

The **SCRIPTURE STANDARD**

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

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THE LORD'S SUPPER IN THE NEW TESTAMENT

LAST month we looked at and quoted from the joint Anglican-Roman Catholic document on the Lord's Supper. We brought out its treatment of the "eucharist" as a sacrament and stressed that many things said in the "Statement" found no support in scripture, but were advancing the ecclesiastical and traditional views of the two bodies. At the close of the article we stated our intention to examine what is the teaching of the New Testament concerning the Lord's Supper.

First, we observe a paradox in the views put forward in the "Statement". It is that the "sacramental" treatment seriously limits the meaning and purposes of the Lord's table. In adding something to scripture — the "sacramental" significance — it takes away from scripture! For in the New Testament we find a far deeper meaning than the "sacramental" conveys: we find the full sweep of the Lord's Supper set before us: its origin, the manner of partaking of it, its purposes, what it is and what it does, and who partakes.

In the articles on "Christian Unity and Union" which have appeared in recent issues of the *S.S.* we have been critical, but without any desire to be destructive. We are trying to be constructive. Hence, instead of those teachings and practices which we believe to be without the authority of Christ and His apostles, we are pleading to let the plain teaching of God's word be heard and have its way. For when that revelation is listened to and followed we find it simpler, nobler and fitter to meet men's spiritual needs than the theological systems devised by men.

There are not very many references to the Lord's Supper in the New Testament. This may surprise us. But what may surprise us more is that in those few references the Supper is set before us in various aspects and as covering time and eternity—past present and future. This article can only touch the fringe of this vast sweep, but we pray it will widen our own understanding of this God-given means of fellowship for Christ's people, that we "may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which surpasses knowledge" (Eph. 2:18-19).

Past

The Passover of the Jews was a memorial of God's deliverance of His ancient people, Israel, from their slavery and sufferings in Egypt (Exod. 12:14). In the accounts of the Lord's Supper in Matt. 26:26-29; Mark 14:22-25; Luke 22:19-24 we learn that Jesus with his apostles took part in this Feast of Passover, and that, immediately following, Jesus took bread and a cup and used these to bring in the new feast — the breaking of bread. Out from the old He brought the new: "Behold" said Jesus to John on Patmos, "I make all things new" (Rev. 21:5). The Passover looked backwards to historical events. The Lord's Supper equally looks backwards into history of God's dealings with His people — to the death and resurrection of Jesus Christ. Thus it is a memorial feast: in the first chronological account we have (1 Cor. 11:24-25) Jesus said, "Do this *in remembrance* of me." The same words are repeated in Luke 22:19.

Several hymns we sing stress this aspect of remembrance, memorial, of Christ's crucifixion and resurrection:—

"Remember Thee, Thy death, Thy shame Our hearts' sad load to bear?
O memory, leave no other name Than His recorded there."

"The rich memorials of Thy grief, Thy sufferings and Thy death,
We come, blest Saviour, to receive, And would receive with faith."

"In memory of the Saviour's love We keep the sacred feast."

"Dear Lord, what memories crowd Around the sacred cup
The upper room, Gethsemane, Thy foes, Thy lifting up."

Present

Jehovah's Witnesses treat the Lord's Supper as a memorial purely and simply. They designate it the "Memorial Feast". But it is not simply a memorial, looking back to events in the past. It is not simply a rite to be observed, as though that were all there is to it. It is something we observe *now, in the present* and it applies to the present. In the Lord's Supper something happens, *here and now*. Jesus told His disciples He would drink of the cup new with them "in His Father's kingdom" (Matt. 26:29; Mark 14:25). And is not His Father's kingdom now, in the present? What happens when Christians take part in breaking of bread and drinking from the cup is not that the emblems are changed or transformed or transubstantiated, or that the "Real Presence" of Christ is in the loaf and the cup, but that His presence is brought by His people. Christ dwells in our hearts by faith; "Where two or three are gathered in my name, there am I in the midst." The hymn truly describes it:

"Such ever bring Thee where they come,
And, going, take Thee to their home."

