflicts men with physical suffering. Concerning Jesus, Peter said, "Who went about doing good, and healing all that were oppressed of the devil: for God was with him". Acts 10:38.
- 3 He tempts men, by his wiles, to do evil. Paul said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil". Eph. 6:11. In the same letter Paul teaches that the Ephesians once, "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" Eph. 2:2.
- 4 He goes about like a roaring lion seeking whom he may devour. 1 Pet. 5:8.
- 5 His fury and malignity is especially directed to people on the earth, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" Rev. 12:12.

What About the Present Age?

There are evidences of the seemingly demoniacal powers that exist in the world today. We have all read about the bestial violence which is practiced by some; the malignant delight of those who inflict suffering, both physical and mental, upon others. The battered babies; the attacks upon old people; the murderings and the rape; all these are symptomatic of the irrational and inexplicable, in short, we look upon them as being un-natural. The Bible teaches that Satan is still working out his evil designs against the world and particularly against the children of God. There is no doubt at all that he will use every agency available to him in order to spread error and seduce the Church of God. We know that we have the victory in Christ Jesus, but in the meantime let us keep on guard; let us resist the devil and he will flee from us.

(All questions, please, to brother Alf Marsden, 66 Mitchell Street, Newtown, Wigan, Lancs.)

SCRIPTURE READINGS

JUNE 1974

2—Isaiah 55	Luke 8:1-21
9—Psalm 107:23-43	Luke 8:22-39
16—Isaiah 38	Luke 8:40-56
23—Exodus 16:9-36	Luke 9:1-17
30—Exodus 33:17 to 34:9	Luke 9:18-36

FRIENDS AND FRIENDS

A friend is one attached to another by esteem, respect and affection; an intimate associate. Friendship is a lovely human relationship. The greatest friend that ever lived is Jesus. Intimate association with Him is the greatest privilege we can have, and every Christian may have it. Abraham has the honour of being the friend of God (2 Chron. 20:7; Isa. 41:5), and the apostles were named "friends" by Jesus (John 15:14 & 15). True friends are identified by their attitude and actions. Christians are referred to as Friends in 3 John 14.

We are brought face to face with special friends of Jesus in our readings (Luke 8:1-3 and 18:21). It has made us look at the general question of "friends of Jesus": Luke with his special interest in the women folk tells us of another case of special friendship (10:38-42) where a home is opened to welcome Him. His apostles were specially close to Him but note also the band of loving and caring women who unassumingly went with Him, and supported Him with their means. The going with Him meant sacrifice and so doubtless did the giving, even a royal household was involved. Of Joanna and Susanna we know nothing more, but Mary Magdalene, and unnamed members of the group ("many others") were also close to Him at the end of His ministry. How good to know of the blessed household at Bethany, where He experienced the sweetness of human sympathy and love while the clouds of hatred and malice gathered around in that last week.

For a different kind of friendship we turn additionally to Mark 3:21,31 and consider the mistaken effort of "friends" to stop what they regarded as the mad career of Jesus. The word used here may be rather "kinsmen"; and as we know the brothers of Jesus did not believe in Him, and the natives of Nazareth thought ill of Him (John 7:5; Luke 4:29), we suppose there was a concerted plan to take Him out of the stress and danger to which His work exposed Him at this stage. Even His mother had a part in the plan. She may well have felt a special love and concern by reason of her heart-knowledge (Luke 2:51), and what she knew had happened at Nazareth. Whether Jesus on this occasion did see His mother and brethren to talk to them we do not know but He did correct their idea of restraint, and plainly indicate the prior claim of listening to and acting upon His teaching. He may have repeated His earlier rebuke "Wist ye not that I must be upon My Father's business?" (Luke 2:49). It seems clear that Jesus had indeed finally ceased to be in intimate association with His kinsmen, and while we give credit for kindness at the bottom of their concern, there was grave misunderstanding. This was indeed changed by the resurrection for His mother and brethren were with the apostles (Acts 1:14), when prayerfully waiting for the Holy Spirit.

We have a very different reference to friends in the account Mark gives us of the healing of the demoniac. Luke writes simply the instruction of Jesus "Return to thy house, and shew how great things God hath done unto thee" (8:39). Mark records "Go home to thy friends". When we consider the frantic and unavailing efforts made by those relatives and friends to restrain and recover him before he met Jesus, what a most wonderful change of relationship must this have meant. Intimate association had become impossible, but the love and power of Jesus had made a new creature.