Above all, the Lord's table is *fellowship*. Our gathering there does not *represent fellowship*; it *is* fellowship. Perhaps the most surprising omission in the Anglican-R.C. "Statement" we are reviewing is its almost complete lack of mention of fellowship as experienced in the Lord's Supper. There has been so much concern to demonstrate the theological, traditional and sacramental aspects that the deepest meaning — fellowship, communion — has been forgotten. We remember a few years ago going by bus to our own meeting to break bread. Quite fifty passengers got on the bus to attend Mass at their local church. Yet very few of those, who were "going to communion", had any communion with each other. Very few recognised each other: they all alighted at their St. Benedict's Church, partook of Mass, yet had no fellowship with each other. Most of them would be without the faintest idea of whom they had worshipped with that morning. It is tragic that this great meaning of the Lord's Supper is so little realised.

Future

But the meaning of the Lord's Supper is not confined to time — past or present — but will be fully realised in eternity, "when time shall be no more". Mark 14:25 records that at that last supper Jesus said to His disciples, "I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." And Paul writes in 1 Cor. 11:26, "For as often as you eat this bread and drink the cup, you proclaim publicly declare the Lord's death until he comes." This glorious truth has been put into many great hymns. One says

"'Till He come! O let the words Linger on the trembling chords;
Let the little while between In their golden light be seen;
Let us think how life and home Lie beyond that 'Till He come'.
See, the feast of love is spread, Pour the wine and break the bread:
Sweet memorials, till the Lord Call us round His festal board:
Some from earth, from glory some, Severed only till He come."

And Frances Ridley Havergal's superb hymn says,

"Thou art coming: at Thy table We are witnesses for this,
As we meet Thee in communion, Earnest of our coming bliss."

And how often we sing

"We thank Thee, Lord for this bright hour
That tells of all Thy saving power."

That hymn begins,

"When to Thy table, blessed Lord, Thy saints draw near with joyful feet,
To celebrate around the board Thy wondrous death in emblems meet..."

It is when we come around the table that we experience "this bright hour that tells of all Thy saving power". For the Lord's table, like baptism, sets forth the saving truths of the gospel — Christ's death, burial and resurrection. And these facts that took place in the past are to be remembered in the present and apply to the present, and shall be declared throughout eternity. For it is God's will to make known to the heavenly creation, through the church, the wonderful works of God in salvation (Eph. 3:10).

"Ours is such a full salvation; All, all is well!"

EDITOR

AN EXAMINATION OF "IN HEAVENLY PLACES"

Unwarranted Interpretations

There is an old saw which says, "A text without its context is a pretext"; thus emphasizing the rule of scripture interpretation, that the context must be taken into consideration: for often the context is the final arbiter of the meaning. Another is, notice who is writing, to whom he is writing, when he is writing, and what he is writing about. If we were to follow brother Jackson's method, we could say: "Here we learn that it is good for a man never to marry." For Paul says, "For it is good for a man not to touch a woman" (7:1). The New English Bible says, "have nothing to do with women." And so, by ignoring the context, we would make the inspired apostle contradict the inspired exhortation, "let marriage be had in honour among all" (Heb.13:4), as well as God's wisdom recorded in Gen. 2:20-24. However friends of the Bible would not, intentionally, handle God's word in that manner.

As the context makes crystal clear, Paul is answering questions contained in "the matters about which the Corinthians had written him (v.1). His answers and comments apply to conditions and circumstances existing then, but which do not exist today. This is shown in Paul's, "I think that in view of THE IMPENDING DISTRESS ("in a time of stress LIKE THE PRESENT," NEB) it is well for a person to remain as he is." (v.26) Undoubtedly, the "distress" was the persecution of the saints by the pagan Romans under Nero, which, when Paul penned this epistle, was already beginning.

The Marriage Relationship

Surely, Paul is instructing the believer not to put away an unbelieving partner (1 Cor. 7:12-13). IF the unbelieving partner wishes to continue the marriage relationship. So, "To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him...BUT if the unbelieving partner desires to separate, LET IT BE SO; in such a case the brother or sister is not bound (v. 12,13,15)." "Bound" here is opposite to "free": Thayer's Greek-English Lexicon explains it: "to be under bondage, held by constraint of law or necessity in some matter" (p.158). But if, as many contend, the marriage bond is not broken by the desertion of the unbelieving partner, then, surely, "the brother or sister" is still bound. The unbeliever (*Apistos*) here is the pagan infidel, and more than likely an idolater. James McKnight and the *Living Oracles* render it "infidel".

As to, "A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord," (v.39) Paul is here referring to the general law of marriage, without mentioning the exceptions (Matt. 19: 9; 1 Cor. 7:15), because, evidently, such were not included in the question about the RE-MARRIAGE OF WIDOWS, which he is answering. He is still writing these saints about "what is good for THE PRESENT DISTRESS" (v.26). If a widow, a saint, should marry a pagan infidel when the saints were being persecuted by the pagans, it would place her in a miserable and, maybe, dangerous situation. Unless a similar condition exists, to apply this passage to widows of today would be nothing less than perversion of the truth. And, "if the HUSBAND dies," does not refer to women, and much less men, that have never been married. Hence, none but the woman whose "husband dies" gets "freedom" and "limitation" in this passage.

1 Peter 3:7 - First, answering his question "How can such a marriage illustrate Christ and His church?" it is not the deportment of the husband and wife toward each other that Paul (Eph. 5:22-32) makes to illustrate the RELATION between Christ and the church; but the marriage relationship *per se*, the relation of ONENESS the intimate UNION of husband and wife. So we ask: how could the marriage of a believer with an unbeliever, such as recommended by Paul (1 Cor. 7:12-13), "illustrate Christ and His church"? And it would seem from 1 Peter 3:1, that the husband and wife alluded to in v.7 might not both be believers. "Likewise, you wives, be submissive to your husbands, so that, SOME, though they do not obey the word, may be WON without a word by the behaviour of their wives."

As to "How can they be heirs together?" (Grk. *Sun-Kleronomoi*) here Peter is not stating a condition for being "heirs together" ("joint-heirs," A.S.V.). Instead, he recognizes them as already "being heirs together" (v.7) "We are children of God: and if children, then heirs of God, and joint-heirs (*Sun-Kleronomoi*, same, 1 Peter 3: 7) with Christ" (Rom. 8:16-17). So, in virtue of a joint relation to Christ, all saints are heirs together with one another, and Christ. Marriage is not necessary for this relationship. Peter is teaching here, that without showing the proper respect and conduct toward each other, husbands and wives cannot "pray together" acceptably to the Father.

"In Heavenly Places"

"Who has blessed us with every spiritual blessing in the heavenly places" (Eph. 1:3). We are acquainted with the efforts of many brethren, and some exegetes, to force, "in the heavenly places," to allude to the church as such (as a body). But we cannot accept it. For we cannot believe that the Holy Spirit, by Paul, uses the phrase in this verse to refer to the church, and yet in the same epistle, two chapters later, sets the church in contrast with it. "That THROUGH THE CHURCH the manifold wisdom of God might now be made known TO the principalities and powers IN THE HEAVENLY PLACES" (3:10). And we call attention to the fact that the epistle to the Ephesians was written to and for "the saints who are also faithful in Christ Jesus" (or, "who are at Ephesus and faithful," Mrg. RSV v.1). It was written to and for the saints as individuals.

In Chap. 1:20, it seems to us that there cannot be any reasonable doubt that, "in the heavenly places," refers to heaven itself. "Which he accomplished in Christ when he raised him from the dead and made him to sit ("enthroned him," NEB) at his right hand in the heavenly places." So Christ, "when he had made purification for sins sat down at the right hand of the Majesty on high" (Heb. 1:3). And notice, also, that in the King James and American Standard Versions, and The New American Standard Bible, the word, "places" is in italics, indicating that there is no word in the Greek text which represents it, but that it is supplied by the translators. Hence, it is a human interpretation.