Jesus said "Ye are my friends if ye do the things which I command you".

John Oxenham has made the incident of the man with the "Legion" the subject of a poem of considerable beauty and value. It is entitled —

GADARA A.D. 31

Rabbi, begone! Thy powers
Bring loss to us and ours.
Our ways are not as Thine.
Thou lovest men, we — swine.
Oh, get you hence, Omnipotence,
And take this fool of Thine!
His soul? What care we for his soul?
What good to us that Thou hast made him
Since we have lost our swine. whole,

And Christ went sadly.
He had wrought for them a sign
Of Love, and Hope, and Tenderness div-
They wanted — swine. ine;
Christ stands without your door and gently
knocks;
But if your gold, or swine, the entrance
blocks,
He forces no man's hold—He will depart,
And leave you to the treasures of your
heart.
No cumbered chamber will the Master
But one swept bare share,
By cleansing fires, then plenished fresh
and fair
With meekness, and humility and prayer.
There will He come, yet, coming even there
He stands and waits, and will no entrance
win
Until the latch be lifted from within.

R.B. SCOTT

"I'M ONLY ONX PXRSON"

Xvxn though my typxwritxr is an old
modxl, it works quitx wxll xcxpt for onx
of thx kyx. It is trux thrx arx forty-six
kxys that function wxll nough, but just
onx not working makxs thx diffxrxncx.

Somxtimxs Christians, it sxmxs, arx
somxwhat likx my typxwritxr.

You may say to yoursxlf, wxll, I am
only onx pxrson. But you sxx thx church
nxxds thx activx participation of vxxy
mxmbxr.

So thx nxxt timx you think you arx
only onx pxrson and that you arx not
nxxdx rxmxmbxr my typxwritxr and say
to yoursxlf — I am a kxy pxrson and
nxxdx vxxy much. Borrowxd.

BIRTH

Tranent: To John and Pat Colgan (nee
Hart) a son, IAIN ALEXANDER, at
12.14 p.m. on Friday 10th May 1974 —
both well.

OBITUARY

Buckie: It is with great sorrow that we
record the 'passing' of sister Mary Innes
on Monday 15th April. She was baptised
early in life and was a faithful member of
the church. She was greatly respected
by all the brethren and her passing came
as a sad shock to the family as it is
only eight months since their father
brother Peter Innes fell asleep in Jesus
To Sheila, Margaret and the rest of the
family we commend the love of our
Heavenly Father, who is able to do
above all that we ask or think.

"When the fluttering robes of loved ones,
With a star on every fold,
Shine like the sun, we'll bless our sorrow
When the pearly gates unfold.

The services were conducted by bro.
A Harper and bro. John Geddes.
John Geddes

Dalmellington: It is with sadness that
we report the passing of our sister in the
Lord, Agnes Ferguson from the church
at Dalmellington.

Of a quiet disposition, sister Ferguson
formerly of the Kilbirnie church died on
the 8th March. Having loved her Lord in
this life we look forward to the day when
we shall meet our Lord in heaven.

"Blessed are the dead who die in
the Lord" Rev. 14:13.

H. McGinn.

IF WE REALLY KNEW

If we really knew the fellow
 That we talk about so much,
 Then the hardest heart would mellow
 With a little milder touch,
 We would speak about his error,
 Should a fellow chance to fall:
 We would talk a little fairer,
 Or we wouldn't talk at all.

But we add a lot of rumour
 To a little bit of fact,
 And the ultimate consumer
 Adds whatever we have lacked.
 Yes, we add a little to it,
 For we nearly always can,
 But I doubt if we would do it
 If we really knew the man.

If we only knew another
 As ourselves we really know,
 We wouldn't criticise a brother
 We would say it isn't so.
 For a lie a mile a minute
 Often travelled, often grew,
 But there may be nothing in it
 If the man we really knew.

When the jealous bring a story
 When the little rumours start
 That may dim another's glory
 Or may break another's heart,
 Then we carelessly receive them
 Never question, never scan,
 But we never would believe them
 If we really knew the man.
 Selected.

COVETOUSNESS

FRANCIS Xavier once pointed to a very significant truth. He said that confession of every known sin had been poured into his ears, sins so terrible that he had never dreamed they existed, but, he added, "No one has ever confessed to me the sin of covetousness". Selected.

IN spite of the atheism of communism many young people in Russia believe devoutly in God. They are asking, "If there really is no God why have we to be told it so often?"

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