On Eph. 1:3, Charles Hodge, D.D., Princeton Theological Seminary (Presbyterian), says: "*In heavenly places* - The words *EN TOIS EPOURANIOIS* may be rendered either 'in' or 'with heavenly things' or, 'in heavenly places, i.e. in heaven.' (*Epistle to The Ephesians*). Marvin R. Vincent says: "*In heavenly places (EN TOIS EPOURANIOIS)*...The meaning is that the spiritual blessings of God are found in heaven and are brought thence to us." (*Word Studies In The New Testament*) Yes, we have our OPINION about the meaning of, "in the heavenly places" in Eph. 1:3 and 1:20, as well as in 2:6. But being our OPINIONS, we will not try too hard to defend them.

"Ye reject the commandment of God, that ye may keep your tradition." (Mark 7:9) The love of the traditions of men was not peculiar to Jesus' day. It still exists and prevents the spread of Christ's kingdom on earth.

M.S. WHITEHEAD

THOUGHTS ON GROWTH IN CHRIST

THE Faith of the Christian is more than just a set of rules. It is the cultivation of a daily relationship with God through Christ Jesus His Son.

This is a two-way relationship - God speaking to us, and we speaking to Him, perhaps taking place during our worship or quiet times. This is why all Christians, young or old, should seek a quiet time with the Lord each day of their lives. The day should begin and end with Him.

Many Christians imagine that there is a sort of short cut to a higher level of Christian experience. They read books, they attend all meetings, they listen to teachers. Well, while God does meet the spiritual needs of many through these means, we cannot accept these alone as a means to an end. If we do, we stand to be disappointed in many ways. The main means of the growth of the Christian, and of spiritual progress is through personal association and communion with our Lord Jesus Christ. He is our High Priest, our Mediator.

It is in this association, that we grow in grace as the scripture tells us (2 Peter 3:18): "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ".

Means of Growth

Firstly, Christian growth is encouraged by continual reading of the Bible and by our personal adjustment to it's teaching. The Bible itself contains many exhortations to this, *e.g.* (John 5:39; James 1:21; Romans 15:4). Secondly, another means of growth is unceasing prayer and constant worship (Col. 1:9-11; Psalm 5:3; John 4:24). If we are to grow in grace, our body, mind and will must be offered, presented to the Lord (Rom. 12:1-2; 1 Cor. 6:19-20). Thirdly, to help us to grow we should have more fellowship with other Christians, our brethren in the Lord (Heb. 10:24-25).

Spiritual growth is not easy: trials and temptations befall us all. We should strive to overcome them through Christ, (Jas. 1:2-4). We should take lessons from Job: remember his trials — he suffered long — but he grew in grace and in fellowship with God.

We should seek God continually, ever trying to walk with Him. It is the seekers and doers who receive the blessings. Are we receiving blessings? Only by walking with Jesus can blessings come our way. We have the means of blessings and Christian growth within our reach. Let us use them.

How we grow

A seed is sown in the ground starts to take heat and then germinates. It soon becomes a seedling. This has to be cared for, and nourished. Gradually it builds itself up in strength until it is able, so to speak, to care for and feed itself. Eventually it grows and blossoms into maturity, a radiant, beautiful thing. Then strangely it produces seed, and so the cycle goes.

A Christian develops in the same way. The seed (the word of God) is sown in the heart. The process of growth is then set in motion. If the seed is not cared for in the early stages, like the plant it will perish. One must be nurtured, cared for, until he grows in strength to feed himself by searching the Scriptures. Then the Christian reaches a stage of maturity, and then he can sow the seed again (of the Gospel).

It is through this growth, this Christian growth, that the seed (the word — the Gospel) can be sown in the hearts and minds of men and women.

ANDREW P. SHARP
(Easthouses, Midlothian)

WE are sorry that the QUESTION BOX feature cannot appear this month. Bro. Gardiner has no further questions in hand to deal with. The feature is dependent upon readers sending questions to Bro. Gardiner, and these have not been as forthcoming as we had hoped. There must be many matters in the Bible, the teaching and activities of the church, The Christian's relationship to society, and arising from the religious situation around us, which we would like further enlightenment or guidance upon. Bro. Gardiner has no desire to set himself up as an authority, but his great concern is that such questions as we have mentioned should be, as far as possible, examined in the light of scripture.

Several readers from near and far have been kind enough to express appreciation of QUESTION BOX. Let us remember, however, that the deepest appreciation is shown in realising that the continuation of QUESTION BOX DEPENDS UPON YOU. Do, therefore, let us have your questions, addressed to JAMES GARDINER, 88 DAVIDSON TERRACE, HADDINGTON, EAST LOTHIAN. Thank you.

SCRIPTURE READINGS

APRIL 1972

2—Isaiah 53	1 Cor. 2
9—Isaiah 28:9-22	1 Cor. 3
16—Lamentations 3:40-60	1 Cor. 4
23—Numbers 25	1 Cor. 5
30—Genesis 6	1 Cor. 6

WISDOM OF TWO KINDS

We refresh our knowledge of Paul's initial effort in Corinth by reading Acts 18, and rejoice that it was so successful. God had "much people" there, and Paul was the privileged instrument in calling them out of the darkness of heathendom into the glorious light of the gospel. We should realise again the startling impact of good upon evil, purity upon profligacy, enlightenment upon ignorance. We cease to be surprised to find some "faults" among the members of the church after an absence of direct apostolic teaching for a time. We believe however there were spiritually inspired men there, so that the life of Jesus would set forth (12:1). Their behaviour, however, remained their own (14:32).

Paul gives us a glimpse of his own feelings of weakness and lack of wisdom in entering this great den of iniquity to witness for Christ (2:3), but he showed the greatest wisdom by the simplicity of his plea. He did in fact set forth God's supreme wisdom by presenting Christ in the deepest humiliation of crucifixion. Are we in these days failing to do this very thing? Is it not the most amazing manifestation of love — that a pure and holy God chose to come and share the life of a disobedient and wicked world, and suffer death and torment at its hands? The possibility of forgiveness and purification can be His prerogative only. History proves man's inability to attain either forgiveness or purification himself.

So Paul in this letter shows us the two kinds of wisdom. The philosophers talked and discussed morality, good and evil, weakness and power with high in-

tellectual wisdom, and postulated some kind of God or gods: but the only true revelation was that enshrined in his word entrusted to the Jews, and that presented a law and way of righteousness quite unequivocal. It demonstrates man's failure to reach up to the requirements even of his own enlightened conscience. The primary foundation of true wisdom is indicated in Proverbs 1 — "How does a man become wise? The first step is to trust and reverence the Lord" (*Living Bible*). Without this we wander in a wilderness of words, and come to a dead end—uncertainty. The Lord Jesus is wisdom personified!

Wisdom

It would appear that teachers had come to Corinth who did make a show of wisdom. They were inclined to belittle Paul, perhaps on account of his unpretentious manner, and his contempt for what had been so prized in the circles of the Sanhedrin where he was reared, and where Christ was despised and hated. This seems confirmed by the statement "his bodily presence weak and his speech of no account" (2 Cor. 10:10). We bear in mind that Apollos especially, was otherwise, and the contrast may have excited some of the party spirit in the church — not that Apollos himself had anything to do with that (Acts 18:24-28). There is room for all kinds of members with all kinds of capacities in the church, and division based on this must be very grievous in the sight of God — and yet we are very liable to allow such things to affect us. May the Lord pardon our weaknesses and grant us grace for the acquirement of the true wisdom. A description of this by James is most helpful — "the wisdom that comes from heaven is first of all pure and full of quiet gentleness. Then it is peace-loving and courteous. It allows discussion, and is willing to yield to others: it is full of mercy and good deeds. It is wholehearted and straightforward and sincere" (James 3:17 — *Living Bible*).

Exercising their type of wisdom the Jewish religious leaders plotted against Christ. They thought to remove Him from their midst as a rival teacher and leader.

and succeeded in putting him to death, had so fulfilled the wise purposes of God. All human wisdom exercised against God will utterly fail, and all learning of merely worldly attainment will be found to have been "vanity", while simple believers in the gospel of God's love have the assurance of an abundant entry into the supreme joy and privilege of His presence.

This is not an excuse however for inactivity of mind, nor for belittling education and scholarship. It is a stimulus for the right use of all our mental and spiritual capacities in the development of Christian character and behaviour. Some of the members in Corinth had failed badly in this, and doubtless so have we; otherwise a much more effective witness would surely have been made up on the people of these islands. Whereas the Corinthian Christians had some privileges we have not, they had a background of such human degradation as we can hardly imagine — at least in this country. It was not so surprising that there was immorality as well as party spirit there, but the work of the Holy Spirit had brought the most wonderful changes into their lives and into the evil society around them. The apostolic rebukes restored their spiritual life in large measure (2 Cor. 7) and they exercised themselves in loving benevolence to others (2 Cor. 8&9).

R.B. SCOTT

JESUS — "THE DOOR"

(JOHN 10:7-9) "Then said Jesus unto them again, Verily, verily, I say unto you, I am the DOOR of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them, I am the DOOR: by me if any man enter in, shall be saved."

This great truth can be established in various ways. The Word of God contains about fifty references to the word "door", covering its every use.

The material sense: In Exodus 12 we read how the Israelites distinguished their homes by putting lamb's blood on their doorposts.

The personal sense: Psalm 141: "The DOOR of my lips."

The spiritual sense: Hosea 2 'DOOR of hope.' Psalm 78: 'DOORS of heaven,' Revelation 3: 'Behold, I stand at the DOOR and knock.'

The last reference is often quoted and used to illustrate Jesus outside the heart of a sinner, but in its context it speaks of Jesus outside His church, denied entry by its attitude and deeds.

In Genesis we read of Noah, a preacher of righteousness, who was told to build an ark when in judgment God purposed to destroy mankind by flood. This ark of safety and salvation had only *one* DOOR, through which all who would might enter and be saved. "Noah's carpenters" lacked the faith and missed the opportunity when God closed the DOOR.

The Church, with Jesus as the DOOR, is open now.

Moses spent forty days and nights on Mount Sinai receiving full instructions from God on the construction of the Tabernacle — we read of *ONE* entrance — *ONE DOOR* — typical of the *one DOOR* in to the church which is open now.

One of the greatest pictures in the Bible is seen in Revelation 7:9. John, the former prejudiced Jew, saw a great multitude of redeemed people "of every nation and tongue" standing before the Lamb — unity of position, feelings and character. All had come to the *ONE DOOR* and had entered into LIFE.

The DOOR is open to receive "Who-soever will" and all God's glorious promises are fulfilled for those who accept Jesus, who said, "I am the way, No man cometh to the Father except by Me."

F.R.W. KIMBERLEY

"THE worthwhileness of any movement is in its ability to mobilize its entire membership to propagate what it believes."

"WE have lived so long on the wolf-principles of selfishness and competition and strife that the Christian way of unselfishness, of cooperation, and love seems to us a foreign way."

E. Stanley Jones
The Christ of the Mount

WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;

Think of yourself as "he" instead of "I".
Note closely, as another man you note,
The bag-kneed trousers and the seedy coat;

Pick flaws; find fault; forget the man is you,

And strive to make your estimate ring true;

Confront yourself and look you in the eye—
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.

Let undisguised contempt surge through you when

You see you shirk, O commonest of men!
Despise your cowardice; condemn what-e'er

You note of falseness in you anywhere.
Defend not one defect that shames your eye—

Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe—

To sins with that sweet charity you'd clothe—

Back to your self-walled tenement you'll go

With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,

Love's chain grow stronger by one mighty link—

When you with "he" as substitute for "I"
Have stood aside and watched yourself go by.

Strickland Gillian

LET not the freedom of inquiry be shackled. If it multiplies contentions among the wise and virtuous, it exercises the charity of those who contend. If it shakes for a time the belief that is rested only on prejudice, it finally settles it on the broader and more solid basis of conviction.

HENRY KIRKE WHITE

THE PREACHER'S PRAYER

I do not ask
That crowds may throng the temple;
That standing room be priced.
I only ask that as I voice the message
They may see Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy.
I only ask that as I voice the message
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my praise abroad.
I only ask that as I voice the message
Hearts may find God.

I do not ask
For earthly place of laurel,
Or of this world's distinctions any part.
I only ask, when I have voiced the message,
My Saviour's heart.

GOD'S GREAT SCHEME

THE Bible is far more than a textbook of theology and morals, or even than a guide to heaven. It is the record of the progressive revelation God has vouchsafed to man, and the divine history of our race in connection with that revelation. Ignorance may fail to see in it anything more than the religious literature of the Hebrew race, and the Church of Apostolic times.

But the intelligent student who can read between the lines will find there mapped out, sometimes in clear bold outline, sometimes dimly, but yet always discernible by the patient and devout inquirer, the scheme of God's counsels and workings in and for this world of ours from eternity to eternity.

And the study of prophecy, rightly understood, has a range no narrower than this. Its chief value is not in being used as knowledge of "things to come", regarded as isolated events, important though this may be; but to enable us to link the future with the past as part of God's great purpose and plan revealed in Holy Writ. — Sir Robert Anderson.

THE DAYS

In the days one to seven
 God created earth and heaven:
 At this time it had no form
 'twas neither cold and neither warm.

After this he created light —
 Light that was later divided by night,
 Next was the firmament: it had its quarters
 to stay where it was to divide the waters.

The waters then gathered into one place,
 So that dry land could come to the face:
 One was called earth, the other sea —
 And to this day the names agree.

The earth brought forth grass;
 The herb yielded seed,
 For only God knew
 What the future would need.

There then were two lights;
 God gave their reasons —
 To be there for signs
 And for the seasons.

God then created whales
 And birds that by us fly;
 He filled the waters in the seas
 So that they could multiply.

To have dominion over all,
 Of fowl and fish of the sea,
 God decided to make man
 And man created He.

God then had finished all his work,
 And all was at its best.
 Then from His work a rest did take,
 And everything was blessed.

Tommy McGinn (aged 13years)

We are glad to print this poem on God's creation. We hope that it will encourage our young brother Tommy and other young people to send in such poems to the *S.S. Churches of Christ* have produced such competent poets and hymn-writers as G.Y. Tickle and John I. Wright. May this gift be used for God's glory and in His service. EDITOR.

CHRISTIANS should be the world's greatest optimists, for we know that God is working everything out for the glory of Himself and His people. When we accept God's preview of the future, we can live expectantly. *South African Christian*

A TRACT ON PRAYER

WE have received from Sis.C. Kingswood an eight-page tract entitled PRAYER. Its author desires to be anonymous, but the tract is being distributed by the Church of Christ, 92, Barnhill Road, Wembley, Middlesex.

In a note enclosed with the tract Sis. Kingswood writes that "the pamphlet has been written with the hope that it will help some young people to learn how to start praying. So many are saying that they do not know how to pray, or what to pray about. If you would care to let it be known through the Scripture Standard that these pamphlets are available free, I should be pleased to send a copy to anyone who would like to have one."

We make some reservations in commending the pamphlet. It is couched at times in what we can best describe as "churchy" language, for instance "communion", "post-communion", "services in church". Punctuation is somewhat inconsistent. We do not like the growing practice, especially among the young, of addressing God in prayer as "You". The publication could be more heartily recommended after some revision in these respects.

Copies (free of charge) can be obtained by writing Mrs. C. KINGSWOOD, 45 WILLIAMS WAY, RADLETT, HERTS. We take the liberty of suggesting that you enclose cost of postage.

The idea to guide people how to pray is wholly commendable. The apostles asked Jesus, "Lord teach us to pray". Especially in our public prayers do we need such guidance, and in particular younger Christians need it. We are sure that "the prayers of the church" and other prayers would be much greater engaged in if some helpful suggestions were offered on prayer. Sometimes brethren long to take part in prayers in the assembly but they feel that they know not how to. Even more experienced brethren are not always able to give help. Here is a booklet that will help them.

WISDOM LET LOOSE

From Various Sources

* * * Face the sun and the shadows fall behind.

* * * A single fact is worth a shipload of argument.

* * * An ounce of performance is worth a ton of complaint.

* * * If you don't appreciate yourself no one will appreciate you.

* * * Pray for success certainly, but do not fail to supplement your prayers by efforts to deserve it.

THE Bible tells us to love our enemies and to love our neighbours they are often the same people.

IT is more blessed to give than to receive, but most of us are content to let the other fellow have the greater blessing.

NEWS FROM THE CHURCHES

Woodstock, S. Africa: Mrs Yvonne Maasdorp was baptised on February 3rd, after earnest and prayerful searching of the scriptures. T.W. HARTLE

OBITUARY

Elizabeth McKerlie passed away January 24th, 1972 at the age of 77. She was born in Coatbridge Scotland, baptised into Christ in the Whiteinch congregation in Glasgow in 1912. She remained faithful to her Lord for the remaining 60 years He gave her.

Sis. McKerlie was the wife of the late Bro. Jardine McKerlie, eldest son of Bro. Henry McKerlie, a well known gospel preacher in Scotland in the early 1900's.

She is survived by one daughter Mrs Herbert Crosthwaite (of Hohenwald, Tennessee) and one son, Jardine McKerlie, an elder in the Myrtle Grove congregation in Pensacola, Florida. She also leaves

three grandchildren, all of whom are faithful members of the church.

Indeed she set a wonderful example which will be long remembered.

Florence Crosthwaite (We wrote Bro. Duncan Stewart to ask if he could write a few reminiscences of Bro. Henry McKerlie, evangelist. Bro. Stewart, now in his 92nd year, regrets that his memory fails him in this respect, so that he cannot trust himself to write adequately on the subject. EDITOR)

Tranent: With deep regret we record the passing of our dear devoted Sister, Anne Plain. Having reached her allotted span of "three score years and ten" Sister Plain fell asleep in Jesus on January 26th, 1972.

Sister Plain was a member of the church for forty-six years. She was made a widow when her family was young, yet she faced her misfortune with great courage and faith.

Of cheerful disposition, she was never happier than when she was in attendance at the services of the Lord. Her life was an example for us all to follow.

We commend all the members of her family to the grace of God, and pray that they may be sustained by His love.

Bro. Dougall conducted the services both in the home and at the cemetery.

D. SCOTT.

CHANGE OF TREASURER

BLACKBURN Hamilton Street: W. Bromley, 41 Hamilton Street, Blackburn, Lancs.

COMING EVENTS

HINDLEY, Argyle Street: Visit of the Slamannan District Choir, on Saturday April 22nd, at 7 p.m.

We should be glad if brethren who wish to attend would write to L. Morgan, "Briarcroft", 396 Atherton Road, Hindley, Via, Wigan.

Come and share fellowship with us, and pray with us, that the Lord Jesus may be elevated in this ministry of song.

TO ALL INTERESTED IN THE "SCRIPTURE STANDARD"

A MEETING TO DISCUSS ALL ASPECTS OF THE
"SCRIPTURE STANDARD"

will be held (God willing) on SATURDAY, MAY 13th 1972
commencing 2.30p.m. in the meeting-house at

JACKSON'S SQUARE, SCHOLES, WIGAN.

CHAIRMAN: R.B. SCOTT (Kentish Town)

Buffet Tea will be provided and it is hoped to arrange an EVENING MEETING
commencing 6 o'clock for those able to stay.

It will be appreciated if Church Secretaries will please give an estimate of the
number of persons hoping to attend from their congregation to:-

Mr. C. MELLING, 133, LONG LANE, HINDLEY, VIA WIGAN, LANCS.

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

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